THE

Due right of Presbyteries

OR,

A PEACEABLE PLEA

FOR THE

GOVERNMENT OF THE

Church of Scotland,

Wherein is examined

1. *The way of the Church of Christ in* New England, *in Brotherly equality, and independency, or coordination, without subjection of one Church to another.*
2. *Their apology* for the said *Government, their Answers to thirty and two Questions are considered.*
3. *A Treatise for a Church Covenant is discussed.*
4. *The arguments of* Mr. *Robinson in his justification of separation* are discovered.
5. His Treatise, called, *The peoples Plea for the exercise of prophecy, is tryed.*
6. *Diverse late arguments against presbyteriall government, and the power of synods are discussed, the power of the Prince in matters ecclesiastical modestly considered, & divers incident controversies resolved.*

By SAMUEL RUTHERFURD Professor of Divinity at Saint *Andrewes.*

CANT. 6. 10.

Who is she that looketh forth as the morning, faire as the Moone, cleare as the Sun, and terrible as an Army with Banners?

מִי זֹאת הַנִּשְׁקָפָה כְּמוֹ שָׁחַר יָפָה כַלְּבָנָה בָּרָה כַּחַמָּה אֲיֻמָּה כַּנִּדְגָּלוֹת׃

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MVSEVM
BRITAN
NICVM

1 Fri

TO

The most Noble and Potent Lord *Archbald* Marquesse of *Argile*, one of His MAJESTIES honourable Privy Councell, wisheth Grace, Mercy and Peace.

WHo knoweth (*most Noble and potent Lord*) *how glorious it is, and how praise-worthy, when the mighty, and these who are* (a) *called* The shields of the Earth, *and the* Cedars of Lebanon *cast their shadow over the* City of God? *A rie wits and broken spirits chase fame, but fame and glory shall chase him, who is* (*as the spirit of God speaketh*) בֶּן־חַיִל a Sonne of courage, *and one who hath done* (b) *many acts for the Lord. The followers of Christ are the sonnes of Nobles* (c) All blood is of one colour, holinesse maketh the difference. *Fortuna vitrea est, tum cum splendet, frangitur. Things we rest on here be made of crist all glasse, while they glister, they are broken. Plures tegit fortuna, quam tutor facit. The world may cover men, it cannot make them secure. But the* Lord *is a Sun and a shield. What hath* Jesus Christ *on Earth, which he loveth, as he doth his* Church? *What a treated peace is the true* Church? (d) A woman clothed with the Sunne, and the Moone under

(a) Psal. 47. 9.

(b) Sam. 23. v. 20. דַּב־פְּעָלִים

(c) *Omnis sanguis concolor. Franc. Petrarch.* Psal. 84. 11.

(d) Revel. 12. 1.

her feet, and upon her head a Crowne of twelve
(c) 2 Cor. 8. 23. Starres. *Her very servants are the* (e) *glory of* Christ. *Yet is this poore woman in* Brittaine, *crying, travelling in birth, pained while shee be delivered, because of the Idolatry of the Land, and our defection and apostacy practised, countenanced, tolerated in both Kingdomes. Many graves, many Widowes, and the Land turned into a field of blood are the just fruits of many Altars, of Masse-idolls, of Bread worship, of many inventions of men, let them have a name and flourish in the House of the* Lord, *and let them be written with the living in* Jerusalem *who contribute help for the desired birth of the manchild.* Prelacy *and* Popery *wither, as in a Land of drought, except they be planted beside Rivers of blood; but the* Lord *shall build his own* Jerusalem.

Your honour may justly challenge this little expression of my obliged respects to your Lordship. I acknowledge it is little, though it may have some use. Etiam capillus unus habet umbram suam; *one haire casteth its owne shadow. Impotency to pay debt layeth not upon any the note of unthankfulnesse, except it be impotency of good will. If I be not a debter for will, I am nothing. And this I owe, and this* Church *and Nation may divide the sum with me, for which, wishing to your Lordship all riches of Grace, I stand obliged.*

Your Lordships servant at all
dutifull observance in
Christ Jesus.

Samuel Rutherfurd.

To the Reader.

THere be two happy things (worthy Reader) as (a) one sayth, *The one is not to erre, the other is to escape from the power of error.* Times wombe bringeth forth many truths, though truth be not a debter to Time, because Time putteth new robes on old Truth; But truth is *Gods* debter, and oweth her being to him only. It is a great evil under the Sun, and the *sickneſſe* of mans vanity, that the name of holy men ſhould be a web to make garments of for new opinions, but the errors of holy men have no whiteneſſe, nor holineſſe from men. And it is a wrong that mens praiſe ſhould be truths prejudice, and mens gaine, truths loſſe. Yet I ſhall heartily deſire that men herein obſerve the art of deep providence, for the *Creator* commandeth darknes to bring forth her birth of light, and *God* doth ſo over-aw, with a wiſe ſuper-dominion, mens errors, that contrary

(a) *Caſſian. de incar. lib. 1. c. 4. Primum eſt errores penitus non incurrere, ſecundum bene repudiare.*

to natures way, from colliſion of opinions, reſulteth truth; and diſputes, as ſtricken flint, caſt fire for light, *God* raiſing out of the duſt and aſhes of errors a new living truth. What miſtakes, errors, or hereſies have been anent *Church government*, that vigilant and never ſlumbering wiſdome of Providence, hath thence made to appeare the ſound doctrine of *Gods* Kingdome. So here *Satan* ſhapeth, and *God* ſeweth, and maketh the garment. Error is but dregs, by the artifice of all compaſſing Providence, from whence are diſtilled ſtrong and cordiall waters. And what *Antichriſt* hath conceived for a Hierarchy and humane ceremonies, hath put *Chriſt* in his two witneſſes in *Brittaine* to advocate for the truth and native ſimplicity of his own Kingdom.

But I heartily deſire not to appeare as an adverſary to the holy, reverend, and learned Brethren who are ſufferers for the truth, for there be wide marches betwixt ſtriving, and diſputing. *Why ſhould we ſtrive? for we be Brethren*, the Sonnes of one father, the borne Citizens of one mother *Ieruſalem*. To diſpute is not to contend. We ſtrive as we are carnall, we diſpute as we are men, we war *from our luſts*

luſts(*b*) we diſpute from diverſity of ſtar-light, and day-light. Weakneſſe is not wickedneſſe, a roving of wit muſt not be deemed a Rebellion of will, a broken inginne may part with a dead child, and yet be a Mother of many healthy children. And while our reverend and deare Brethren, fleeing the coaſt of *Egypt*, and *Babylons* wicked borders, aym to ſhore upon truth, wind may deceive good Sailors, naturall land-motions (as when heavy bodies move downward, toward their own (clay Countrey) are upon a ſtraight line. But Sea-motions of ſailing are not by right lines, but rather by Sea-circles. We often argue and diſpute, as we ſaile. Where grace and weight of Scripture make motion, we walke, in a right line, toward *God*. But where opinion, a meſſenger only ſent to ſpie the Land of lies, and truth, uſurpeth to conduct us, what marvell then we goe about truth, rather then lodge with Truth. And *Chriſt* his Kingdome, Scepter, Glory, *Babylons* fall, be the materiall object of opinions, on both ſides; And yet the word of *God* hath a right lith, that cannot ſuffer diviſion. In *Gods* matters there be not, as in Grammar, the poſitive and comparative degrees.

(b) James 4. 1.

degrees, there are not here, truth, and more true, and most true. Truth is in an indivisible line, which hath no latitude, and cannot admit of spleeting. And therefore we may make use of the Philosophers word, *amicus Socrates, amicus Plato, sed magis amica veritas.* Though *Peter* and *Paul* bee our beloved friends, yet the truth is a dearer friend: The Sonnes of *Babylon* make out-cries of divisions and diversity of Religions amongst us, but every opinion is not a new Religion.

But where shall multitude of *Gods* be had, for multitude of new wayes to Heaven, if one Heaven cannot containe two *Gods*, how shall all *Papists* be lodged after death? what Astronomy shall teach us of millions of Heavens, for *Thomists, Scotists, Franciscans, Dominicans, Sorbonists? &c.*

But I leave off, and beg from the Reader candor and ingenuous and faire dealing, from Formalists, men in the way to *Babylon*, I may wish this, I cannot hope it. *Farewell.*

Yours in the Lord,

S. R.

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Errata.

THe Author could not attend the Presse, therefore pardon errors of the Printing: Observe, that the Author was necessitated to make some occasionall addition to the mids of this Treatise which occasioned variation of the Figures of the Pages, and therefore stumble not, that when the Booke commeth to page 484 the next page not observing due order, is page 185. 186 and so forth to the end of the Treatise, page 60, title of the page 60, &c, page 61, &c. 64. dele *not*; and for, *as of the same essentiall frame, &c.* read *of the same essentiall frame, &c.* page 484, line 22, Churches their persecution, read Churches through their persecution, for page 329 read 209. for page 259. read 269. for p. 484. r. p. 408.

THE Way of the Church of Christ In NEW ENGLAND,

Measured by the Golden Reed of the SANCTUARY.

Or,

The way of Churches walking in brotherly equality and independence, or coordination without subjection of one Church to another, examined and measured by the Golden Reed of the Sanctuary.

Propositions concerning the supposed Visibility and Constitution of independent Churches, examined.

CHAP. I. SECT. I.

PROP. I.

THE Church *which* Christ *in his Gospell hath instituted, and to which he hath committed the keys of his Kingdome, the power of binding and loosing, the Tables and Seales of the Covenant, the Officers and Censures of his* Church, *the Administration of all his publick worship and Ordinances, is*, cœtus fidelium, *a company of Believers, meeting* The way of the Churches.

meeting in one place, every Lords day, for the administration of the holy ordinances of God *to publick edification.* 1 Cor. 14. 23. 1 *Because it was a company whereof* Peter *confessing and believing was one, and built on a rock,* Mat. 16. 18. 2 *Such as unto whom any offended brother might complaine,* Mat. 18. 17. 3 *Such as is, to cast out the incestuous* Corinthian, 1 Cor. 5. *Which cannot agree to any diocesian, provinciall, or Nationall assemblie.*

Ans. *From these we question.*

Quest. 1. *If a company of believers and saints builded by faith, upon the rock* Christ, *and united in a* Church-Covenant, *be the only instituted visible* Church *of the* New Testament, *to the which* Christ *hath given the keys:*

Let these *considerations be weighed.*

1. Dist. *The matter of an instituted visible* Church *is one thing, and the instituted visible* Church *is another, as there be ods betwixt stones and timber, and an house made of stones and timber.*

2 Dist. *It is one thing to govern the actions of the* Church *and another thing to governe the* Church, *the Moderator of any Synod, doth govern the actions of the Synod, but he is not for that a Governour, Ruler, and Pastor of the Synod. Or, ordering actions, and governing men are diverse things.*

3. Dist. *A thing hath first its constituted and accomplished being in matter, forme, efficient and finall causes, before it can performe these operations and actions that flow from that being so constituted, a* Church *must be a* Church, *before any Ministeriall* Church *actions can be performed by it.*

4. Dist. *It is one thing for a company to performe the actions of a* Church *mysticall, and redeemed of* Christ, *and another thing to performe actions ministeriall of a* Church *instituted and ministeriall.*

1. *Concl.* A company of believers professing the truth is the matter of the *Church*, though they be saints by calling and builded on the rock, yet are they but to the *Church* instituted, as stones to the house. 2. Because they cannot performe the actions of a constituted *Church*, till they be a constituted *Church*. 3. *Our Divines call men externally called, the*

Trelcat. loc. 16. art. 1.

Tyken. Synag. disp. 14. de Eccl.

the matter of the visible Church, *so Trelcatius, Tilenus, professors of Leyden; Piscator, Bucanus,* so say our brethern.

dis. 1. Thes. 19. Profess. leyd. Synop pur. Theol. dis. 4 thes. 34 35 Piscator dis. 23. n. 15, 16. Bucan. loc. 41. quest. 7. s. 5.

2. *Concil.* Ordination of Pastors, and election of Officers, administration of the seales of grace, and acts of *Church* censures, are holden by *Gods* Word, and by all our Divines, actions of a ministeriall and an instituted visible *Church*, and if so, according to our third distinction.

It is a wonder how a company of Believers united in *Church-Covenant*, cannot performe all these, for they are united, and so a perfect *Church*, and yet cannot administrate the Sacraments: for though they be so united, they may want *Pastors*, who onely can performe these actions, as this Treatise sayth, and *Robinson* and the Confession. And it is no lesse wonder that Officers and Rulers who are to feed, and governe the Flock, are but only accidents and not parts, not integrall members of a constituted *Church*: no perfect Corporation maketh its owne integrall parts or members, a perfect living man doth not make his owne Hands, Feete, or Eyes, the man is not a perfect one in all his members, if all the members be not made with him; but Officers by preaching make *Church-members.*

Answer to Quest. 2.

Way of the Church. Ch. sect, compare with. chap. 2. *Robins. Iustifie. pag.* 106. *Confess. Separ. art.* 37.

3. *Concl.* The visible *Church* which *Christ* instituted in the Gospel is not formally a company of believers meeting, for publick edification, by common and joynt consent, as this Author sayth. 1. The instituted *Church* of the New Testament is an organicall body of diverse members, of eyes, eares, feete, hands, of Elders governing, and a people governed. 1 Cor. 12. 14, 15. *Rom.* 12. 4, 5, 6. *Act.* 20. 28.

But a company of believers, meeting for publick edification by common consent, are not formally such a body; for they are a body not Organicall, but all of one and the same nature, all believers and saints by calling, and are not a body of Officers governing, and people governed; for they are, as they are a visible *Church*, a single uncompounded body, wanting Officers, and are as yet to choose their Officers: *and all thus combined are not Officers,* Rom. 10. 14. How shall *they preach except they be sent?* 1 Cor. 12. 29. Are all Apostles? are all Prophets? we justly

censure the Papists, and amongst them, *Bellarmine*, who will scarce admit an essentiall Church of believers, but acknowledgeth other three Churches beside, to wit, a representative Church of their Clergy onely, excluding the *Laickes* (as they call them) 2 A consistoriall Church of Cardinalls. 3. A virtuall Church, the Pope who hath plenitude of all power in himselfe, against which our writers *Calvin*, *Beza*, *Tilenus*, *Iunius*, *Bucanus*, professors of *Leyden*, *Whittaker*, *willet* doe dispute; so the other extremity can hardly be maintained, that there is an instituted, visible, ministeriall Church to which Christ hath given the keyes of the Kingdome of Heaven, exercising Church actions, as to ordaine, and make and un-make Officers and Rulers without any officer at all. The major of our proposition is granted by our brethren, who cite, 1 *Cor.* 12. *Rom.* 12. *Acts* 20. 28. To prove a single Congregation to be the onely visible Church instituted in the *New Testament*. Nothing can be said against this, but a *Church* of Governours and People governed is an instituted visible Church; but there is an instituted visible Church before there be Governours, but such an instituted Church we cannot read of in *Gods* Word, which doth and may exercise Church acts of government without any Officers at all.

Bell. de Eccl. li. 3 cap. 2.

2. That company cannot be the Church ministeriall instituted by *Christ* in the *New Testament*, which cannot meete *all of them, every Lords day, as the Church of* Corinth *did for administration of the holy Ordinances of God*, and all his Ordinances to publick edification; for so this Author describeth a visible instituted Church, 1 *Cor.* 14. 23. But a company of believers meeting for publick edification, by joynt and common consent cannot meete for the publick administration of all the Ordinances of *God*, 1. They cannot administer the seales of the Covenant, being destitute of the Officers, as the Scripture, and their confession saith, 2 They cannot have the power of *publick edification*, being destitute of Pastors, because the end cannot be attained without the meanes appointed of Christ. But Christ for publick edification and Church edification hath given Pastors, Teachers and

1 Cor. 11. 23. Mat. 28. 19. 1 Cor. 1. 17. Confess. art. 37.

and other Officers to his *Church Eph.*4.11. 1 *Tim.*5.17. It is not enough to say, that such a company meeting hath power of Pastorall preaching and administration of the Seales of grace, because they may ordaine and elect Officers, for such publick edification, but 1. we prove, that that which our brethren call the onely instituted visible *Church* of the *New Testament*, hath not power to administrate all the Ordinances of Christ, and how then are they a Church? can we call him a perfect living man, who cannot exercise all the vitall actions, which flow from the nature and essence of a living man? 2. If this be a good reason that such a company should be the only instituted Church in the New Testament having power of all the Ordinances, because they may appoint Officers, who have such a power; then any ten believers, who have never sworne the Church-Covenant, meeting in private to exhort one another is also the only instituted *Church* ministeriall, in the New Testament, for they have power to make such Officers, and may invest themselves in right, to all the Ordinances of *Christ*, by our brothers Doctrine, 3. All the places cited by the Author, speake of a *Church* visible made up of, Officers governing, and people governed & as *Mat.*16. *Mat* 18. cannot exclude Pastors who binde on Earth, and in heaven, or Pastors who are stewards, and beare the keyes, as hereafter, I shall prove. Also the Church of *Corinth* did meete for the administration of the Lords Supper, 1 *Cor.*11.20. and so were a *Church* of Officers and governed people, they met with *Pauls spirit*, and the authority of *Pastors*. 1 *Cor.*5.4. an other *Church* that exercised Discipline, as Colosse *Col.*2. 8. was a *Church* of Officers and people, *Col.*4.17. Philippi consisted of Saints, Bishops, and Deacons. *Phil.*1.1.2. Ephesus of a flocke, and an eldership, *Acts* 20.28. so the visible ministeriall *Church* that the word of *God* speaketh of, as all the seven Churches of *Asia* and their *Angels*, had in them Officers to governe, and people governed, and therefore they were not a number of sole-believers united in a *Church-covenant*, which in very deed is but stones and timber, not an house builded of *God*; for in the ministeriall *Church* of the New Testament, there is ever

a relation betwixt the Elders and the flock: wee desire to to see a Copy of our brethrens instituted visible *Church*, to the which Elders are neither essentiall, nor integrall parts, for their instituted visible *Church* hath its compleat being and all its *Church-operations*, as binding, loosing, ordeining of Officers, before there bee an *Eldership* in it, and also when the *Eldership* is ordained, they are not Eyes and Eares to the instituted *Church*, nor watchmen, because it is a body in essence and operation compleat without officers. 2. the officers are not Governors, for as I trust to prove, they have no act of ministeriall authority of governing; over the people by our brethrens Doctrine, 2. all their governing is to Rule and moderate the actions of the whole governing *Church*, which maketh them no wayes to be governours, nor over the believers *in the Lord*, nor *overseers*, nor *watchmen*: as a *Preses* who moderateth a Judicatorie, a moderator in a *Church-meeting*, a Prolocutor in a convocation, is not over the Judicatorie, Synod, or meeting, or Convocation. 3. The Eldership are called by them, the adjuncts, the *Church*, the subject: the subject hath its perfect essence without its accidents and common adjuncts.

Quest. 2. 2 Quest. *Whether or not* Christ *hath committed the Keys of the Kingdom of Heaven, to the* Church *of Believers, which as yet wanteth all Officers, Pastors, Doctors, &c.*

The *Author* sayth, this company of believers and *Church* which wanteth Officers, and (as we have heard) is compleat without them, is the corporation to which *Christ* hath given the keyes of the Kingdom of Heaven; which deserveth our brotherly censure: for wee then aske a Scripture for the Lords giving of the keys to Pastors and Elders; if the keys be given to *Peter*, *Mat.* 16. as a professing believer, by what Word of *God* are they given to *Peter*, as to an Apostle and Pastor, it would seem the Pastors have not the keys *jure Divino*; for by this argument our Divines prove the Bishop not to bee an Office of power and jurisdiction above a *Pastor* and *Presbyter*, because the keys were not given to *Peter* as to the *Archbishop*, but as to a Pastor of the *Church*, and indeed this would conclude that Pastors are not Officers of

of authority and power of juriſdiction, *jure Divino.*

Hence the queſtion is, if it can be concluded that the keyes of of the Kingdom of Heaven, Mat. 16. Mat. 18. *were given to* Peter, *as he repreſented all profeſſing believers, or if they were given for the good of profeſſing believers, but to* Peter *as carrying the perſon of Apoſtles, Paſtors, and Church-guides?*

1. Diſtinction, *There is one queſtion of the power of the keyes, and to whom they are committed, and another of the exerciſe of them, and toucheth the government of the Church, if it be popular and democraticall or not?*

2. Diſt. *It is not inconvenient, but neceſſary that Chriſt ſhould give to his Church, gifts, Paſtors and Teachers, of the which gifts the* Church *is not capable, as a ſubject, as if the Church might exerciſe the Paſtor and Doctors place: and yet the* Church *is capable of theſe gifts, as the object, and end, becauſe the fruit and effect of theſe gifts redoundeth to the good of the Church, ſee* [a] Parker, *ſee the* [b] Pariſian *ſchoole and* [c] Baynes.

(a) *Parker de polit. Eccl. l. 3. c. 8.*

(b) *Ccbol. Pariſ. pag. 8.*

(c) *Paul Baynes doeeſan tryall. 3. q. concl. 3. pa. 83.*

3. Diſtinct. *There is a formall ordinary power, and there is a vertuall or extraordinary power.*

1. *Concl. Chriſt Jeſus* hath immediatly himſelfe without the intervening power of the *Church* or men, appointed offices and Officers in his houſe, and the office of a paſtor, and Elder is no leſſe immediately from *Chriſt* (for men as *Chriſts* Vicars and Inſtruments can appoint no new Office in the *Church*) then the office of the Apoſtles, *Eph.* 4. 11. 1 *Cor.* 12. 28. *Mat.* 28. 19. The Offices are all given to the *Church* immediatly, and ſo abſolutely, and ſo the power of the keys is given to the *Church* the ſame way. But the Officers, and key bearers now are given mediatly, and conditionally, by the intervening mediation of the ruling and miniſteriall *Church*, that ſhe ſhall call ſuch and ſuch, as have the conditions required to the office by *Gods* Word, 1 *Tim.* 3. 1. 2, 3. Hence we ſee no reaſon, why the keys can be ſaid to be given to believers, any other wayes, then that they are given for their good.

2. *Concl.* I deny not, but there is a power virtuall, not formall in the *Church* of believers, to ſupply the want of ordination of paſtors, or ſome other acts of the keyes ſimply neceſſary, *hic & nunc*; this power is virtuall, not formall, and

and extraordinary not ordinary, not officiall, not properly authoritative, as in a *Church* in an Iland, where the pastors are dead, or taken away by pest or otherwayes, the people may ordaine Pastors or rather doe that which may supply the defect of ordination, as *David* without immediate Revelation, from Heaven to direct him, by only the Law of *nature*, did eate *shewbread*; *so is the case here, so answer the casuistes and the schoolemen, that a positive* Law may yield in case of necessity, to the good of the *Church*; so (a) *Thomas* (b) *Molina* (c) *Suarez* (d) *Vasquez* (e) *Vigverius*, (f) *Sotus* (g) *Scotus* (h) *Altisiodorensis* (i) *Durand* (k) *Gabriel*, and *consider what the learned* (l) *Voetius* sayth in this. What if in an extreame case of necessity, a private man, endued with gifts and zeale should teach publickly, after the example of the faithfull at *Samosaten.* Yea and *Flavianus* and *Diodorus* preached in Antioch, as (m) *Theodoret* sayth; yea, saith *Voetius*, an ordinary ministery might be imposed on a Laick, or private person by the *Church*, though the *presbytery consent not, in case of necessity. God* (*sayth* (n) Gerson) *may make an immediate intermission of a calling by Bishops*; *yea* (*sayth* (o) Anton. *speaking of necessities Law*) *The* Pope *may commit power of Excommunication, quia est de jure positivo, pure Laico & mulieri*, to one meere Laicke, or a woman; though we justifie not this, yet it is hence concluded that *God* hath not tied himselfe to one set rule of ordinary, positive Lawes: a captive woman (as *Socrates* saith) preached the Gospell to the King and Queen of *Iberranes*, and they to the people of the Land.

3. *Concl.* The Author in the forelaid first proposition, will have no instituted visible *Church*, in the New Testament, but a Congregationall or Parishionall *Church*, that meeteth together ordinarily, in one place, for the hearing of the Word. But we thinke, as a reasonable man is the first, immediate and principall subject of aptitude to laugh, and the mediate and secondary Subjects are, *Peter*, *John* and particular men, so that it is the intention of nature to give these and the like properties, principally and immediately, to the species, and common nature, and not immediately to this or

(a) *Thom.* 22. q. 28. *art.* 10 *ad* 2.
(b) *Molina tom.* 6 *tract.* 5. *dis.* 57. *n.* 6.
(c) *Suarez. Tom. de legib. lib.* 2. *cap* 15.
(d) *Vasq.* 12. *dis.* 129. *cap.* 2.
(e) *Vigverius in institut Theol. cap.* 15 *s.* 1.
(f) *Sotus de instit li.* 2. *q.* 3. *art.* 8.
(g) *Scotus* 3. *dist.* 37. *quest.* 1.
(h) *Altisiodore. l.* 3 *sum tract.* 7. *cap.* 1. *Qu.* 5.
(i) *Durandus* 1.
(k) *Gabriel.* 3. *dist.* 37. *q.* 1. *Art.* 3 *Concl.* 2.
(l) *Voetius def. Eccles. pap. li.* 2. *c.* 2. *ca.* 21. *sect.* 3. 6.
(m) *Theodo. l.* 4. *ad.* 14 *c.* 24.
(n) *Gerson par.* 2. *Sermon Rhen. dom.* 2. *post pasch.*
(o) *Anton.* 3. *l.* 3. *c.* 83.

or that man; ſo are the bleſſings of the promiſes, as to bee builded on a Rock; victory over hell, and ſuch, given principally and immediately to the *Catholick* and inviſible *Church*, as to the firſt and principall ſubject; and no wayes to a viſible Congregation conſiſting of 30 or 40. profeſſing the Faith of *Chriſt*: but onely to them, not as Profeſſors, but to them as they are parts and living members of the true *Catholick Church*. For ſound profeſſors, though united in a *Church-covenant*, are indeed the myſticall *Church*, but not as profeſſors, but as ſound believers, and therefore theſe of whom *Chriſt* ſpeaketh, *Mat.* 16. *Are builded on a Rock*, as true believers; but the keys are given not to them, but for them, and for their good, as profeſſors making *Peters* confeſſion, and in Gods purpoſe to gather them into *Chriſt*. But the Text evinceth that theſe keys are given to *Peter*, as repreſenting the *Church-guides* eſpecially, though not excluding believers, giving to them popular conſent, and not to Believers, as united in a company of perſons in *Church-covenant*, excluding the Elders.

1. To that *Church* are the keys given, which is builded on the rock as a houſe, *the houſe of wiſdome*, *Prov.* 9. 1. *The houſe of* God, 1 *Tim.* 3. 15. *Heb.* 3. 4. By the Doctrine of the Prophets and Apoſtles, by Doctors and Teachers, whom *Chriſt* hath given, for the building of his houſe, *Eph.* 4. 11. But this houſe is not a company of profeſſing believers united by a *Church-covenant* and deſtitute of Paſtors and Teachers, but a *Church edified* by the Word, Seales, and Diſcipline: *Ergo* ſuch a *Church* is not heere underſtood. The propoſition is granted by the Author. I prove the aſſumption. The *Church* of believers combined in *Church-covenant*, but wanting their Paſtors and Teachers, is not wiſdomes houſe, nor builded by paſtors and Doctors given to edifie and gather the body, but they are only the materialls of the houſe: yea wanting the paſtors, they want Miniſteriall power, for paſtorall preaching and adminiſtrating the Seales, and for that, they want the power of edifying the body of *Chriſt*, which is required in a viſible *Church* *Eph.* 4. 11. Though the building of this *Church* on the Rock *Chriſt* may well be thought to be the inward building of the

Catholick and invisible Church in the Faith of Christ, yet as it is promised to the Church, to the which Christ promiseth the keys of the Kingdome of Heaven, it can be no other beside external and Ministeriall building by a publick Ministery.

2. *Arg.* To these are the keys here promised, who are stewards of the mysteries of God, 1 Cor. 4. 1. *And servants of the house by office*, 2 Cor. 4. 5. *And are by office to open the doores and behave themselves aright in Gods house*, 1 Tim. 3. 16. and co dwide to these *of the house their portion in due season*, Mat. 24. 45. and to cut the word, 2 Tim. 2. 15. But a company of professing believers joyned together in a Church-covenant, and destitute of officers, are not stewards by office, nor servants over the house, &c.

Ergo, to such a company the keyes are not here given.

The proposition especially is to be proved (for the assumption is granted by our brethren and evidently true) but it is sure by the phrase of Scripture, *Esai.* 22. 22. *And I will lay upon his shoulder the key of the house of* David.

(a) *Schindler in Lexico.* מפתח Clavis a פתח aperuit, proveth this. (a) *Schindlerus in Lexico, metonymicè significatur, Authoritas, Facultas, potestas omnis gubernationis, imbendo, ac vetando, expediendo ac coercendo*, power of government (b) *Musculus*, to (c) *Calvin*: those who are made masters of houshelds receive keys, whereby they open and shut, it is a token of power given to Kings (d) *Iunius*, it noteth a full government, by this borrowed speech, saith (e) *Beza*, is signified the power of Ministers, *Isai.* 22. *Mat.* 16. (f) *Perer.* I shall make the steward of my house, (g) *Hieron* the key is a power of excellency, and (h) *Chrysostom*, (i) *Augustine*, (k) *Beda* saith the same.

(b) *Muscul. com. in* Is. 22. 22. *Insigne acceptæ potestatis, Oeconomo & Præposito domus commendantur claves, quibus potestatem suam administret.*

(c) *Calvin comment ib.*

Gualter Homil. 114. *Claves symbolum potestatis, regibus*

(a) *Fulgentius* calleth this the power of binding and loosing given to the Apostles; so other Scriptures expound the keyes to be a power of office, as *Esa.* 9. 6. *And the government shall be upon his shoulder*; Interpreters say, *Davids* keys are given here, Rev. 3. 7. *These things* (saith he) *that hath the key of* David,

offerunt (d) *Iunius. Plenam administrationem* (e) *Beza in Ms. annot. Passus Ministrorum, in* Mat. 16. (f) *Perer. domus meæ faciam te œconomum* (g) *Hieron. Clavis, potestas excellentiæ* (h) *Chrysostom.* Homil. 55. in Mat. *Magnam potestatem* (i) *August. de civit. de lib.* 20. *ca.* 9. *potestatem pastoris* (k) *Beda in Iohan. Clavis est potestas ligandi & solvendi.* (a) *li. de fide ad Pet.*

who

who openeth and no man shutteth, and shutteth and no man openeth, Rev. 1.18. *I have the keys of hell and death,* Rev. 9.1. *And to him was given the key of the bottomlesse pit*; so (b) *Stephanus* on the word, κλεῖς, *Clavis.* (c) *Whittaker*, it signifieth a power of office given to some, and not to all; as (d) *Calvin* here (saith he) *Christ* speaketh of *Peters* publick office, that is, of his Apostleship (e) so, *Bullinger*, (f) *Erasm.* (g) *Zwinglius* (h) *Marlorat*, (i) *Pareus* on the same place. I think, while of late, never interpreter dreamed, that in the Text, *Mat.* 16. the keys of the Kingdome of Heaven are given to all believers, but only to the stewards of the house builded upon the Rock.

(b) *Stephan. in thesaur. ling. Græcæ.*
(c) *Whittaker tom. 2. contr. 4. ca. 5.*
(d) *Calvin. ib. dissert. de Apostolatu Petri.*
(e) *Bullinger ib.*
(f) *Erasm. Paræ.*
(g) *Zwinglius.*
(h) *Marlorat com.*
(i) *Pareus. ib.*

3. *Arg.* To these in this Text doth *Christ* give the keys, to whom he giveth warrant, for the actuall exercise of the keys, to wit, to bind and loose on Earth, and so open and shut the doores of the Kingdome. But this warrant and officiall authority of binding and loosing, *Christ* giveth to *Peter* onely as representing Apostles, Teachers and Elders, and not to the *Church* of believers convened *Covenant-wayes*, and destitute of Officers; *Ergo*, the proportion is cleare in the Text; to the same person, to whom he promiseth the power or keys, to the same he promiseth Officiall warrant to exercise the speciall acts of the keys, but to *Peter* is the promise of both made 19. and if *Christ* allude to the place, *Isa.* 22.22. Then (I say) these to whom *Christ* gave the keys, doe by Office represent him who hath the keys of *David*; house and the Government on his shoulder, *And I will give to thee the Keys of the Kingdome of Heaven*, there is the power and authority granted; *And whatsoever thou shalt bind on Earth, shall be bound in Heaven*: there is a warrant, for the exercise of the acts of the power given also to *Peter*; Now if the keys be not given to *Peter* as to a Pastor; *Peter* and pastors, by this place, as pastors, neither have the keys, nor officiall warrant to preach, and to remit, or retaine sinnes; and if by this place, they have it not, we desire to see a warrant from *Christ*, before he went to heaven, for pastorall preaching (a) *Beza* in his marginall notes in this Text, sayth, here is the Heavenly authority of the *Church Ministery*; also *binding and loosing is all one, with opening and shutting* Heaven Gates, and with remitting and retaining sinnes, *Joh.* 20. Papists, I know, deny

(a) *Beza. Ministerii Ecclesiastici, authoritas cœlestis.*

that the Apostles were made priests judicially to remit sinnes before *Christs* Resurrection, *Ioh.* 2. so (*b*) the Cardinall *Toler*, and (*c*) *Maldonat* (*d*) *Cajetanus*; but the Truth is, what is given here *Mat.* 16. Is but repeated and enlarged *Joh* 20. And they are now sent to the whole World, whereas before they were to preach to *Judea* only, but this *Ioh.* 20. (*e*) (sayth *Rolloc*us) is but a reiterated power, it was given before his Resurrection, and (*f*) *Beza* sayth the same, and (*g*) *Bullinger* sayth, the promise is made here and fulfilled *Ioh.* 20. and (*h*) *Pareus* expoundeth (what thou shalt loose) here by these words *Ioh.* 20. So (*i*) *Calvin* (*k*) *VVhittaker* (*l*) *Zwinglius* (*m*) *Muſculus*, Now this same (*n*) Author acknowledgeth that *Ioh.* 20. *Christ* gave pastorall power to all the Apostles to forgive sins.

2. To bind and to loose, are acts of officiall power, and of Princes, Rulers, and Feeders, *Ergo* they are not given to the *Church* destitute of Feeders and Governors. I prove the antecedent. 1. To bind and loose, by all Interpreters, *Augustine*, *Cyrill*, *Chrysost.* *Cyprian*, *Euthymius*, *Hyeromi.* *Basilus*, *Ambrose*, *Sedulius*, *Primasius*, and by our owne *Calvin*, *Muſculus*, *Gualther*, *Pareus*, *Beza*, *Zwinglius*, *Rolloc*, *VVhittaker*, and the evidence of Scripture, is, by publick and pastorall preaching, to remit and retaine sins, to believers or unbelievers; and (*o*) *Bullinger* saith it is taken from the Scripture *Isa.* 52. 49 *v.* 9. where *Christ* is said to loose the prisoners, and so (*p*) *Muſculus* (*q*) *Beza*, and (*r*) *Calvin* will have them to be words signifying the officiall authority of Princes, Ambassadours, to set at liberty prisoners, or to cast malefactors in bands and prison, as Magistrates and Rulers doe, so binding in Scripture (*s*) is an authoritative act of Princes, Superiors, Governors and Rulers. And so is loosing a judiciall and authoritative act of Rulers and Overseers (*t*) as Scripture teacheth us. But the *Church* of believers wanting their Officers, watchmen, and Overseers, though combined in a *Church Covenant*, is not a company of Overseers and Rulers, or judiciall and authoritative binders and loosers exercising power over themselves.

(*b*) *Toler comment in Joan. in loc. an.* 21.
(*c*) *Maldonat. Harm. in loc.*
(*d*) *Cajetan. com. in Ioh.* 20. 23. *ideo hoc in loco instituitur & promulgatur sacramentum pœnitentiæ.*
(*e*) *Rolloc. ib. repetita & reiterata potestas.*
(*f*) *Beza in ani. mad. in* Mat. 16. *sicut Ioannes interpretatur infra. c.* 21.
(*g*) *Bulling:* Mat. 16.
(*h*) *Pareus. Quicquid solveris, id est*, Joh. 20. *quorum peccata remiseritis.*
(*i*) *Calv. instit.* 4. *ca.* 6.
(*k*) *Whittaker. tom.* 2. *contr.* 4. *q.* 2. *ca.* 5.
(*l*) *Zwinglius com.*
(*m*) *Muscul. in* Joh. 21.
(*n*) Way of the Church of *n. E. ca.* 2. *sect.* 9
(*o*) *Bulling. in loc.* Mat. 16. *Bullinger comment*, Mat.
(*p*) *Muscul. ibid* (*q*) *Beza an.* (*r*) *Calvin comment* (*s*) Psa. 105. 27 Judg. 15. 10 Psal. 149. 8 Mat. 22. 13 Acts 21. 11. Acts 22. 4. Mark. 3. 37. (*t*) Levit. 14. 7. Psal. 102. 20 Jer. 40. 4. Ps. 105. 20. Act. 2. 24. Rom. 7. 2. 1 Cor. 7. 27. Rev. 20. 3. Rev. 9. 15. Job. 12. 18.

4. *Arg.* If *Chriſt* doe not ſay in this place, nor in *Mat.* 18. that the keys and the actes of the keys, to wit, *binding and looſing*, are given to the *Church* of believers, without their Officers; then neither places prove, that the keyes are given to ſuch a *Church*.

But *Chriſt* doth not ſay it; *Ergo*, the Text cannot beare it: the aſſumption I prove. *Chriſt, Mat.* 16. 18. ſpeaking of the *Church* builded on a Rock, ſayth not, I will give to the *Church* ſo builded, the keys; but he turneth the ſpeech to *Peter*, when he promiſeth the keys *V.* 19. *And I will give to thee*, (*Peter*, not to the *Church*) the keys of the Kingdome of Heaven, ſurely none needeth to teach our Lord to ſpeak. This change of the perſons to whom the keys are promiſed, wanteth not a reaſon. Our brethren ſay, *the promiſe is made to* Peter, *becauſe he gave a confeſſion of* Chriſt *in the name of all believers, and becauſe the keys are given to believers, as the Spouſe of* Chriſt, *and as his body united to him*: but this author, granteth every company of believers, becauſe they are believers, are not an inſtituted viſible *Church*, but they muſt be a company of believers profeſſing Covenant-wayes Faith in *Chriſt*, and *Church-communion*. But, 1. then the keys are not given to believers becauſe they are believers, and the Spouſe of *Chriſt*, but becauſe they are ſuch profeſſors, ſo and ſo combined in a *Church-covenant*. But yet I aske, whether true or falſe profeſſion be the neereſt intervening cauſe of theſe, to whom the keyes are given. If a true profeſſion, then. 1. Unbelieving Paſtors are not Paſtors; for their profeſſion is not true. And children baptized by them are as not-baptized, or as baptized by Women. 2. If one ſhall be excommunicated by ſeven (for ſuch (*a*) a number this Author requireth to make a viſible *Church*) even, *clave non errante*, and moſt deſervedly, he is not bound in Heaven, and excommunicated, in *foro Dei*, before God: for the profeſſion of theſe ſeven may be falſe, and ſo the *Church* actes performed by them, are a *non habentibus poteſtatem*, and null, if they be no *Church*. 3. We can prove by Scripture (*b*) that *Judas* though the child of perdition, was a called Apoſtle. But if a falſe profeſſion be ſufficient to make perſons a true viſible *Church*, then. 1. The keys are not given to believers, becauſe they are believers, and united.

(a) Cap. 3. Sect. 1.

(b) Mat. 10. 2. Joh 6. 70. Acts 17. 20. 21.

ted to *Christ*, *as his body and Spouse*, *but*. 2. *This Author sayth amisse*, *That the* Church *instituted by* Christ *is a company of believers*, and faithfull and godly men, whereof *Peter* was one; for a company of hypocrites are not such. 2. Our brethren prove the keys, to be a part of the liberty of the redeemed ones, but counterfeit professors are not redeemed ones, nor have they that liberty purchased to them in *Christ*. 4. It shall follow, that our brethren widely mistake a supposed difference which they devise, betwixt the *Iewish* and *Christian Church*, to wit, that to make men members of the *Iewish Church*, externall holinesse, as to be borne *Iewes*, was sufficient, and to be circumcised, and not a bastard, not descended within three or foure Generations of a *Moabite*, or *Ammonite*, but that the visible *Church* of the *Gentiles* after *Christ* must be the bride of *Christ*, and by true Faith united to him. Whereas the members of a Christian visible *Church* are and may be hypocrites, though not known to be such, as were the members of the *Iewish Church*. Also *Mat.* 18 18, 19. *Christ* changeth the persons. *v.* 17. after he hath spoken of the *Church v.* 17. he sheweth *v.* 18. of what *Church* he speaketh, and directeth his speech to these *to whom he spake* v. 1. *to the Disciples who were Pastors*, *verily I say unto you*, *Whatsoever yee shall bind on Earth*, *shall be bond in Heaven*, and therefore none can make an argument from, *Mat.* 16. to wit thus, to as many are the keys promised, as are builded on the Rock, but all the faithfull are builded on the Rock, *Ergo* to all the faithfull are the keys promised. 1. The proposition is not in the Text either expressely, or by consequent. 2. The proposition is false, for the Catholick invisible *Church* is builded on the rock, but by our Brethrens confession the keys are not given to the Catholick invisible Church, but only to such a company of professing believers, as make a Parishionall Congregation. 4. That *Christ* speaketh to *Peter* as to one representing the Apostles, and not as to one representing all believers, is cleare. 1. Because by the confession of our *Brethren binding and loosing are denyed to many that make* Peters *confession*, *thou art* Jesus *the Son of the living God*, as to believing Women and children; and many out of *Church-state*. 2. If believers as giving *Peters* confession, and as *builded upon the rock*, *Christ*,

by

by this place made a *ministeriall Church*, by *Christ*, and gifted with the power of the keys, then the Ministery & officiall power of preaching and binding and loosing should be made as stable *and firme from defection*, *as the* Church *of elect* believers, against whom the gates of hell cannot prevaile: now besides that this is most untrue since visible *Churches* doe fall away, as these seven *Churches* in *Asia*, the *Church* of *Corinth*, *Ephesus*, *Galatia*, *Thessalonica* may prove, when as it is impossible that the elect Believers in *Christ* can fall away, it shall also give good warrant to Papists, to make such use of this place, as they doe, that the *Church* may erre in points of conversation and life, but cannot fall from the rock, nor be overcome by the powers of Hell in the definition of Articles of Faith. So (a) *Gretser* (b) *Bellarmine* (c) *Suarez*. (d) *Gregor. de Valent.* (e) *Cardi. Hosius* (f) *Turrecremata*, reason from this place; and the connexion must be good, if the Ministeriall power not only be given to the *Church* as to the Object, that is, for the good and salvation of the *Church*, but also to the *Church* as to the Subject, who hath all the power of the Keys, and may use it also, because they are believers and builded upon the rock *Christ*; nothing hindereth, but Ministeriall power should be as stable and free from being overcome with the ports of Hell, as the Christian state of perseverance in grace. Now we see, these who have Ministeriall power, abuse it, and fall from the rock and perish eternally; which we cannot say of these, who by Faith are builded upon the Rock *Christ Iesus*. 3. These to whom *Christ* giveth the Keys, doe represent the person of *Christ*, and *who despiseth them despiseth* Christ, *and he that honoureth them, honoureth* Christ, which is evidently spoken of the Ministers of Christ, *Matthew* 10. 40. And is said here *Matthew*, 16. 19. *Whatsoever thou yee shall bind on Earth, shall be bound in Heaven, &c.* Thus *Christ* bindeth and looseth in Heaven, when these to whom the Keys are given, *binde and loose*; and so they are to be looked unto as co-workers with *God*. Now Scripture never maketh all believers Ambassadours in *Christs* roome. Where doe we reade that the despising of all believers commanding in *Christs* Name, is a despising of *Christ*, and that in obeying them, we obey *Christ*? Nor are all Ambassadours,

(a) *Gretser de iu Augur Doctor Luther. p. 19.*
(b) *Bel. de cõcli. vut. lib. ca. 2.*
(c) *Suarez de trip. virt dis. 9. de Eccl. Sec. 7. n. 7.*
(d) *Greg de Valent tom. 3. dis. 1. q. 1. punct. 7.*
(e) *Hosius in confes. Polnica.*
(f) *Joan. de Turre cremat. de Gal. l. ca. 24, 25, 26.*

bassadors, Pastores, &c. 5. These to whom the Keys are given doe authoritatively forgive and retaine sins, and their acts of forgiveing and retaining are valid in Heaven, according as the party repenteth and believeth, or according as they remain impenitent, as our Divines teach against the Papists, in their Doctrine of Sacramentall absolution. But the *Church*, or company of believers wanting their Officers, by no Scripture can authoritatively forgive, and retaine sins. *Robinson, Smith* and others answer, that believers out of Office may forgive, as *Mat.* 18.21. *Peter* said, *How oft shall my brother offend me, and I forgive him? Lu.* 17.3.4. 2 *Cor.* 2.10.

But I answer, the place, 2 *Cor.* 2.10. is controverted, and we doubt not, but of that same nature, with the power of Excommunicating. 1 *Cor.* 5.4. But for private forgiving, it is not the *Church-forgiving* here meant, because 1. The private forgiving is a duty of charity commanded in the Law of Nature to all, even out of *Church-state*, and obligeth the Excommunicate, who, though they be cast out of the *Church*, are not exempted from the Law, that bindeth all, *Mat.* 6.12. 14, 15. *Mat.* 5.44.45. but the *Church-forgiving* is an Act of obedience to a positive *Church-Law* of Christ, 2. private Christians are to forgive their Enemies whether they repent, or not, even as *Christ* forgave those who crucified Him, *Col.* 3.13. *Luk.* 23.34. and when the party repenteth not, this forgiveneſse is not ratified in Heaven, yet are we obliged to forgive, and to commit vengeance to *God*; but the authoritative forgiveing is a thing that the *Church*, is not obliged unto, absolutely; nor may they, or can they forgive, except the Offender repent: and if they see that he repenteth not, they cannot lawfully forgive; but, being in *Gods* roome, must *take vengeance on all disobedience*, and their retaining of sin and forgiveing, is valid in Heaven, because they are in *Gods* place. Now any forgiving or retaining of sin but these two, together with *Gods* forgiving and retaining, we know not. But *Peters* forgiving his offending brother seventy times seven times, is common to all private Christians, even out of *Church-state*, and so the instance given is not to the purpose, 6. To these only are the Keys given, who having *Pauls* pastorall spirit, may con-

convene and deliver to Sathan, but the *Church* of believers without Officers, not having *Pauls* pastorall spirit which is a spirit officiall, and authoritative to preach, excomunicate, and administrate the seales of the Covenant, may not *convene and doe this; Ergo,* &c. *indeed* (a) Francis Johnson *sayth it is holden now by some of the Separation, that people out of Office may execute all the workes and duties of the ministery, in Baptisme, the Lords Supper, censures,* &c. *which I thinke followeth from the grounds of our brethren, to wit, that believers without Office are a compleat* Church, *having the whole power of the Keys*: if administration of the Sacraments be not a speciall part of the Keys, and the opening of Heaven and forgiving of sins, we know not what belongeth to the *power of binding and loosing*; yea this is not only contrary to Scripture (b) but also to their (c) own confession, and (d) is the Doctrine of *Arminians* (e) and *Socinians* (f) Cartwright sayth the *Sanedrin*, *Mat.* 18. to these who have skill in the *Rabbines*, especially in the *Iewes Talmud*, was a selected Judicatory, and that to this *Christ* alludeth Mat. 18. (g) learned *Beza*, sayth much from Scripture for this, that the *Church* here signifieth not the multitude, (h) *Paraeus* also is most cleare on this place (i) *Calvin* hath reason to say, he alludeth to *Iewish Synedrie*, (k) see also *Weemes*. It it needlesse to cite *Iunius*, *Zanchius*, *Peter Martyr*, *Villet*, *Whittaker*, *Tilen*, *Becan*, and all our Divines of the reformed *Churches*; for when he hath spoken of the *Church* representative, *Mat.* 18. 16, 17. and speaketh to these, to whom the Sermon was made, *v.* 1. *at the same time came the Disciples to* Jesus (they were then Apostles in Office and called to preach and Baptize, though not yet sent to the whole world) *saying who is the greatest in the Kingdom of God?* Now to these *Christ* sayth, 18. to the Apostles, *Verily I say to you, whatsoever you shall bind on Earth*; and this place is to be expounded by *Mat.* 16. 19. Where the Keys are given in a more restricted manner to *Peter* only, though as representing the whole Apostles and *Church-rulers*, and we have better reason to expound this place, *Mat.* 18. by the place forgoing, *Mat.* 16. then they have to expound the place, *Mat.* 16. by this place, *Mat.* 18. *because these same Keys that binde and loose* in the one place, remit and retaine sinnes, in the other;

(a) *Fran. Johnson art.* 5. *in M. Clifions booke. p.* 29.

(b) Mat. 28. 19. 1 Cor. 11. 23. 1 Cor. 1. 17. Joh. 4. 2.

(c) *Confess. art.* 27.

(d) *Remonst. conf.* 21. *& apol. confess.*

(e) *Socin. tract. de Eccl. c.* 1. *n.* 140. *Catechis. Racov. vind. c.* 11. *n.* 305.

(f) *Cartwright ans.* to the admonit. *tract.* 18. *c.* 13 *div.* 5. *p.* 663.

(g) *Beza an. in* Mat. 17.

(h) *Paraeus, Apostolis dicti manifestum est, quicquid vos Apostoli ligaveritis, ut supra Petro dixerat Christus*, Mat. 16. 19.

(i) *Calvin com. ib.*

(k) *Joh. Weemes vol.* 3. *expos.* of the judiciall Law. *c.* 18.

other; and we find the keys given to Officers and Stewards only. And here is no *Church*, Mat. 18. or yet Mat. 16. without Pastors, except they say, that *Christ* Mat. 18. 18. speaketh not to the Disciples, but to the multitude of the *Jewes*, which is a great crossing of the Text. And to say, that *Christ* speaketh to the Apostles, not as to Apostles, but as to the *Church* of believers, is only a bare assertion, and cannot be proved, and all they can say, hangeth upon this one place, and this is the most. The power of *binding and loosing* is given to the *Church, which is to be obeyed and heard in the place of God. But this Church, is never in the Word of* God (*say they*) *taken for a company of Officers, Pastors, and Elders only; it signifieth alwayes the Body of* Christ, *his Spouse, his Saints by calling, partakers of the most holy Faith.* To which I answer, The body, Spouse of *Christ*, and Saints by calling, as they are such, is the invisible *Church*, and the keys and Seales (*a*) sayth this Author) *are not to be dispensed to all the faithfull as such, but as they are confederate or joyned together in some particular visible* Church, that is, sayth he) as they are members of a visible *Church*; *Ergo, &c.* the body and Spouse of *Christ*, as such, is not the Church here meant of, but the visible Congregation. Now the essence of a visible *Church* of which *Christ* speaketh here, is saved in ten, who are only visible professors, and not a *Church* of sound Believers, not the true body mysticall and Spouse of *Christ*: and yet, by this place, the Keys are given to such a *Church*, now wee desire againe, a place, in all *Gods* Word, for a Church in this sense, and a Body of Christ and his Spouse in this meaning: for certainly, professors this way confederate, as professors, are no more a *Church* of *Christ*, redeemed ones, and his Spouse, then an Assembly of Elders onely can be called such a *Church* of Believers; for both *Churches* are, and may be; where no believers are at all, at least for a time, and even while they exercise this power *of Binding and Loosing*, and so this place, *Matthew* 18. is as much against our brethren, as against us.

(*a*) Way of the Church of N. E. c. 4. sec. 5.

And Lastly our Doctrine is acknowledged, by all our Divines, against the Papists, proving that *Mat.* 16. the Keyes were

given

given to *Peter* as repreſenting the Apoſtles, and his ſucceſſors in the paſtorall charge, not as repreſenting all believers.

Alſo the Fathers *Irenæus*, *Nazianzenus*, *Cyprianus*, *Baſilius*, *Ambroſius*, *Theophilactus*, *Cyrillus*, *Euthymius*, *Hyeronimus*, *Auguſtine*, *Beda*, *Chryſoſtomus*. And *ordinaria gloſſa*, *Hugo de ſanct. Victor*. *Haymo*. *Cardinalis Cuſanus*. *Anaſtaſius*, *Leo*, *Durandus Thomas*, *Adrianus*, *Scotus*, making a compariſon between *Peter* and the reſt of the Apoſtles, ſay, the keys were given to all the Apoſtles, when they were given to *Peter*: and *Peter* received them in the name and perſon of the reſt of the Apoſtles, wherby, they declare, it was never their mind that *Peter* received the keys in name of all believers.

Alſo the learned, as (*a*) *Auguſtine*, (*b*) *Beda* (*c*) *Gregorius*, expound the *Church* builded upon the rock to be the Catholick *Church*, and not a particular viſible *Church*. And (*d*)

Irenæus ir[3] *qui in Eccle*[ſ]*ia ſunt, Preſbyteris obedire oportet, iis qui ſucceſſionem habent ab Apoſtolis: qui cum Epiſcopatus ſucceſſione, chariſma veritatis certum, ſecundum beneplacitum patris, acceperunt. Nazianzen. orat. 21. de laud. Baſ. ejuſdem throni particeps eſt Petrus, cum reliquis Apoſtolis, in illa verba, dabo tibi Claves. Cyprian de unita Eccleſia, Chriſtus eandem dedit omnibus Apoſtolis poteſtatem, & hoc erant utique & cæteri Apoſtoli, quod, Petrus fuit, pari conſortio præditi & honoris & poteſtatis,* he ſhould have ſaid. *Hoc erant utique & cæteri credentes in Chriſtum, quod Petrus fuit*; alſo *Baſil de vita ſolitar. c. 21. Omnibus paſtoribus & Doctoribus eandem poteſtatem tribuit, cujus ſignum eſt, quod omnes, ex æquo & ligant & ſolvunt.* He ſhould have ſaid, *Omnibus credentibus in Chriſtum eandem poteſtatem tribuit. Ambroſ. in* Pſ. 38. *& in* Luc. 10. *Ser.* 66. *Quod hic dictum eſt, Apoſtolis omnibus dictum; non ait, omnibus credentibus dictum. Theophilact. in* Mat. 6. *Quamvis ſoli Petro dictum, tamen omnibus Apoſtolis conceſſæ ſunt (Claves.) Cyrill in* Joh. 4. *l.* 4. *Reſponſionem illi Chriſtus committebat, qui ordine primus, omnibus Apoſtolis: non ait, omnibus credentibus. Euthymius in* Mat. *ca. tibi dabo claves, atqui donum hoc cæterorum fuit Apoſtolorum. Hugo de ſanct. victor Tom.* 2. *inſtitut ſanct. monaſter. Quamvis poteſtas ſolvendi & ligandi ſoli Petro data videatur, tamen cæteris Apoſtolis data eſt, Haymo. Homil. in feſto Petri & Pauli. Quod Petro dixit, in Petro, cæteris Apoſtolis dixit. Cardin. Cuſan. concord. Catho. l.* 2. *c.* 13. *Nihil dictum ad Petrum, quod aliis Apoſtolis non dictum. Gloſſa ordinaria, Petrus tanquam principalis inter alios (Apoſtolos) non inter alios credentes, pro aliis dat reſponſionem. Cyrill in* Eſ. 4. *orat* 2. *ſancti Apoſtoli & Evangeliſtæ fundamenta. Hyeron li.* 2. *cont. Iovian. Omnes Apoſtoli acceperunt claves, non ſolus Petrus. Anſelm in* Mat. 16. *Habent eandem judiciariam poteſtatem alii Apoſtoli. Anaſtatius in queſt. ſac. ſcript q.* 79. *in* 6. *Tom Biblioth. Poteſtatem clavium non ſoli Petro, ſed aliis etiam Apoſtolis, & toti Eccleſiæ in Epiſcopis & Presbyteris datam. Auguſt. tract. in* Joh 50. *& lib. de agon. Chriſti c.* 20. *Beda, homil. in* Mat. 16. *Chryſoſtom Homil.* 70. *ad popul. Hilarius de trinit. l.* 6. *Euſebius hiſtor. Eccl. lib* 2. *c.* 14. *Leo Serm.* 10. *de aſſumpt. & citat Bellar. de Pont. lib.* 1. *c.* 14. *Petro hoc ſingulariter creditur, quia cunctis rectoribus Petri forma proponitur, Lyra in* Mat. 16. *durand* 4. *diſt.* 18. *q.* 2. *Pro omnibus Apoſtolis dictum. Thom.* 4. *d.* 24. *q.* 3. *Scot.* 4. *d.* 24. *q.* 3. *Adrian* 6. *in* 4. *d. q.* 2. *Synod Colonienſ. ſub. Adulph c.* 1. *mod.* 6. *Hugo Cardinal. in* Matthew 16. *concilium aquiſgranenſ. cap.* 9. (*a*) *Auguſtine de trinit. lib.* 2. *cap.* 6. *& in* Pſalm. 60. (*b*) *Beda in* Joh. 21. (*c*) *Gregor. li.* 3. *c.* 33. (*d*) *Gerard. loc. com. tom.* 5. *de Eccl. c.* 6. *n.* 50.

Gerardus giveth a good reason, why this *Church*, Mat. 16. *cannot be a particular visible* Church, *because the gates of hell prevaileth against many joyned to the visible* Church *in externall society*, (e) and *VVicklif* writing against the Monkes refuteth that error of the Papists, that any members of the true *Church* can be damned; and (f) *Whittaker* sayth, *Augustin* (g) against *Petilian* sayth, *the Church builded on the rock is the* Church *of the Elect, not the visible* Church.

(e) *Wiclefus tract. cont. monach. c. 39.*
(f) *Whittaker cont. 4. q. 2. c. 3.*
(g) *August. cont. Petilian. l. 2. c. ult.*

CHAP. 2. SECT. 2. PROP.

THis Church (*saith the Author*) *doth meete together every Lords Day, all of them, even the whole* Church, *for administration of the Ordinances of* God, *to publick edification.*

Ans. Two things are here said, 1. That all, even the whole *Church*, must meete for administration of the Ordinances of *God*, that so all and every one of the *Church* may be actors and Judges in dispensing of censures, this we take to be popular government. 2. That there is a necessity of personall presence of all and every one of the *Church*, Hence

Quest. 3. *Whether or no the multitude of Believers, and the whole people are to be judges, so, as private Christians out of Office are to exercise judiciall acts of the keys?*

For the more easie clearing of the Question, let it be observed.

1. Dist. *There is a dominion of Government Lordly and Kingly, and this is in* Christ *only in relation to his* Church *and in civill judges, and is no wayes in* Church-*guides, who are not Lords over the Lords inheritance; there is a government Ministeriall, of service, under* Christ, *and this is due to* Church-*guides.*

2. Dist. *Regall power, being a civill power founded in the Law of nature* (*for the* Ants *have a King*) *may well be in the people originally and subjectively, as in the fountaine, nature teaching every communitie to govern themselves, and to hold off injuries, if not by themselves, yet by a King, or some selected Rulers; but power of*

Church-

Church-government being supernaturall, and the acts of Church-government, and of the casting such as offend out of Christs Kingdome, being supernaturall, neither of them can be originally in the multitude of professing beleevers, but must be communicated by Christ to some certaine professing beleevers, and these are Officers. Therefore to put power and acts of government in all professors, is a naturall way drawne from civill incorporations. Christ is not ruled by our Lawes.

3. Dist. *The government of Christs Kingdome is the most free and willing government on earth; yet it is a government properly so called, for there be in it authoritative commandements, and Ecclesiasticke coaction, upon the danger of soule penalties; in regard of the former, all the people by consent and voluntary agreement have hand in election of Officers, inflicting of censures, because it concerneth them all: but in regard of the latter, the whole people are not over the whole people; they are not all Kings reigning in Christs government over Kings, but are divided into governours and governed, and therefore the rulers Ecclesiasticke onely, by power of office, are in Christs roome, over the Church, to command, sentence, judge, and judicially to censure.*

4. Distinct. *The Officiall power of governing superaddeth to the simple acts of popular consenting, the officiall authoritative and coactive power of Christs Scepter in discipline.*

That distinction in the sense holden by our brethren (a) *that the state of the Church is popular, and the government Aristocraticall in the hands of the Eldership, is no wayes to be holden; nor doe the Parisian* (b) *Doctors, the authors of this distinction, mind any Church-government to be in the people.*

(a) Presbyteriall government examined, p. 23.
(b) *Doct. Parisens. de polit. Eccles. pag.* 10, 11. Quest. 15.

Our brethren in the answer to the questions sent to them from *England*, explaine their minde thus: 1. *We acknowledge a Presbytery, whose worke it is to teach and rule, and whom the people ought to obey, and we condemne a meere popular government, such as our writers condemne in Morellius.* They adde:

Government meerly Aristocraticall, where all authority is in the hands of the Eldership, excluding the people from intermedling by way of power, we conceive to be without warrant and injurious to the people, infringing their liberties in chusing Officers, admitting members, censuring offenders, even Ministers. Col. 4. 16.

To

To which doctrine we oppose these conclusions:

1. *Concl.* Our brethren hold a meere popular government, with *Morellius*. 1. Because nothing is left peculiar in government to the Officers which all the people have not. 2. Because a greater power of *Church*-Jurisdiction, as I shall prove, is given to the people then to the guides; for, cursing by Excommunication of all the Officers, and blessing of them by pardoning their faults, and admitting of Members and laying on of hands, is the greatest power that can be given to people. But this and many other acts of jurisdiction the people have by our brethrens Doctrine. 3. The people is no more obedient to the Eldership, in teaching, then *Indians and Infidels*, who are hearers of the word, and are under an obligation to obey the word; and under the very same obligation of an Evangelicke offer made to all: *The people* (say they) *are under the obligation of obedience to Pastor all teaching, under the paine of Church censures, but so are not Indians, who may be onely hearers, but are in no Church-membership.* I answer, Obligation to *Church censures* from the Pastors, as Pastors, lyeth not on the people, by our brethrens doctrine. 1. Because Pastors, as Pastors, are not the Church builded on the rocke, nor the Spouse of Christ, nor any part thereof; nor any part of the visible *Church*, to the which *Christ* hath given the Keys: for the visible *Church* is a compleate Church *in esse, & in operari*, in their being and *Church actions* of a visible *Church* without all Pastors or any Officers, as they teach. 2. Because Pastors are onely parts of the visible *Church*, as believers, and so have the power of the Keyes as believers; and this the believers have, which the Pastors have not; and so seeing the Pastors as Pastors have not the Keyes, nor can they use the Keyes, or excommunicate as parts or members of the visible *Church*; because, as Pastors, they are neither parts nor members of the Church, but adjuncts, and meere accidents of the visible *Church*, and therefore the people are under no obligation of obedience to *Pastors*, as *Pastors*, under paine of Ecclesiasticke censures, more then Indians or Infidels, who are their hearers.

2. *Concl.* Christ hath given no warrant at all of actuall *Church government*, to all the whole visible *Church*. 1. To the places that I cited before (*a*) I adde the styles of Officiall

(*a*) *Pauls* Presbytery, c. 6. p. 63, 64.

dignity

dignity given to Officers, becauſe of their government, are given onely to Officers, and never to the people; *Ergo*, the people have no power of government; the conſequence is ſure, thoſe who are priviledged of *Chriſt* to governe, ordinarily ſhould be, and duely are Governours. But the ſtile of *Gods* is given to Church-guides, *Ioh.* 10. 33, 36. *Ioh.* 20. 21. which title for governing is given to Judges, *Pſalm.* 82. 6. *Exod.* 21. 6. And his Maſter ſhall bring him אל־האלהים to the Judges. Now the people are not Gods, nor are they ἡγούμενοι, *Heb.* 13. 17. *over the people in the Lord.* Which word, no doubt, the Apoſtle borrowed from the Septuagint, ſo ſtiling the Rulers, not becauſe of their place of preaching onely, but of governing alſo, as *Joſ.* 13. 21. *Micah* 3. 9. *Ezech.* 44. 3. *Dan.* 3. 2. *Acts* 23. 24. *Matth.* 27. 2. Πιλάτῳ τῷ ἡγεμόνι σὺν φιλικὰ ἡγεμόνα and it is given to the Kings or ſupreame rulers, 1 *Pet.* 2. 14. ὄντι ἡγεμόσι, ſo it is frivolous, that they ſay *Church-Officers* are never called ἡγούμενοι: For theſe words of officiall power of government are no leſſe powerfull, and never communicated to any but to *Church-Officers*, ſuch as are ἐπίσκοποι, watchmen, not onely for preaching, but alſo for government, *Phil.* 1. 1. 1 *Tim.* 3. 2. *Acts* 20. 28. and the people are not χειρίσεις, Governours, 1 *Cor.* 12. 28. nor are they προϊστάμενοι, *Rom.* 12. 8. nor obliged to bee προϊστάμενοι, Rulers, as they are the viſible *Church*, nor ſhould they bee πρεσβύτεροι τιμῆς ἄξιοι, 1 *Tim.* 5. 17. nor are they to bee κοπιῶντες καὶ προϊσταμένοι τῶν ἐν κυρίῳ, *Labourers*, and over the Saints in the Lord, 1 *Theſſ.* 5. 12.

2. If all the people as contradiſtinguiſhed from Officers, are to watch over one another, and by office to rebuke, cenſure, excommunicate, ordaine, and exauthorate Officers, then muſt they in Conſcience attend the judging of all cauſes, of adultery, fornication, drunkenneſſe, ſwearing, oppreſſing, defrauding one another, as they fall under ſcandall. Now this is a calling diſtinct from their owne calling, in reſpect the holy Ghoſt alloweth to the *Elders* ſtipend and maintenance, 1 *Tim.* 5. 17. yea, and hire as to labourers, *Matth.* 10. 10. *as to ſouldiers, husbandmen, dreſſers of vineyards, feeders of flocks*, 1 *Cor.* 9. 7, 8. *yea, as to the oxe that treadeth out, or threſheth the corne*, *verſ.* 9. and by this all the people are made officers and ſtipendiaries; to whom by the

Law

Law of God and nature ſtipend is due: Now this looſeth them from their own proper callings of Merchandiſe, Trading, Huſbandry, Lawe, Medicine, Manufactures, and maketh all theſe callings ſinfull & unlawfull to the Saints by calling, who are members of a viſible *Church*, according to that 2 *Tim.* 2. 4. *No man that warreth, intangleth himſelfe with the affairs* (or callings) *of this life*, which is groſſe Anabaptiſme condemned by *Gods* Word, 1 *Cor.* 7. 20, 21. *Eph.* 6. 5. *Col.* 2. 22. 1 *Theſſ.* 4. 11. Now certainly, if actuall government, with the power of the Keyes, be committed to all the members of the viſible *Church*, the Epiſtles to *Timothy* and *Titus*, and *Canons* of right government muſt be written to *Timothy* and *Titus*, not as to Paſtors, but as to beleevers, as the Keyes were given in *Peters* perſon, and a warrant to binde and looſe, *Matth.* 18. *Matth.* 16. as repreſenting beleevers, not as to a Paſtor: then *they are to commit the word to faithfull men, who are able to teach others*, and to give up their earthly callings, as 2 *Tim.* 2. 2, 3, 4. *and to lay hands ſuddenly on no man, and not to receive a teſtimony againſt an Elder, but before two or three witneſſes*, 1 *Tim.* 5. 22, 19. *and to war a good warfare*, 1 *Tim.* 1. 18. And this muſt needs follow, ſince Separatiſts teach, *That all the people are obliged in Conſcience to judge*, and to be *perſonally preſent*, and that by their Office and *Church-calling*, when *ever any ſentence* is given out againſt offenders; for, if the *Elders* be onely preſent and the people abſent, the Elders ſhall tyrannize* (ſaith *Anſworth*) over the peoples Conſciences; *for the people being abſent ſhall not know if the Elderſhip have proceeded right, yet muſt they repute the excommunicated perſon as an heathen or a publicane.*

* *Anſw.* in his Animadverſ. pag. 42, 43.

3. *Arg.* That government is not to be admitted which maketh men take honour to themſelves, without God calling them thereunto. But the Doctrine of government in the hands of people is ſuch, *ergo*, the aſſumption is proved: 1. By it, all are Kings, Rulers, and Guides, and all have the moſt ſupreame power of the Keyes, as authoritative receiving in of members, and judiciall caſting out, by the paſtorall ſpirit of *Paul*, and all governe over all. 2. Beleevers are a *miniſteriall Church*, a company of private Chriſtians put in office, and doing acts of a Miniſterie: now a Miniſterie is a peculiar ſtate of eminency that

God

God calleth some selected & gifted persons unto that to the which he calleth not all professors, as in Israel he chosed, one *Tribe* (*a*) to minister to himselfe, not all the visible *Church* of Israel, as the Scripture teacheth us. *Ministers of the house of God, the* Levites, *the Lords Ministers, Ministers of* Gods *Sanctuary*, and the ministery of the (*b*) New Testament, is a speciall eminency of office given to some few, and not to all believers, (*c*) a matter of worke that some, not all believers are put upon, and employed in, (*d*) the acts of the Ministery not common to all, but restricted to the Ministers of the *Church*, and not common to the whole visible *Church*. Now to ordaine Elders, excommunicate, admit members into the *Church*, are positive actes of a received ministery, and must flow from an other principle, then that which is common to all professing believers.

(*a*) Heb. 8. 2. Ezek. 7. 24. Ezr. 8. 17. Jer. 33. 21. Ezek. 44. 11. Joel. 1. 9. Ezek. 45. 5. Ex. 28. 1. 3. 35. Ex. 29. 1. Ex. 14. 15. Levit. 16. 32. Num. 1. 50. Deut. 10. 5. Deut 18. 6. 7. 1 Chron. 16. 37. 2 Chron. 5. 14. 2 Chron. 13. 10.

(*b*) Eph. 3. 7. Col. 1. 25. Col. 4. 7. 1 Thess. 3. 2. 1 Tim. 4. 6. Acts 26. 16.

(*c*) Eph. 4. 12. Colos. 4. 17. 1 Tim. 1. 12. Act. 1. 17. 25.

(*d*) 1 Cor. 4. 1. 2. 2 Cor. 4. 1. 2. 3. 2 Cor. 5. 18, 19, 20. 2 Cor. 3. 3, 4, 5. Gal. 6. 6.

(*a*) 1 Tim. 5. 22. 19. 2 Tim. 2. 2. 2 Tim. 3. 15. Tit. 1. 11.

(*b*) 2 Tim. 2. 15 1 Pet. 5. 1, 2. 3. 1 Tim. 6. 12. 1 Tim. 6. 11. 1 Tim. 6. 13, 14.

4. *Arg.* All who have received such a *Ministeriall state to discharge such excellent and noble actes, as laying on of hands, receiving of witnesses, committing the Gospell to faithfull men, who are able to teach others, and must save some by gentle awaiting, and stop the mouthes of other Pastors, as* (*a*) the Scripture saith, *these must acquit themselves as approved worke-men to* God, *and shall therefore receive a Crowne of Glory at the appearance of the chiefe Shepheard, and must in a speciall manner fight the good fight of Faith, and must be worke-men who needs not to be ashamed.* But these are not required of all the *Church* visible; all are not men of *God*, and ministeriall Souldiers of *Christ*, and feeders of the flock, but only such as *Timothy*, *Titus*, and Elders like to *Peter*, as these (*b*) Scriptures prove. For the reward of a prophet is not due to all.

5. *Arg.* That Government is not of *God* which taketh away the ordinary degrees of members in *Christs* body the *Church*. But government exercised by all the visible body taketh away the deversity of offices, members, places, of Rulers and ruled, *Ergo*; I prove the assumption. 1. All have one and alike equall power of governing, all the members are one in place, and office, all are Eyes, all Eares, all are hands, according as all have one joynt and common interest, and claime to *Christ*. One is not an Eye and head in relation to another: for all are both governours and governed, all the Watchmen, and all the City; all the flock, and

all the feeders, all the House, and all Rulers, Key-bearers, Stewards, all the children of the house, all the Fathers, Tutors, to bring up, nurture, and correct the children. 2. If the power and use of the Keys result from this, that the Corporation is the Spouse, Body, Sister of *Christ*, the redeemed flock, what should hinder but according as *God* inequally dispenseth the measure of grace, to some more, to some lesse, so some should have more, some lesse power of the keys, and some exercise more eminent acts of government, as they be more eminent in grace; some lesse eminent acts; and if we grant this, we cannot deny the order of a Hierarchy amongst Pastors. This connexion may be denied happily by our brethren, but there is no reason, if their arguments be good, they alwayes conclude *Church-power* from the graces of the members of the *Church*.

3. *Concl.* It is cleare then that the state of the *Church* cannot be called popular, and the government Aristocraticall, or in the hands of the Elders, as our brethren meane. 1. Because by our brethren, the government and the most eminent and authoritative acts thereof are in the hands of the people. *Ergo*, both state and government are popular. 2. Because the people are not only to consent to the censures, and acts of government, but also authoritatively to judge with coequal power with the Eldership, as they prove from, 1 *Cor.* 5. 12. 3. (*a*) The *Parisian* Doctors, the authors of this distinction acknowledge a visible monarchy in the *Church*, and are far from popular government.

(*a*) Pag. 10.

Let us heare what our brethren say for the government of the people, and their judiciall power in generall.

Quest. 15. Our brethren say, the Colossians are exhorted, *Col.* 4. 17. to say to Archippus, *Take heed to the Ministery, that thou hast received of the Lord, to fulfill it in all points*; Ergo, *the people are to censure and rebuke the* Pastors, *and therefore they may, and ought to exercise acts authoritative.*

Ans. 1. This is an argument off the way with reverence. Καὶ εἴπατε Ἀρχίππῳ say to Archippus, take heede, *Ergo*, say Judicially and rebuke with all authority, it is an argument *à genere ad speciem affirmativè*, and a non-consequence, *Mat.* 18. 17. *If he will not heare them*, εἰπὲ τῇ ἐκκλησίᾳ tell the *Church*; *Ergo*,

Ergo, exerciſe an act of authority over the Church, *Ioh.* 8. 48. The Jewes ſaid unto him, *Ergo*, they ſaid it authoritatively, 1 *Ioh.* 1. 8. If we ſay, ἁμαρτίαν, we have no ſinne; by no authority can we ſay we have no ſinne, *Luk.* 12. 11. Take not thought τί εἴπητε what ye ſhall ſay *Rev.* 22. 17. 2. The Fathers, as (a) *Auguſtine*, (b) *Chryſoſtome*, (c) *Ambroſe*, (d) *Hyeronimus*; The Schoolemen, as (e) *Aquinas*, (f) *D. Bannes*, (g) *Suarez*, ſay, correcting of our brother is, (*ſublevatio miſeriæ peccantis,*) *a ſuccouring of the miſery of a ſinner.* (h) *Cajetan. ait, actum correctionis elici à prudentia, imperari à miſericordia: To warne or rebuke our brother is an act of prudence commanded by mercy and compaſſion.* (i) *And. Duvalius* ſaith, it is an act, *Non ſolum juris divini, ſed etiam naturalis*; and he citeth *Lev.* 19. *Thou ſhalt not hate thy brother in thy heart, but ſhalt rebuke him*; and ſhall *beare one anothers burdens, and ſo fulfill the Law of Chriſt.* And (k) *Greg. de Valent.* ſaith it is *a ſpirituall almes, & actum miſericordiæ, quo ſubveniatur ſpirituali neceſſitati fratris.* So the *Doctors* (l) of the Canon Law. So the Fathers ſay, (m) as *Baſilius, eſſe benevolentiam potius, quam ſeveritatem.* (n) *Auguſtin. Vulnus fratris contemnis, vides eum perire & negligis, pejor es tu tacendo, quam ille te offendendo.* (o) Excellently *Hieronim. Si videat in corpore carnes putridas, & dicat. An ad me pertinet? ſcias, quia crudelis eſt.* And (p) *Nazianz. Charitatem potius hic quam poteſtatem oſtendendam. To rebuke is a worke of charity, rather then of power.* (q) *Calvin* ſaith, *Good Miniſters ſtand in need to be admoniſhed.* (r) *Davenant* thinketh that *Archippus in the abſence of Epaphras his collegue was to ſupply his abſence, and, it is like, was ſomewhat cold, and therefore needed to be admoniſhed.* But becauſe the Coloſſians were to exerciſe an act of mercy towards their *Paſtor*, which the Law of nature enjoyned them, it is a wide inference, therefore they had Church authority and power over him, to cenſure, deprive, excommunicate him; ſo the faithfull receiveth a charge, *Hoſ.* 2. 1. *Say ye to your brethren Ammi, and to your ſiſters Ruhammah.* 2. Plead with your mother, plead; plead ing for whoredomes is more then a ſimple exhorting of *Archippus*, yet none can well collect from theſe words, that thoſe

(a) *Auguſt. de civ. Dei. l.1. c.9.*
(b) *Chryſoſt. Homil. in Exod. 23.*
(c) *Ambroſ. in Luc. 17.*
(d) *Hieronimus in Luc. 18.*
(e) *Aquinas, 22. q.23. art.2.*
(f) *Bannes, in q.33. art.2.*
(g) *Suarez, tom. de fid. ſpe & charit. diſ.8. de con.*
(h) *Cajetan. in 22. q 33. ar. 1.*
(i) *And. Duvallius in 22. tom. poſter. tract. de charit. q. 9. art.2.*
(k) *Gregor. de valent. tom.3. diſ.3. de correc. fra. queſt. 10. punct. 2.*
(l) *Doct. juris Canonici in decret. 2. q. 1. cauſ. peccaverit hæc.*
(m) *Baſil in Pſ. 14.*
(n) *Auguſt. de verbo domin. ſerm. 16.*
(o) *Hieronim. in Pſ. 140. in illud corripiet me juſtus.*
(p) *Nazianzen in orat. de moderatione, in diſputat.*
(q) *Calvin in Epiſt. ad col. c.4.*
(r) *Davenantius com. ib.*

faithfull who kept themselves cleane from the common defection, had power of jurisdiction over their brethren, sisters, and mother, to censure them judicially, and by authority to unChurch them. And certainely the Apostle, if he had commanded here the judiciall act of *Church-jurisdiction* to all the Saints of Colosse, men and women who may admonish *Archippus*, we would looke he had said, (command, and charge with all authority *Archippus* to take heed to his ministery.) Also, it is much to be doubted, if the duties of rebuking, exhorting, and comforting one another, be positive acts of Church-membership, which the fellow-members of a visible Congregation owe one to another by vertue of a Church-covenant, or that the people owe to the Pastor in a Church way, for these (*exhort, teach, comfort one another*) are duties mutuall, not restricted to fellow-members of a *visible Church*, or Parish, but such as we owe to all the members of the Catholique Church, as we are occasionally in company with them. Yea, and duties (as our brethren say) that sister Churches owe to sister Churches, and acts of the Law of nature that we owe to all, as brethren, not as brethren in Church-membership, *Levit.* 19.17. onely.

I will here answer: What *Robinson* saith, (a) *By the Keyes is meant the Gospell opening a way by Christ and his merits, as the doore into the Kingdome, the power of binding and loosing, opening and shutting Heaven, is not tied to any Office or Order in the Church, it dependeth onely upon Christ, who alone properly forgiveth sinnes, and hath the Key of David, and this Key externally is the Gospell, which, with himselfe, he giveth to the Church,* Isa. 6.9. Rom. 3.2. *Ergo, the Keyes are given to all, though not to be used by all and every one alike, which were grosse confusion. The Keyes were not given to Peter as Prince of the Apostles, as Papists say, nor to Peter as chiefe Officer of the Church, and so to Prelates, nor to Peter as a Minister of the Word and Sacraments; but we say, to the confession of faith, which Peter made by way of answer to Christs demand, and therefore to every faithfull man and woman, who have received the like precious faith with Peter,* 2 Pet. 1.1.

(a) *Robinson justif. separation* p. 124, 125, 126 167.

Ans. 1. If the Keyes be given to as many as the Gospell is given unto, all have the Keyes who are believers, children, women,

men, whether within or without the *Church*; for all have obtained alike *precious faith*. So it is vaine to speake there of *a Church builded on the Rocke*, or of any ministeriall *Church*. 2. The Keyes are not given to the naked Office or Order, distinct from the spirits working and proving the acts of preaching and discipline *to be mighty through God*, 2 Cor. 10 5. *to open hearts*, Act. 16. 14. for what, or *who is Paul? and who is Apollo, but Ministers by whom ye beleeved?* 1 Cor. 3. 4,5. and *Christ* alone worketh with the Sacraments, and without him great *Iohn Baptist* can but baptize with water. Joh. 1. 26. yet all say administration of Sacraments externally is so tied to the Office, as none can administer them without warrant, but Pastors, 1 John 5. 25 Math. 26. 19. 1 Cor. 1. 17. and therefore this is weake, to prove that because *Christ* onely hath the Keyes of the Word; yea, and of the Sacraments also, that therefore he hath not committed the Keyes to certaine Officers under him, who are Stewards, and *Key-bearers*. 3. The places alledged prove not Is. 6. 9. *Christ* is given to us, that is, to the *Church*, as to the subject; O say it not, but to us the Church, as the object and end for our salvation. *Ergo*, the Keyes and the Gospell are given to the Church, yea and to every faithfull, that they may, by preaching, open and shut Heaven. You cannot say so. Also Rom. 3. 2. to the Jewes were committed the Oracles and Scriptures, that every one might be a Priest and Prophet, to teach and sacrifice; it is a shame to say so: but to the Jewes as to the object and end, that by the Scriptures and faith in these Oracles, they might be saved. 4. The Keyes, that is, the Gospell, is given to all, *though not* to be used alike by *all and every one*; *which were grosse confusion*: that is the same we say, the Gospell in use is not given alike to all; but to the believers as to the object and end; to the Officers, as to the subject and proper instrumente. And so you fall into grosse confusion while you eschew it.

Robinson, (a) *The Keyes be one and the same in efficacy and nature, and depend not upon the number and excellencie of any persons, but upon Christ alone, though the order and manner of using them be different.* (a) Robinson justif. p. 127.

Ans. The Sacraments remaine one and the same in nature and efficacy, who ever be the persons, many or few, excellent or

not

not excellent, in whose hands soever they be; it followeth not therefore, the power of administration of Sacraments is given to all. 2. We see no difference in the order and manner of using the keyes; if all, *even a faithfull man or woman either, may also truly and effectually loose and binde both in heaven and in earth, as all the Ministers of the world*, for those be (*b*) your words.

(*b*) *Rob. Ib. pag.* 127.

Robinson. (*c*) *These keyes in doctrine may be turned also as well upon them, which are without the Church, as upon them which are within, and their sinnes either loosed or bound, Matth.* 28. 19. *in discipline not so, but onely on them that are within,* 1 *Cor.* 5. 13.

(*c*) *Ib.*

Answ. If this distinction were in Gods Word, we would receive it, but seeing by preaching there is receiving in and casting out, and binding and loosing. I aske, how these, who were never within, can bee judged and cast out by preaching more then by discipline; may Pastors judge these who are without by preaching, and not judge those who are without by discipline, and that in a setled Church?

(*a*) *Rob. Ib.* 127, 128.

Robinson. (*a*) *There is an use of the keyes publike, ministeriall, by men in office, by the whole Church joyntly together, or private, by one person severally who is out of office, and yet the power of the Gospell is still one and the same, notwithstanding the divers manner of using it.*

Answ. 1. If one alone have the keyes spoken of, *Matth.* 16. there be keyes Ministeriall made by *Christ* before the house be builded, and have walls, roofe, or doore, the keyes all take to be metaphoricall, and to presuppose a company, a constituted *Church*, where some are put in, some put out; these private keyes of women to open and shut heaven upon men, and so to usurpe authoritie over the man, are no *Church-keyes*, and if they be not *Church-keyes* they are not for our dispute.

(*b*) *Ib.* 128.

Robinson (*b*) *If the keyes of the Kingdome of Heaven be appropriated to the officers, then can there be no forgivenesse of sinnes without the officers, and there is no entrance into heaven but by the doore, there is no climbing over any other way, and without the key the doore cannot be opened: Then if there be no officers in the Church, or if they take away the key of knowledge* (*c*) *then must the multitude perish eternally.*

(*c*) Mat. 23. 13.

Answ. Though the keyes be appropriated to officers, it followeth

loweth not, There is no forgiveneſſe of ſinnes, nor opening of Heaven at all without officers; but onely no Eccleſiaſticall forgiveneſſe, no *Church-opening* by a Miniſteriall power, but through Miniſteriall keyes; and opening cannot ordinarily be without officers. Faith commeth by hearing, *Ergo*, no faith by reading. Baptiſme ſaveth, *Ergo*, no ſalvation without Baptiſme, ſo doe Anabaptiſts reaſon, as ſaith (*d*) *Gerardus*; ſo reaſoneth (*a*) *Socinus*, averring, It is a worke of charity neceſſary to ſalvation, therefore all may preach; and the ſame doth both the Raccovian (*b*) *Catechiſme* and (*c*) *Oſtorodius* ſay, yea and *Theoph. Nicolaides* (*d*) defending *Muncerus* the Anabaptiſt. Though keyes bee a publike ordinary meane in a conſtituted Church, it followeth not therefore, there is no other way of opening Heaven. In the Sacraments remiſſion of ſinnes is ſealed, and heaven opened, it follows not therefore, all may adminiſter the Sacraments. 2. What inference is here? if the keyes bee appropriated to officers, then people muſt periſh when officers faile; certainly ſo ſaith the Lords Spirit: Proved. (*e*) *Where there is no viſion, the people periſh*; and this is a fearfull ſoul-judgement, when God removeth the (*f*) *candleſtick*. (*g*) and *there is no prophet to ſhew how long*; (*h*) and the people are plagued *with a famine of the word of God*; yet there be other meanes then publike miniſtery.

He addeth: (*i*) *They which may forgive ſinne and ſinners, ſave ſoules, gaine and turne men to the Lord, to them are the keys of the Kingdome of Heaven given, by which they open the doore to ſuch as they thus forgive, gaine, and ſave. But all theſe, ſuch as are no Miniſters may doe*, as *Matth.* 18. 15. 2 *Corinth.* 2. 5, 7, 8, 9, 10, *Acts* 8. 14.

Anſw. The propoſition is falſe, for all who open the doore by exhorting and gaining ſoules, as *Chriſtians* in no *Church-ſtate* may in ſome caſes doe, have not the *Church-keyes*; for this were to make *Church keyes* without any *Church*, and to make keyes without houſe, doore, or lock: for the keyes are metaphorically ſo called, with neceſſary relation to the *Church*, the houſe of *God*, and to the ſtewards of the houſe; the places alleadged are the controverſie it ſelfe, and to others of them I ſhall anſwer hereafter.

(*d*) *Gerard. loc. com. tom. 6. de miniſt. Eccleſ. n. 64. pag. 71.*
(*a*) *Socinus tract. de Eccleſ. pag.* 14.
(*b*) *Catechiſ. Raccov.* 2. *pag.* 144.
(*c*) *Oſtorod. in inſtit. German. cap.* 42. *p.* 437.
(*d*) *Theoph. Nicolaides defenſ. Soc. de Eccleſ. cap.* 1. *pag.* 146.
(*e*) *Prov.* 29. 18.
(*f*) *Rev.* 2. 5.
(*g*) *Pſal* 74. 9.
(*h*) *Amos* 8. 11, 12.
(*i*) *Rob.* juſtif. of ſeparation, pag. 128, 129.

Robinſon. (*k*) *The twelve Apoſtles were not called to the office*

(*k*) *Rob.* 129.

fice of Apostles, Matth. 16. Ergo, they doe not as Apostles receive the keyes.

Answ. I trust to prove the contrary hereafter, 2. If the Apostles, *Matth.* 16. received not the keyes, by no warrant are the keyes given to *Pastors* at all.

(l) *Robins.* 129, 130. Robinson. (l) *Every servant in the house, no lesse then Officers have authority; for the word carrieth authority with it whithersoever it goeth, Matth.* 25. 14. *and all have received some good thing or gift for the good of the Church, and all should watch, but especially the porter.*

Answ. What can be hence collected? *Ergo*, the keyes are given to all, and all are porters, and all should watch as porters; for, the word of exhorting given to all, is of like authority when a woman or boy speaketh it, as when a Prophet speaketh it. But it is not good to helpe *Arminius* and Jesuits, who reason for universall grace given to all and every one from these Parables: Mr. *Pemble*, and opposers of Jesuits, in the doctrine of grace, expound this of Pastors. 2. But let the Parable speake of all; all have authority, because all have the word, all who privately exhort have the word, have authority objective, and of divine obligation, as Christians, it is true; *Ergo*, all have the keyes, it followeth not: but all who privately and occasionally exhort, have not authority officiall by the calling of *God* and his *Church*, and therefore they have not this, they have not the keyes; and the word by publike preaching none have, but usurpers, (save onely called Officers) and because they steale the Word, they steale the Keyes also; and because the Sacraments have authority from God, it followeth not therefore that Baptisme administrated by women is of authority.

(m) *Rob.* 129, 130. *Robinson (m) acknowledgeth, that Elders and Bishops were ordained to suppresse false doctrine, and lay hands suddenly on no man; but it followeth not (saith he) that they are to doe this there alone.*

Answ. There alone they must lay on hands, that is, with the Presbytery, and in a judiciall way excluding all the people; for people never in the new Testament laid on hands upon any, to ordaine them Elders, nor did they it in the old Testament.

(n) *Rob.* 133, 134. Robinson. (n) *The officers, Ephes.* 4. 11. *are chosen of Christ to watch; so Mark* 13. *the porter should watch; Ergo, the rest of the*

servants

servants should not watch, it followeth not, Officers are to knit together the Saints, and so are all who are spirituall, Gal. 6. 1. The Officers are to edifie, so are all to edifie one another, 1 Thess. 5. 11.

Answ. The argument must be thus, These who are to watch, to knit together the Saints, to edifie them, have received the keys, and are Governours, and are Officers; but all the faithfull are to watch, to knit together the Saints, *Ergo*, first, the major is false; for if because the Saints may edifie, they shall have joynt power and use of the keys with the Officers, they may administrate the Sacraments. Now, because they may in a Christian way doe some acts of edifying, it followeth not that therefore they may doe these acts by power of the keyes, and with an Ecclesiasticall and *Church-power*; they may doe the same duty, *Ergo*, with the same power. A scholler may teach his school-fellow the same lesson that his Master doth teach him; *Ergo*, he may doe it by the same Magisteriall authority: A wife may cure a disease, *Ergo*, shee may by the same authority that a Doctor of Physicke, approved by the incorporation of Physicians, cure a disease, it followeth not.

Beleeve me, so still doth (*a*) *Socinus*, and (*b*) *Osiorodius*, (*c*) *Theoph. Nicolaides*, reason against Gods ordinance of a sent Ministerie. (*d*) Robinf. *God hath indeed set in the body some to be eyes and mouth, and hath not said to all the Church, Goe and preach; but, first, they have not their gifts from the Church. Secondly, you would have the body to starve, if such hands as Deacons will not feed; and all the body blinde, if the eyes of the watchmen be blinde.*

(*a*) *Socin. tract. de Eccl. pag.* 13.
(*b*) *Osiorodius in iustit. cap.* 42. *pag.* 437.
(*c*) *The. Nicol. tract. Soc. de Eccl. c.* 2. *p.* 118.
(*d*) *Rob.* 137, 138, 139.

Answ. Yet thus much is granted, that gifts give not the keyes, nor authority to use gifts; and so that all beleevers, though gifted and graced also, have not power of the keyes. 2. It's certaine, that in a constituted *Church* there be no hands nor mouthes to doe and speake by authority, and *ex officio*, by vertue of an office, save onely Elders and Pastors, and that if they doe or speake, they doe it extraordinarily, when *Churches* hands are lame, and her eyes blinde; or if they doe and speake ordinarily, it is from the law of charity in a private way, not by power of the keyes, and as Judges and Officers.

Manuscript. 5 ch. 4 sect.

The Churches, not the Angels of the Churches, are blamed for not

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not executing censures against Balaam, Jezabel, the Nicolaitans.

(b) *Robinson* pag. 141.

(g) *Robinson saith more,* 1. *These whose works Christ commendeth, for that dwelling where Sathans throne was, they kept his name and denyed not his faith; these he reproveth for suffering the doctrine of Balaam and the Nicolaitans* 13, 14, 15, 16. 2. *They which were commended by Christ, for their works, love, service, faith, patience, increase of workes; are reproved for suffering Jezabel, but these were not the Angels onely.* 3. *These conjunctions (but) (never the lesse) say, though they were zealous in many things,* yet they failed in not being zealous enough against false teachers.

Ans. 1. These connexions prove guiltinesse in *Angels* or *Pastors*, and one common fault may be laid upon them all, but hence it followeth not; that they all abused one and the same power of the Keyes, as being all collaterall Judges, no doubt the *Angels* preached not against *Balaam*, *Jezabel*, and the Nicolaitans doctrine, and yet women dwelt where Sathans throne is, and there faith and patience was commended, and yet our brethren will not say women are rebuked, and all the believers, because they did not pastorally preach against *Balaam*, and *Iezabel*; so this argument hitteth them as much as our cause. The Pastors were guilty, because they did not in their place use the Keyes; and the people, because they did not say to *Archippus* and their Officers, *Take heed how you governe*; as *Israel* was involved in *Achans* trespasse, because they warned not one another. 2. Seeing the Spirit of God maketh mention of *Churches* in the plurall number, and every one of the seven *Churches*, of *Ephesus*, Rev. 2. 7. of *Smyrna*, v. 11. of *Pergamus* 17. of *Thyatira* 29. of *Sardis* 3. 6. *Philadelphia* 13. *Laodicea* 22. It is cleare, there were more *Churches* then a single Congregation, and an independent incorporation in every one of them, and so a Presbytery of *Angels* in every one of them behoved to be guilty of this neglect of discipline, yet not all one and the same way. It is not cleare enough, though that the whole Church in *Ephesus* was to be rebuked, or that all and every one of the Elders, whereof there were a good number, (Act. 20. 26. *He prayed with them all, they all wept sore,*) were guilty of these abuses of the power of the Keyes; for in *Sardis* there were a few names which had not defiled their garments, yet the whole body is rebuked.

Manuser.

Manuscript, Ch. 5. Sect. 4.

When the word Congregation *is put for the* Elders *or* Judges *only, it is never understood of them sitting in consistory and judgement there alone by themselves, and apart from the people, but in the presence of the publick assembly, who also had liberty in such cases to rescue an innocent from unjust judgement, 1 Sam. 14. 45.*

Way of the Church of ch. in *n. E.*

I answer, we urge not a *Church assembly* of Elders only to exclude the people from hearing, yea and in an orderly way, from speaking, reasoning and disputing even in our Generall assembly, but for judiciall concluding, we find not that given to any, but to the Church-guides, *Act.* 15. 6. *Act.* 16. 4. 2 It is not a good argument, the people sate with the Rulers and rescued innocent *Jonathan*, 1 *Sam.* 14. Therefore all the people may sit and give judiciall sentence or impede the Elders to sentence any. This, I grant, is alledged by *Ainsworth* (*a*) for to give popular government to the people; as also, 1 *King* 21. 13. and *Jer.* 26. 11, 12. but 1. a fact of the people is not a Law. 2. It was one fact and that in an extraordinary case of extreame iniquity in killing innocent *Jonathan a Prince and Leader of the people*. 3. in a civill businesse, and the people were to be executioners of the sentence of death, and they saw it manifestly unjust. 4. they were not the common people only, but in that company were the *Princes of the Tribes and heads*, and the King and his family only on the other side; what will this infer, but that there were no Kings in Israel, who had power of life and death, nor any judges, as *Ainsworth*, contrary to Scripture sayth, but that the people were joynt Judges with the King, and that the people in the New Testament are co-equall Judges with the Elders, from so poore an example; and to the Separatists (*b*) proving from the peoples power of judging in civill causes (which yet is a wide mistake) and a punishment bodily to be inflicted upon strangers as (*c*) *Paget* doth learnedly observe; doe conclude the peoples power of judging in Ecclesiastick causes, which concerneth only the members of the visible *Church*.

(a) Ainsworth.

(b) *Conf. art.* 24. *q.* 8.

(c) *John Paget* defence of Church-gover. ch. 3. pa. 13. and p. 7. Manus. ib, ch. 5. Sect. 4.

Manuscript.

We grant, it is orderly to tell the Elders *the offence, that the whole* Church *be not frivolously troubled; but it followeth not, that the Officers may judge there alone without consent of the people: he who*

told his complaint to the Levite, *told it orderly enough to the whole Congregation assembled at* Mizpeh Jud. 20.

Ans. These to whom we are to complaine, these and these only, are to be heard, and obeyed as Judges binding and loosing in Earth and validly in Heaven, *Mat.* 18. but these are not the multitude, nor one Elder only, but the *Church* of Elders. 2. if the *Church* of Believers be the only subject (as you teach) of the Keys, and not the Elders, but in so far as they are parts of the believing *Church*, then it is more orderly to complaine to the multitude who only are proper Judges, then to Elders who are not properly Judges.

Manuscript.

1b. Ch. 5. Sect. 4. *A second reason why we allow such power to the people is* Church *censures, is from the* Church *of* Corinth. 1. *He directeth the whole* Church *of* Corinth *to whom he writeth, to excommunicate the incestuous man.*

Ans. He writeth to all the faithfull, and so to women; the woman is not to usurpe authority over the man, 1 Cor. 14. 34. 1 Tim. 2. 11, 12. but to voyce judicially in Excomunication is an act of Apostolick authority.

Manuscript.

Ib. *The whole* Church *is to be gathered together and to Excommunicate,* Ergo *not the* Bishop *and* Elders *alone,* 3. Pauls *spirit was to be with them and* Christs *authority,* 4. *the whole* Church, 2 Cor. 2. *did forgive him,* 5. *nothing is in the Text that attributeth any power to the presbytery apart, or singularly above the rest, but as the reproofe is directed to all, for not mourning, so is the Commandement of casting out directed to all.*

Ans. 1. It is cleare that if some were gathered together in the power of *Christ* and the spirit of *Paul*, that is, in the authority that he received over the Corinthians, for edification, 2. Cor. 10. 8. and *Pauls* Rod, 1 *Cor.* 4. 21. then as many as were convened *Church-ways*, and mourned not for the same, did not cast out and authoritatively forgive; seeing women and believing children did convene with the whole *Church*, and were not humbled for the sinne; and yet women and believing children cannot be capable of pastorall authority over the *Church*, which was given for edification. 2. *The power of the* Lord Jesus, *that is,*

the

the keys of the Kingdom of God were committed to *Peter*, as to a Paſtor, *Mat.* 16. and power to bind and retaine, to looſe and pardon ſinnes, *Joh.* 20. 20, 21, 22. Which power is given to theſe who are ſent as Ambaſſadors as the Father ſent *Chriſt*, *v.* 21. which power cannot be given to puffed up women, 3. Except this be ſaid, the Text muſt beare that there was not a Presbytery of Prophets, Governors and Teachers there of all, who had a more eminent act in excommunicating and *Church pardoning*, then the women who mourned not, for by what reaſon our brethren would have the act of excommunicating an act of the whole Church convened, including all to whom *Paul* writeth, women and children, by that ſame reaſon we may appropriate it to theſe only, who are capable of *Pauls* paſtorall ſpirit, and authority, according *as attributes are appropriated (by good logick) to their own ſubjects*, elſe that cannot be expounded 1 Cor. 14. 31. *For ye may all prophecy one by one.* What? may all that the Apoſtle writeth unto, 1 Cor. 1. 2. prophecy one by one? even the whole Church, *even all ſanctified in* Chriſt Jeſus? *called to be Saints*, and all that in every place call upon the *Lord Ieſus*? I thinke our brethren will not ſay ſo: ſo when *Paul* ſayth, 1 *Theſſ.* 5. 12. *Eſteem highly of theſe that are over you* if that command be directed to the whole *Church* of the Theſſalonians which is in *God* our Father, as the Epiſtle is directed to them all, 1 *Theſſ.* 1. 1. then doth *Paul* command the Elders in *Theſſalonica* to eſteem highly of themſelves, for their own workes ſake: if exhortations be not reſtricted according to the nature of the ſubject in hand, we ſhall mock the Word of *God*, and make it ridiculous to all.

Ainſworth ſayth, *The putting away of leaven was commanded to all* Iſrael. Ergo, *the putting away of the inceſtuous perſon is commanded to them all in* Corinth *without exception, and the putting away of the* Leper *was commanded to all* Iſrael.

I anſwer. 1. Proportions are weake probations, 1. every ſingle woman, 2. privately in her own houſe, 3. without *Churches* conſent and authority was to put away Leaven; but it is a poore inference, therefore every woman in Corinth here alone might excommunicate without the *Churches* authority, and in their private houſes. 2. The Prieſt only judicially putteth away the

Leper, *Deut.*17.13. and the Priests without the peoples consent put out *Uzzah* their Prince from the Sanctuary, when he was a Leper. 2.Chron.26.20.

Manuscript.

Manuscript,ib. *Lest this judgement should be restrained to Presbyteries only, he magnifieth the judging of the Saints, taking occasion from thence to stretch their judicature, in some cases, even to the deciding of civill causes, rather then that they should fly suddenly to Law one against another, before* Infidels.

Ans. That upon this *Church judging*, he taketh occasion to magnifiy the judging of the Saints, I see not, for he passeth to a new subject in reprehending their pleadng, before heathen Judges. 2. Though that cohesion of the Chapters were granted, yet doth he not magnifie the Judging, of all the multitude, the Saints of men and women shall judge the world by assenting to *Gods* Judging, but all the Saints, even women, are not *Church-Judges.* Also he extendeth Judging of civill causes to the most eminent Seniors amongst them *v.* 5. *Is there not a wise-man amongst you? no, not one who shal be able to judge betwixt his brethren?* and therefore he layeth a ground, that far lesse can all the rest of men and women be Judges Ecclesiastick to binde and loose validly in Earth and Heaven, but onely the wiser and selected Elders.

I may adde what Master Robinson *sayth, that our argument from confession, may be objected to the Apostles no lesse then to* Separatists, Act. 1.23. *They presented two; that is, the multitude which were about an hundred and twenty men and women,* and Act. 6.5. *And the whole multitude presented seven* Deacons *to the twelve* Apostles, *and the twelve* Apostles *called the multitude, and so spake to them and v.6. prayed and laid hands on the* Deacons. *Now when the multitude* Act. 1. *presented* Joseph and Matthias, *it behoved them to speak; spake they joyntly, or all at once? this were confusion, contrary to,* 1 Cor. 14.14. *did the women speak? they must not meddle in* Church-maters, *v.*34. *did children speak? It is impossible; so* Act. 6. *did all the twelve* Apostles *speak at once? and pray (vocally) at once? did the whole multitude speak when they presented the seven* Deacons *? that is confusion; by these and the like, women and children are utterly excluded from the* Church, *as no parts of it*

it, Acts 15.22. *The whole* Church *sent Messengers to* Antioch, 1 Cor. 14.23. *the whole* Church *commeth together in one, to exercise themselves in praying and prophecying, but children could not send messengers nor pray, nor prophecy, and women might not speak in the* Church, *and therfore women and children must be excluded from being parts of the* Church; *if one be excluded, why not another? and so till we come to the chiefe of the* Congregation.

Ans. This is much for us every way; therefore the 120, *Acts* 1. and the multitude, *Acts* 6. did present the two elect Apostles, and the seven Deacons by some select persons, and when these select persons spake, the Church spake, and when one Apostle prayed the whole twelve prayed; *Ergo*, there is a representative *Church* which performeth *Church* actions in the name of the *Church*, and you will have a representative *Church* in the New Testament to be a point (as you say (*a*)) of Judaisme; yet here you are forced to acknowledge it, 2. By all good reason when *Christ*, *Mat.* 18. sayth if he refuse to heare the *Church*, that is, the speaking and commanding *Church*, let him be as a heathen, he must speak of a representative *Church*; for a collective body of all believers even women and children cannot command, nor speak in the *Church*, and it were confusion that women and children should bind and loose on Earth as *Christ* doth in Heaven, and when *Paul* sayth that the convened *Church*, 2 *Cor.* 5. should cast out the incestuous person, he meaneth not that they should all Judge him by the power and authority of *Christ*, and the pastorall spirit of *Paul*; therefore your doctrine is false, that as many are Judges in the Judiciall acts of excommunication, *as did not mourn for the sin, as were Saints by calling, and to whom* Paul *writeth*, 1 Cor. 2. *and as met together for the publick worship, for it is as great confusion for women and children who are true parts of the* Church *to be Judges*, cloathed with *Christs* authority, and *Pauls* Ministeriall spirit, as for women to speak, or for twelve Apostles to pray all at once vocally in the *Church*; and the whole *Church* is said, *Acts* 15. 22. to send messengers, and Canons to *Antioch* to be observed, and yet that whole Church are but, in the act of governing and decerning, and judiciall passing of these acts, only Apostles and Elders, *Acts* 15. 2. *v.* 6. *Act* 16. 4. *Act.* 21. 5. (*Ergo*) it followeth not that we exclude women and chil-

(*a*) Inf. pag. 163

children from being parts of the *Church*, or that all are excluded except Elders; all are parts of the mysticall, and redeemed *Church*; officers are only the ministeriall *Church*, and *Mat.* 18. Christ speaketh only of a ministeriall *Church* in the judiciall act of excommunication; though if you speak of excommunication in all the acts of it, we doe not exclude the whole multitude, *Mat.* 18. nor 1 Cor. 5. from a popular consenting to the sentence, and a popular execution of the sentence of excommunication, and therefore though the whole *Church* convene, yet the whole Church conveneth not with *Pauls* ministeriall spirit to excommunicate judicially; either must our brethren here ackno wledge a *Synecdoche*, as well as we, yea and a representative and select Church in the judiciall act of excommunication, else they must say, that women and children, *Ex officio*, by a ministeriall spirit doe Judge and so speake in the Church, for he who Judgeth *Ex officio*, in the Church, may and must speake and excommunicate in the Church *Ex officio*: but more of this hereafter.

CHAP. 3. SECT. 3. QUEST. 4.

WHether or no *is there a necessity of the personall presence of the whole* Church *in all the acts of* Church-censures?

(a) Manuscript. The way of the Church of Ch. in *n.E.*

The Author (a) giveth us ground for this question, whiles as he holdeth the company of believers cloathed with the whole power of the keys, and these *meeting all of them, even the whole* Church *to be the only visible instituted* Church. *And* (b) Ainsworth *sayth, with what comfort of heart can the people now excommunicate him, if they have not heard the proceedings against him? Let wise men Judge, if this be not spirituall tyranny, that* Elders *would bring upon the conscience of men?* Also it would seem, if the people be to execute the sentence of excommunication, that they cannot in faith repute the excommunicated man, as a Heathen and a Publican, and eschew his company, except they be assured in conscience, that he is lawfully cast out: now how shall they have this assurance? the Elders say, he is lawfully cast out, and the cast out man sayth, no, but he is wronged; therefore it would seem that all the people must be personally

(b) Ainsworth animadvers. p. 20.21.

present

present to heare that the processe be lawfully deduced against him, else they punish, upon a blind faith, now the like question is, *if Souldiers can make war, if they be not present at the counsell of war to know the just reasons of war*, which the *Prince and States* doe keepe up to themselves, upon grave considerations. And the same is the question, if the *Lictor* and executioner of the Judges sentence be obliged in conscience to know, if the Judge have proceeded orderly and justly, or if he upon the testimony of the Judge, may execute the sentence of death.

1. Distinction, *There be oddes betwixt a free willing people executing the sentence of the* Church, *and meere Executioners and Lictors.*

2. Dist. *There is a doubting of conscience speculative, through ignorance of some circumstance of the fact; and a doubt of conscience practicall through a speculative ignorance of something, which one is obliged to know, and so there is also a speculative and a practicall certainty of a thing.*

3. Dist. *There is one certainty required in* questione Juris, *in a question of Law, and another in* questione facti, *in question of fact.*

4. Dist. *There is, and may be an ignorance invincible which a man cannot help, in a question of fact; but Papists and Schoole-men* erre, who maintaine an *invincible ignorance* in questione Juris, in a question of Law, and in this they lay imperfection on *Gods* Word.

5. Dist. *There is a morall diligence given for knowledge of a thing which sufficeth to make the ignorance excusable, and there is a morall diligence not sufficient.*

6. Dist. *There is a sentence manifestly unjust as the condemning of* Christ *by witnesses, belying one another, and a sentence doubtsomely false.*

1. *Conclu.* The members of the visible *Church* are not meere Lictors and Executioners of the sentences of the Elder-ship, 1. Because they are to observe, warne, watch over the manners of their fellow members, and to teach, exhort, and admonish one another; and are guilty, if they be deficient in that, 2. Because by the Law of charity, as they are brethren under one head *Christ*, they are to warne and admonish their Rulers. And by the same

reasons the people of the Jewes were not meere executioners, though they were to stone the condemned Malefactors, yet were they not Judges as *Ainsworth* sayth. It is true Levit. 20. 2. *they were to kill him who offered his seed to* Moloch; but the precept is given first to *Moses* the supreme Magistrate, the accused for *innocent blood stood before the children of* Israel, *Num.* 35. 22. but their *Gnedah* signifieth the Princes, *Ios.* 20. 4. *The slayer shall declare his cause before the* Elders *of that City*, 2 *Sam.* 7. 7. there be Tribes who are feeding or governing Tribes, or 1 *Chron.* 17. 6. Judges: there is no reason to understand by the children of *Israel* or the Congregation, only the common people, when the word doth include a Congregation of Princes, so *Num.* 8. 11. the Levites are the children of Israels shake-offering (*a*) *Ainsworth* saith the people are put for the Princes, the sins of unjust Judges are peoples sinnes, not because they judicially exercise unjust acts, for they should not judge at all, but because they mourne not for the publick sins of Judges, *Ezc.* 9. 9. and *because the people love to have it so*, Jer. 5. 31.

(a) *Ainsworth animadvers. p.* 25.

2. *Concl.* When the sentence of the Judge is manifestly unjust, the executioners and Lictors are not to execute it; *for Doeg the Edomite* sinned in *killing the Lords Priests* at the command of *Saul*, and the footmen of *Saul* did religiously refuse that service, 1 *Sam.* 22. 17. The Souldiers who crucified *Christ*, not only as men, but as Lictors, sinned against a principle of the Gospel which they were obliged to believe (*Maries* sonne is the true Messiah) nor are we to joyne with a *Church* excommunicating a man, because he confessed *Christ Iob.* 9. nor need we consent to these, that the Senate of *Venice* is excommunicated by *Paul* the fift *An.* 1607. and *Henricus Borbonius* King of Navarre by *Sixtus* 5. and *Elizabeth* of *England* by *Pius* 5. and *Henry* the 4. by *Gregory* 7. or *Hilderland*, and *Martin Luther* by *Leo* the 10. *An.* 1520. the Pope is not the Catholick *Church*, as many learned Papists, especially, the *Parisian* Theologues teach.

3. *Concl.* There is not required the like certainty of conscience practicall in a question of fact, that is required in a question of Law. 1. Because in a question of Law all ignorance is morall and culpably evill to any who undertaketh actions upon con-

conſcience of obedience to others; for to all within the viſible *Church* the word of *God* is exactly perfect, for faith and manners; and every on is obliged to know all concluſions of Law that are determinable by *Gods* word. 2. Every one in his actions is to doe out of a *plerophorie*, and a full perſwaſion of heart, that what he doth pleaſeth *God*, Rom. 14. 14. *I know and am perſwaded by the* Lord Jeſus, *that nothing is uncleane of it ſelfe.* 3. We are to doe nothing but what is lawfull, and what in our conſciences we are perſwaded is lawfull, and are to know what is ſinne, and what is no ſin. All Souldiers in war, and Lictors, and theſe who execute the ſentence of excommunication, are to know, what are the juſt cauſes of war, and what crimes by *Gods* Law deſerve death, and what not, as what *homicide, ſorcery, parricide, inceſt*, and the like ſinnes deſerve by *Gods* Law, and what not: becauſe every one is obliged to know morally, what concerneth his conſcience that he be not guilty before *God*; the executioner who beheaded *Iohn Baptiſt* ſinned, becauſe he was obliged to know this (*a prophet who rebuketh inceſt in a King, ought not to be put to death therefore*) It was unlawfull for the men of *Iudah* to come and make war with *Ieroboam* and the ten Tribes, becauſe *God* forbade that war, 1 Ki. 12. 23, 24.

4. *Concl.* It is not enough that ſome ſay, if the queſtion be negatively juſt, then Souldiers and executioners, and people may execute the ſentence, that is, if they ſee no unlawfulneſſe in the fact, I meane unlawfulneſſe in *materiâ juris*, in a matter of Law; hence ſome ſay, ſubjects and common Souldiers not admitted to the ſecrets of the councell of war, may fight lawfully, when there is this negative juſtice in the war; but forraine Souldiers who are conduced, may not doe ſo (*a*) for the Law ſayth *he is not free of a fault who intermedleth with matters which belonge not to him, to the hurt of others*; ſo Teacheth (*b*) *Suarez* (*c*) D. *Baanes* (*d*) *Andr. Duvallius*, yet the command of the Prince can remove no doubt of conſcience, alſo that the cauſe of the war in the matter of Law, ſo far as it is agreeable to *Gods* word is not manifeſt to executioners, is there culpable ignorance no leſſe then the ignorance of a ſentence manifeſtly unjuſt, *Ergo*, the practiſe of theſe who execute a ſentence negatively only juſt, is not lawfull, I prove the antecedent, beacuſe the practi-

(a) *Regula juris 19. in 6. and 38. in ff. non eſt ſine culpa, qui, rebus, quæ ad ipſum non ſpectant, ſe immiſcet, cum periculo alterius.*

(b) *Suarez, de tripl. virt. diſ. 13. de bello ſect. 6. n. 8.*

(c) *Baanes in 22. q. 40. concl. 1.*

(d) *An. Duvallius in 22. tract. de charit. art. 3.*

call ignorance of what we doe which is not warranted by *Gods* Word is alwayes culpable, whether the cause be cleare or darke: for no obscurity of *Gods* Law doth excuse our ignorant practise, when the Word of *God* can sufficienty resolve us. 2. It is not enough that our morall actions in their lawfulnes be just negatively; becausе actions morall which are beside the Word of *God* (*praeter dei verbum*) to us, who hold *Gods* Word perfect in faith and manners, are also, *contra dei verbum*, against the Word of God, and so unlawfull. 3. Becausе actions morall having no warrant but the sole will and Commandement of superiors, are undertaken upon the sole faith: that what superiors command, if it seeme not to us unjust, though it be in it selfe unjust, may lawfully be done. Now we condemne this in *Schoolemen* and *Popish casuistes*, that the Commandement of superiors (as sayth *Gregor. de Valent. Bannes, Suarez, Silvester, Navarre*) may take away and remove all doubting of conscience, and make the action lawfull.

(a) *Navarre dist. 7. de paenit. c. Si quis autem.* (b) *Corduba dist. 3. q. 4 & 5.* (c) *Sylvester confessor. 3. §. 10.* (d) *Adrian quod libet 2.* (e) *Suarez. 1. 1. part. 2. de oper. sex dier. de proxim. regul. bonit. & malit. dis. 12. sect. 1. n. 3.* (f) *Rom. 14. 23*

Whereas (*a*) *Navarre*, (*b*) *Corduba* (*c*) *Sylvester* (*d*) *Adrian*, hold that an action done without a due practicall certainty is unlawfull. *If he should diligently* ((*e*) sayth *Suarez*) *search for the truth, and cannot find it, yet the doubter may practise, so he practically perswade himselfe, he doth it out of a good mind*; and whereas the *Jesuite* sayth, that it is his negligence in not seeking the truth, he answereth, his negligence *which is by past, cannot have influence in his present action, to make it unlawfull, becausе it is past and gone.* But I answer, it is Physically past, but it is morally present, to infect the action as habituall ignorance, maketh the acts of unbeliefe morally worse or ill. And to these we may adde, that he who doth with such a doubt, 1. He sinneth, becausе he doth not in faith (*f*) 2. He exposeth himselfe to the hazard of sinning, and of joyning with an unjust sentence. 3. It is the corrupt Doctrine of Papists who muzzle up the people in ignorance, and discharge them to reade *Gods* Word, and so maintaine (becausе of the obscurity and imperfection of *Gods* Word which is not able to determine all questions) that there is an ignorance of many lawfull duties which is invincible, and to be excused, *as no wayes sinfull, and which vitiateth not our morall actions*, so (*a*) *Thomas* (*b*) *Bonaventura*,

(a) *Thomas 12. q. 19. art. 9.* (b) *Bonavent. ib. art. 1. q. 3.*

ventura, (c) *Richard* (d) *Gabriel* (e) *Occam* (f) *Antoninus* (g) *Adrianus* (h) *Almaine* (i) *Suarez*, though *Occam* and *Almain* may be expounded favourably.

5. *Concl.* Souldiers, Lictors, Servants, People under the Eldership, are not meere instruments moved only by superiors, as *Schoolemen* say. 1. Because they are morall agents, and are no lesse to obey in Faith, then superiors are to command in Faith and they are to obey their Superiours only in the *Lord*. 2. They are to give all diligence that they be not accessary to unjust sentences, lest they partake of other mens sinnes. What (k) *Aquinas* (l) *Greg. de Valent* (m) *and And. Duvallius* saith against this, is not to be stood upon.

6. *Concl.* But in *questione facti*, in matters of fact, there is not required that certainty of conscience. But that we may more clearely understand the conclusion, a question of fact is taken three wayes. 1. For a fact expressely set down in *Gods* Word, as that *Moses* led the people through the wilderneſſe, that *Cain* slew his brother *Abel*, these are questions *de facto*, not *quæstiones facti*, and must be believed as (n) *Almaine* and (o) *Occam* say well, with that same certainty by which we believe *Gods* Word. 2. A question of fact is taken for a question, the subject whereof is a matter of fact, but the attribute is a matter of Law, as (if *Christ* in saying he was the Son of *God* did blasphem) if the *Lords* Priests in giving *David* shew-bread, did commit Treason against King *Saul*) there is some question there made *circa factum*, about the fact, but it is formally a question of Law. For these questions may be cleared by *Gods* Word, and the ignorance of any questions which may be cleared by Gods Word, is vincible, and culpable, for the Law sayth (a) *Thoſe ignorance of theſe things which we are obliged to know is culpable*, and excuseth not. But thirdly a question of fact is properly a question (*whether this* Corinthian *committed incest or no*) (*whether* Titus *committed murther, or no*) and in this there is sometimes invincible ignorance, when all diligence morally possible is given, to come to the knowledge of the fact. Now we know here the question of Law must be proved by the Law, all are obliged in concience to know what sinnes deserve death and Excommunication. But whether this man *John*, *Anna*, *Marie*

(c) *Richard art.* 1. *q.* 3.
(d) *Gabriel ib. art.* 3.
(e) *Occam in* 3. *q.* 3.
(f) *Antoni.* 1 *part tit.* 3. *c.* 10. *f.* 4.
(g) *Adrian quod.* 4. *ar.* 2.
(h) *Almain trac. de opere morali.* 1. *c.* 5.
(i) *Suarez de oper. ſex dier in* 12 *par.* 2. *de prox. Reg. Bon. & mal. act. diſ.* 12. *ſect.* 4 *n.* 6.
(k) *Aquin.* 22. *q.* 19. *art.* 9.
(l) *Valentia. tom.* 3. *diſ.* 3. *q.* 16 *punc.* 2.
(m) *Duvallius* 2. *Tom.* 1. *tract. de human. act.* 10 *q.* 4. *art.* 12.
(n) *Almain. de poteſt. Eccle. & Laica. c.* 16.
(o) *Occam. in* 3. *q.* 3.

(a) *Reg. juris Culpabilis eſt ignorantia rerum quas ſcire tenemur.*

Marie hath committed such sins, is a question of fact and cannot be proved by the Law, or the Word of *God*, for (*a*) *the Law is not anent singulars or particulars*, this is proved by sense and the Testimonie of witnesses; and therefore the certainty practicall of conscience here is humane and fallible, not Divine and infallible.

(a) *Reg. juris lex non est de singularibus, lex non curat de particularibus.*

Now though Souldiers, Lictors, or People joyne to the execution of a sentence, and have their doubtings anent the fidelity of the witnesses, yet when all diligence morally possible is given to try the matter, they may well be said to doe in Faith, though they have not certainty of Faith concerning the fact, because there cannot be certainty of Divine Faith in fact; mens confession, sense, the Testimony of witnesses cannot breed Divine Faith: yea here the Judge himselfe may condemne the innocent, and yet the sentence of the Judge may be most just because the witnesses are Lyers, and the Judge giveth out that sentence in Faith, because *Gods* Word hath commanded him to proceed, *secundum allegata & probata*, he must give sentence under (*b*) two or three witnesses; yea, though the Judge saw, with his Eyes, the guilty commit the fact, yet he cannot by *Gods* Law condemne him, but upon the testimony of witnesses. For the wise *Lord* seeth what confusion and tyranny should follow, if one might be both *Judex, actor, & testis, the Judge, the accuser, and the witnesse*. And when the Judge giveth out a sentence to absolve the guilty and condemne the innocent, his sentence is judicially and formally just, and materially and by accident and contrary to his intention only unjust, if the Judge in that case should say (as Master *Weemes* observeth well) (*c*) *such a proposition is true when he knoweth it to be false, and being posed and urged in conscience, is this an innocent man or no?* if he should answer and say he is not, he should then answer contrary to his knowledge? but as a Judge he must answer, he is not innocent, because witnesses being with all possible diligence examined, have condemned him, and it is no inconvenience here to say, that the Judge hath one conscience as a man, and another contrary conscience as a Judge, in the question of fact; for *God* hath tyed his conscience, as a Judge, to the fidelity of witnesses, known not to be false. I desire the Reader

(b) Deut. 19. 15. Mat. 18. 16. 2 Tim. 5. 19. Exod. 23. 1.

(c) *Joh. Weemes 3. vol. expos. of judiciall Lawes ch. 17. p. 69.*

to

to ſee anent this more in (a) *Bonaventura* (b) *Richardus* (c) *Occam* (d) *Antoninus* (e) *Adrian*, (f) and our Countreyman *John Weemes* and (g) *Henricus*. Now becauſe Souldiers, Lictors, and people are not Judges, if they know the fact in Law deſerveth ſuch and ſuch puniſhments, where the ſentence is not manifeſtly falſe and unjuſt, but in the matter of Law juſt, though erroneous in the matter of fact, all poſſible dilligence being uſed by the Judges, they are to execute that ſentence upon the teſtimony of the Judges, though they be not perſonally preſent at the proceedings of the Judges and Elderſhip which may be proved many wayes. 1. By the confeſſion of our brethren, if any of the Congregation be abſent by Sickneſſe, Child-birth paine, Trading over Sea, impriſonment, the Congregation doth juſtly put away from amongſt them the inceſtuous *Corinthian*, and they who are abſent are to repute the party Excommunicate, as a Heathen; as their own practiſe is at cenſures in the week-day, the largeſt halfe of the Congregation is abſent, yet the abſent upon the teſtimony of the Church hold valid what is done by the *Church*. 2. Other ſiſter *Churches* who ought not to be preſent at *Church-cenſures*, as our Brethren teach, are to repute the Excommunicate caſt out by a ſiſter *Church-independent* (as they ſay) as an Heathen, becauſe being bound in Heaven: here, is he not bound in a *Church* viſible, one mile diſtant from the *Church* Excommunicating? yet this is no tyranny of conſcience. 3. Women are to execute the ſentence and to eſchew the company of the party Excommunicated, yet are they not to be preſent as Judges to uſurp authority over the men. This (h) *Robinſon* granteth. 4. This ſhould evert all judicatories of peace and war, ſo many thouſands, *Acts* 2. could not be preſent at every act of cenſure and that dayly, nor are acts of Diſcipline neceſſarily tied to the *Lords-day*. They are (I grant) acts of Divine worſhip, but the whole multitude of women and children are deprived of the liberty that *God* hath given them for ſix dayes to the works of their calling, if they muſt be perſonally preſent, at all the acts of Diſcipline, to cognoſce of all ſcandals, and to here and receive Teſtimonies againſt Elders under two or three witneſſes, which is the office of *Timothy* (i) this way the over-

(a) *Bonavent.* 1. q. 9.
(b) *Rich.* art. 1. q. 3.
(c) *Occam.* q. 3. ar. 3.
(d) *Anton.* 1. p. tract. 3. ca. 10. ſ. 4.
(e) *Adrian. quod.* lib. 4 art. 2.
(f) *Weemes loc. cit.*
(g) *Henricus* 2. 2. quodl. 1. q. 8.
(h) *Robinſon juſtif. of ſeparat.* p. 170.
(i) 1 Tim. 5. 19.

ſeeing

seeing of the manners of the people, which also our Brethren laye upon the whole people, taketh up the great part of the *Pastors* office, and the whole office of ruling Elders. And if we lay upon the people the worke and all the acts of the office, how can we not lay upon them the office it selfe? 5. All *Israel* gathered to war, from *Dan* to *Beersheba*, could not, by vertue of duty and obligation, be present personally at the determination of lawfull War: Nay if they were all present, as Judges, as (c) Mr. *Ainsworth* would have them, there be no Governors and Feeders in *Israel*, but all the governed are Feeders, and so no Magistrate and Ruler, as *Anabaptists* teach here. 1. It were not lawfull for one to be *King* over more people, then he could in his own personall presence judge, contrary to *Gods Word*, that teacheth us to obey these *who are sent by the supreme Magistrate*, as we obey the *King*, 1 *Pet.* 2. 13.14. *Ergo*, these who are sent by him are lawfull Judges, and yet the *King* Judgeth by them, and in them. 2. This error is founded upon a worse error, to wit, that the supreme Magistrate had no power of life and death in *Israel*, without consent of the people, but certainly there are as specious and plausible reasons, if not more specious, for the peoples government in all civill matters, then there can be for their *Church-power* of judging in the *Church-matters*, and government thereof. Yet there is no ground for it. 1. Because the Rulers only could not be charged, *to execute judgement in the morning, to deliver the oppressed, to execute judgement for the Fatherlesse and the Widdow*, nor can there be a promise made to establish, the *Kings* Throne for obeying that *Commandement*, as (a) *Gods* Word teacheth; if the people have as great, yea, greater power in Judging, then the Rulers have by this our Brethrens argument. They say all the Believers at *Corinth.* 1 *Cor.* 5. could not be commanded to cast out the incestuous person, nor could they all be taxed for omitting that duty, if they had not power to excommunicate. 2. *Neither can the Spirit of* God *complaine that the Judges builded* Zion *with blood, and the heads of the house of* Jacob, *and Princes* of the house of *Israel* did abhor judgement and pervert equity as the Prophets say, (e) nor could they be condemned as roaring Lyons and evening

(c) *Ains. loc. cit.*

(d) Jer. 22. 3, 4, 5. Deut. 17. 18, 19, 20. 1 Ki. 11. 38, 39. Isa. 1. 22, 23.

(e) Micah. 3. 9, 10, 11.

evening Wolves, as the *Prophet* ſayth: for the Judges might well be faultleſſe, when the poore were cruſhed in the Gate, and Judgement turned into Gall and Wormewood, becauſe they cannot helpe the matter, the people are the greateſt part in caring matters in judgement. 2. We ſee (*f*) *Davids* practiſe in condemning the *Amalekite* out of his own confeſſion, not asking the peoples conſent, and in condemning to death (*g*) *Baanah* and *Rehab*, for killing *Iſhboſheth*. *Solomon* gave ſentence (*h*) againſt *Adoniiah*, *Joab*, *Shimei*, without conſent of the people, *David* pardoned *Shimei* contrary to the counſell of *Zerviahs* ſons. 3. If from the peoples witneſſing and hearing of judgement in the Gate, we conclude the people were Judges with the Rulers, there was never a time, when there was *no King in* Iſrael, *and no Iudge to put evill doers to ſhame, but every man did what ſeemed good in his own Eys*, contrary to Scripture (*i*) becauſe all are a generation of *Kings* and *Princes* no leſſe then the Ruler himſelfe, as *Anabaptiſts* teach. By the Doctrine of our brethren I deny not but he that gathered ſtickes on the Sabbath was brought, *Num.*15.33. to *Moſes* and to *Aaron* and to all the Congregation, but the Congregation ſignifieth not the common multitude. For 35. *Moſes* received the ſentence from *God* and pronounced it, and the Congregation ſtoned him to death, And *Numb.* 27.2. *The Daughters of* Zelophehad *ſtood before* Moſes, Eleazar, *and before the Princes as Iudges*, and before all the Congregation, as witneſſes, not as Judges: but *v.*6.7. *Moſes* gave out the judiciall ſentence, *from the Lords mouth*. And 1 *King.*21.12. *Naboth* ſtood in preſence of the people to be judged, but the *Nobles* and *Princes* were his Judges, becauſe *v.*8. *Jezabel* wrote to the *Nobles* and *Princes* that *v.* 10. they ſhould carry out *Naboth* and ſtone him, to wit, judicially, and *v.*11. The *Nobles* and *Princes* did as *Iezabel* had ſent unto them. And *Ieremiah* cap.26. pleaded his cauſe before the *Princes* and people, for *v.* 10. The *Princes*.

(*f*) Zeph.3.3.

(*g*) 2 Sam.1.15

(*h*) 2 Sam.4.8. 12.

(*i*) 1 Ki.2. Jud. 18.1.v.7.

וישבו במתח שער יהוה החדש

Set down (judicially) in the *entry of the new gate of the Lords Houſe*, nothing can be gathered from the place to prove that the people judged, but becauſe *Ieremiah* ſpake to the *Princes* and the people who *verſ.* 24: were in a fury and

rage against *Ieremiah*, if *Ahikam* had not saved him from their violence.

CHAP. 4. SECT. 4. QUEST. 5.

WHether there be no nationall or provinciall Church *under the New Testament, but only a parishionall Congregation meeting every Lords day, in one place for the worship of* God?

The Author, in this first proposition denieth that there is any *Nationall* or *provinciall* Church, at all, under the New Testament, for clearing of the question observe these.

1. Dist. *We deny that there is any dioce san, provinciall or National* Church *under the care of one Dioces an or Nationall Prelate or Bishop, but hence it followeth not, there is no visible instituted* Church *now, but only a particular Congregation.*

2. Dist. *We deny any Nationall typicall* Church, *where a whole Nation is tyed to one publick worship, in one place, as sacrificing in the* Temple.

(a) παρακλησις cont. Tylen. parenes. l. 1. c. 25. sect. 4. & 5.
(b) Steph. in Thesau.
(c) Cyrill. Hyerosolamita.
(d) Causab. cont. Baron. c. 42.
(e) Loc. cit.

3. Dist. *We deny not but the most usuall acception of a* Church, *or visible meeting is given, as the* (a) *refutator of* Tylenus *sayth, to a convention of people meeting ordinarily to heare the word and administrate the Sacraments* (b) *Stephanus* deriveth it from ἐκκαλέω. And (c) *Cyrillus* ἐκκλησίας καλεῖσθαι φησὶν ὅτι τὸ πλῆθος ἐγκαλοῦσι, ἢ ἐφ' ἑαυτὸν συνάγειν. As (d) *Causabon* observeth; so these who meete at one Sermon are called *Ecclesia*, a *Church*, and it is called *Ecclesia & concio*, sayth the *Refutator* of *Tilen.* (e) but this hindreth not the Union of more particular Congregations, in their principall members for *Church-government*, to be the meeting or *Church* representative of these many united Congregations.

(f) Baynes diocesan tryall q. 1. p. 12.

4. Dist. *A* Parish-Church *materiall, is a* Church *within such locall bounds, the members whereof dwell contiguously together, one bordering on the other, our Brethren meane not of such a* Church; *for as* (f) Paul Baynes *sayth well, this* God *instituted not, because a company of* Papists *and* Protestants *may thus dwell together as in a Parish, and yet they are of contrary* Churches, *a* Parish-Church *formally is a multitude who meete in manner or forme of a Parish, as if they dwelt neere together*

gether in a place ordinarily, to worship God, *as the meeting of these who came together to celebrate the Lords Supper, is called the* Church, 1 Cor. 11.18. *For first of all when ye come together in the* Church, *I heare that there are divisions amongst you,* v. 22. *what? have ye not houses to eat and drink in? or despise ye the* Church *of* God?

1. *Concl.* If we shall evince a *Church-visible* in the New Testament which is not a Parishionall *Church*, we evince this to be false which is maintained by our Brethren, *that there is no visible instituted* Church *in the New Testament save onely a Parishionall* Church, *or a single independent Congregation.* But this *Church* we conceive to have been no Parishionall *Church*. 1. Because these who met *dayly and continued with one accord in the Temple, and breaking bread from house to house*, that is, administrating the Sacraments together as our Brethren say, were a visible *Church*. But these being first an hundred and twenty, as *Acts* 1. and then three thousand added to them, *Acts* 2.41. could not make all one single independent Congregation, whereof all the members had voyce in actuall government; *Ergo*, they were a visible instituted *Church*, and yet not a Parishionall *Church*. The proposition is cleare, The *Church of Ierusalem* was one visible *Church*, and did exercise together a visible act of government, in sending messengers to *Antioch*, *Acts* 15.22. *Then pleased it the Apostles and Elders and the whole Church* (our Brethren say, the wholecollective *Church*, Men, Women, and Children at *Ierusalem*) *to send men of their own company to* Antioch 23. *And wrote Letters, and sent Decrees and Commandements to be observed.* Now the many thousands of the *Church* of *Ierusalem*, by no possibility could meete in one Parish, in one materiall house to administrate the *Lords Supper*: farre lesse could they be, as is said, *Acts* 2.42. *all continuing stedfastly in the Apostles Doctrine and fellowship* (our Brethren say in Parishionall or Congregationall fellowship) and in breaking of bread and prayer, nor could they dayly continue in the *Temple and breake bread from house to house*, being all one *Church*, or a fixed parishionall meeting in one materiall house. Now it is cleare, they were united even after they exceeded many thousands in number, in one Parishionall and Con-

gregationall government, as our Brethren would prove from *Acts* 15.22,23,24,25. And *Acts* 2.42,43. Else how could they have all their goods common, if there be not one visible government amongst them? but this government could not be of one single Congregation; for all who sold their goods, and had all things common, could not meete to give voyces in Discipline, a judicatory of so many thousand Judges were impossible and ridiculous.

2. *Paul* writeth to the *Galatians*, where there were many Parish-Churches, *Gal.*1.2. as our Brethren teach, yet doth he write to them, as he doth to the *Corinthians*: where our Brethren will have one Parish-*Church*, and writeth to them of uniformity of visible government, that they meete not together to keepe dayes, Sabbaths, and yeers *Gal.*4.10. as the *Iewes* did, that they keep not *Iewish* and ceremoniall meetings, and conventions, *Gal.*4.9. these *Churches* are called *one lumpe in danger to be leavened*, as *Corinth* is a Parishionall lumpe in hazard to be leavened, as our Brethren teach. Now how could *Paul* will them that the whole lump of all the *Churches* and Congregations in *Galatia*, be not leavened, except he lay down a ground, that they were with united authority to joyne in one visible government, against the false Teachers: suppose there were twenty sundry *Kings* in *Brittaine*, and twenty Kingdoms, could our friends over Sea write to us as to one Nationall lump, to beware of the *Spanish* faction, except they laid down this ground, that all the twenty little Kingdomes, had some visible union in Government, and might with joynt authority of all the twenty Kingdomes concurre to resist the common Enemie?

1 Cor.5.

Here that godly and learned Divine Mr. *Baynes* *sayth*, *Communion in government is not enough to make them one Church*, this (*sayth he*) (a) *maketh them rather one in* tertio quodam separabili (*in a third thing which may be separated*) *then one Church*; *Government being a thing that commeth to a Church now constituted, and may be absent, the Church remaining a Church.* I answer this is a good reason against the Prelates Diocesan *Church*, which, as *Baynes* sayth well, is such a frame in which many *Churches* are united with one head-*Church* (under one Lord

(a) Paul Baynes diocesf. tryal. q. 1. p. 13. ib. p. 11.

Lord prelate, common Pastor to all the Pastors and particular Congregations of the Diocese) as partaking of holy things, or at least in that power of government, which is in the chiefe *Church*, for all the others within such a circuit. Now the prelates frame of a properly so called *Church*, under one Pastor being a Creature with a hundred heads, having *Church* and pastorall care of a hundred little Congregations and *Churches*, is a dreame; for we know no such *Church* fed by a Prelate, nor no such prelaticall *Argos* to oversee so many flocks; nor doe we contend that the many Congregations united in a presbyteriall government, doe make a mysticall visible *Church* meeting for all the Ordinances of *God*. But union of many Congregations in a visible government is enough to make all these united *Churches* one visible, ministeriall and governing *Church* who may meete, not in one collective body, for the worship of God; yet in one representative body, for government: though worship may be in such a convened *Church* also, as we shall heare. The name of the Church I thinke is given to such a meeting, *Mat.* 18.17. *Acts* 15.22. though more usually in Scripture the Church is a fixed Congregation, convened for Gods worship: now government is an accident separable, and may goe and come to a mysticall Church; but I thinke it is not so to a Ministeriall governing Church. So the *Church* of *Ephesus* is called a *Church* in the singular number, *Rev.* 2.1. and all the Churches of *Asia*, *Rev.* 1.20. but seven *Churches*; and Christ directeth seven Epistles to these seven, and writeth to *Ephesus* as to a Church having one government, *v.* 2. *Thou hast tryed them which say they are Apostles and are not, and hast found them lyers.* This was Ecclesiasticall tryall by *Church-Discipline*, yet *Ephesus* contained more particular Congregations then one. 1. Because Christ speaking to *Ephesus* only, sayth, *v.* 7. *He that hath an Eare to heare let him heare what the Spirit sayth unto the Churches*, in the plurall number 2. Because there were a good number of preaching *Elders* in *Ephesus*, *Acts* 20.28.36.37. and it is indongruous to Gods dispensation to send a multitude of pastors, to oversee ordinarily one single and independent Congregation. 3. This I have proved from the huge multitudes converted to the Faith in *Ephesus*, so huge and populous

a City where many *Iewes and Greeks dwelt, and where the Word of God grew so mightily*, *Acts* 19. 17 18, 19, 20. and *Christ* writeth to every one of the seven Churches as to one, and yet exhorteth seven times in every Epistle, that *Churches* in the plurall number heare what the spirit sayth. Now as our Brethren prove that the Churches of *Galatia*, so called in the plurall number, were many particular Churches; so doe we borrow this argument, to prove that every one of the seven Churches, who are seven times called Churches in the plurall number, contained many Congregations under them, yet doth *Christ* write to every one of the seven, as having one visible Government.

2. *Concl.* A nationall typicall *Church* was the *Church* of the *Iewes*, we deny. But a *Church nationall or provinciall of Cities, Provinces*, and *Kingdomes*, having one common government, we thinke cannot be denyed: so *Paul Baynes* citeth for this, 1 *Pet.* 1. 1. 1 *Pet.* 5. 2. Though we take not the Word *Church* for a mysticall body, but for a ministeriall company. But *Acts* 1. *Matthias* was elected an Apostle by the Church, as our Brethren confesse, but not by a particular Congregation who met every Lords-Day, and in ordinary to partake of all the holy things of God, the Word and Sacrament. 1. Here were the Apostles, whose Parish-*Church* was the whole World, *Mat.* 28. 19. *Goe teach all Nations* 2. In this *Church* were the brethren of Christ from *Galilee*, *Acts* 1. 14. and some from *Jerusalem v.* 15. 3. No particular *Church* had power Ecclesiasticall, as this *Church* had power to choose an Apostle, who was to be a Pastor over the *Churches* of the whole World, as our brethren teach, so * Mr. *Paget* sayth well; *These Disciples who waited upon* Christ, *such as* Barsabas *and* Matthias, *were no members of the Church of* Jerusalem, *and so what power had a particular Church to dispose of them, who were no members of their Church? 3. That which concerneth all, must be done by all, and that* which concerneth the feeding and governing of the *Church* of the whole World, must be done by these who represent the *Church* of the whole World; but that *Matthias* should be chosen, and ordained an Apostle to teach to the whole World, concerned all the *Churches*, and not one particular

* *Paget* defence of Church-government Chap. 6.

ticular *Church* only. Therefore there was here, either no *Church* (which no man dare say) for there is here a company of believers where there is preaching and Church-government, v. 15. 16. 26. or then there was here a Congregation which is against sense and Scripture; or there is a *Church Provinciall, Naturall,* or *Oecumenick*; call it as you please, it is a visible *Church* instituted in the *New Testament*, after the ascension of *Christ*, and not a Parishionall *Church*. Some answer, this was extraordinary and meerely Apostolick, that an Apostle should be ordained, and is no warrant for a nationall *Church* now, when the *Churches* of Christ are constituted. But I answer, this distinction of ordinary and extraordinary is wearied and worne to death with two much employment. 2. *Beza, Calvin, Piscator, Tilenus, Whittaker, Chamier, Pareus, Bucanus,* professors of Leyden, *Walaus, VVillet, P. Martyr, Ursinus,* &c. and all our Divines, yea (a) *Lorinus* the Jesuite, (b) *Cajetan,* alledge this place with good reason to prove, that the ordination and election of Pastors belongeth to the whole *Church*, and not to one man, *Peter*, or any *Pope*. Yea (c) *Robinson* and all our Brethren, use this place, to prove, that the *Church* to the second comming of Christ hath power to ordaine, and exauthorate and censure her officers. 2. We desire a ground for this, that the Ecclesiasticall power of the *Church* which is ordinary and perpetuall to Christs second comming, should joyne as a collaterall cause in ordination and election of an Apostle, which ordination is extraordinary, temporary & apostolick; see for this (d) *Pet. Martyr* (e) *VVhittaker* (f) *Bilson* (g) *Chamier*, (h) *Pareus*, (i) *Beza*, (k) *Calvin*, (l) *Harmonie* of the confessions (m) *Iunius*, (n) *Cartwright* (o) *Fulk* (p) *Ursinus* (q) *Zwinglius* (r) *Munsterus*, and (s) *Theodoret*, would have us to rest upon Apostolick demonstrations like this. And (t) *Irenaus* speaketh against rectifiers of the Apostles in this (u) *Cyprian* sayth the like, 2 *Acts* 6. A *Church* of *Hebrewes* and *Graecians*, together with the twelve Apostles is not a particular Ordinary Congregation, and

(a) *Lorin. comment in act.*
(b) *Cajetan com. ib.*
(c) *Robin justif. p.* 168, 169.
(d) *Pet. Martyr com. in* 1 Cor. 5.
(e) *Whittaker cont.* 4 *q.* 1. *p.* 381.
(f) *Bilson pet. govern. p* 338.
(g) *Chamier pan. l.* 6. *c.m.* 2.
(h) *Pareus* 1 Cor. 1, 5. *com.* Mat. 18.
(i) *Beza, annot. in act.* 1. *v.* 23. *&* 26.
(k) *Calvin. comment. in act.* 1. 26.
(l) *Harmon. confess. art.* 29, 30.
(m) *Iunius de Eccl. li. sec.* 4
(n) *Cartwright resp. Rhem.* 1 Cor. 3, 4.
(o) *Fulk* against the *Rhemists act.* 1. 26.
(p) *Ursin. explic. Part.* 2. *p.* 534.
(q) *Zwinglius expl. act.* 1. 23. 26.
(r) *Munsterus in Mat.* 18.
(s) *Theodoret. dialog.* 1.
(t) *Irenaus com. Hermog. lib.* 3.
(u) *Cyprian l.* 2. *Epist.* 4.

a governing *Church* chooſing Deacons, therefore they are a nationall Church; though the firſt ordination of Deacons be meerely Apoſtolick, and immediately from *Ieſus Chriſt*, yet the ordination of theſe ſeven perſons was a worke of the *Churches* power of the keys. Now let our Brethren ſpeake, if this was a Congregationall *Church*, that meeteth ordinarily to the word and Sacraments, ſuch as they ſay the *Church* of *Corinth* was, 1 *Cor.* 1.18. So ſay I of the *Church*, *Acts* 15.22. called Apoſtles, Elders and Brethren and the whole *Church*, this could not be a particular *Church*; for no particular Congregation hath Eccleſiaſticall power to preſcribe Decrees, and Canons to all the *Churches* of the *Gentiles*, and that this was done by an ordinary Eccleſiaſtick power that remaineth perpetually in a *Church*, ſuch as this was, is cleare, becauſe our Brethren prove that the whole multitude ſpake in this *Church* from *verſ.* 12. *Then all the multitude kept ſilence*, and therefore the multitude (ſay our Brethren) ſpake from *v.* 21. all the Church voyced in theſe Decrees and Canons, ſay they.

3. *Siſter Churches* keepe a viſible *Church-communion* together. 1. They heare the word, and partake of the Seales of the Covenant, occaſionally one with another. 2. They eſchew the ſame excommunicated heretick, as a common *Church-enemy* to all. 3. They exhort, rebuke, comfort, and edifie one another, as members of one body viſible. 4. If one ſiſter *Church* fall away, they are to labour to gaine her, and if ſhe will not be gained, as your Author ſayth (a) *they tell it to many ſiſter Churches, if ſhee refuſe to heare them, they forſake Communion with her.* 1. Here is a viſible body of *Chriſt*, and his Spouſe, having right to the keyes, word and ſeales of grace. 2. Here is a viſible body exerciſing viſible acts of *Church-fellowſhip* one toward another. Hence here a viſible Provinciall, and Nationall *Church* exerciſing the ſpecifick acts of a *Church*. *Ergo*, Here is a Provinciall and Nationall *Church*. For to whom that agreeth which eſſentially conſtituteth a *Church viſible*, that muſt be a viſible *Church*. You will ſay, they are not a viſible *Church* becauſe they cannot, and doe not ordinarily all meete in one materiall houſe, to heare one and the ſame word

(a) Way of the Church of Ch. in N. E. c. 6. ſect. 1.

of

of God, and to partake of the ſame Seales of the Covenant joyntly: but I anſwer 1. This is a begging of the queſtion. 2. They performe other ſpecifick acts of a viſible *Church*, then to meete ordinarily, to partake joyntly, and at once, of the ſame ordinances. 3. If this be a good reaſon that they cannot be a Nationall *Church*, becauſe they meete not all ordinarily to heare the ſame word, and to partake of the ſame Ordinances, then a locall and viſible and ordinary union joyntly in the ſame worſhip, is the ſpecifick eſſence of a viſible Church; but then there was no viſible Nationall *Churches* in *Iudea*, for it was impoſſible that they could all meete in one materiall houſe, to partake of the ſame worſhip. 4. Theſe who for ſickness and neceſſary avocations of their calling, as Navigation, Traffiquing and the like, cannot ordinarly meet with the congregation to partake joyntly with them of theſe ſame Ordinances, looſe all membership of the viſible *Church*, which is abſurd; for they are caſt out for no fault. 5. This is not eſſentiall to a nationall *Church*, that they ſhould ordinarily all joyntly meet for the ſame worſhip, but that they be united in one miniſteriall government, and meet in their chiefe members, and therefore our Brethren uſe an argument, *à ſpecie ad genus negativè*; a provinciall or nationall company of believers cannot performe the acts of a particular viſible *Church*; *Ergo*, ſuch a company is not a viſible *Church*, juſt as if I would reaſon thus: A *Horſe* cannot laugh; *Ergo*, he is not a living Creature, or it is an argument *à negatione unius ſpeciei, ad negationem alterius*, ſuch a company is not ſuch a congregationall *Church*, *Ergo*, it is no viſible Church at all; an Ape is not a reaſonable Creature. *Ergo*, it is not an Ape.

3. *Conclu.* There ought to be a fellowſhip of Church communion amongſt all the viſible Churches on Earth; *Ergo de jure* and by *Chriſt* his inſtitution there is an univerſall or catholick viſible *Church*. I prove the antecedent. 1. Becauſe there ought to be mutuall fellowſhip of viſible *Church-duties*, as where there is one internall fellowſhip, becauſe *Eph.* 4. 4. *we are one body, one ſpirit, even as we are called in one hope of our calling*, v. 5. *one Lord, on Father, one Baptiſme*, v. 6. *one God, and Father of all.* There alſo ſhould there be externall fellowſhip, and *Church-*

fellowship, of exhorting, rebuking, comforting, and Church-praying, and Church-praising, in the behalfe of all the visible *Churches* on earth, even for those whose faces we never saw, *Coloss.* 2. 1. and when one nationall *Church* falleth away, the visible *Churches* of the Christian world are obliged to rebuke, and to labour to gaine such a *Church*, and if she will not be gained, to renounce all the foresaid communion with such an obstinate Nation. 2. As the Apostles had one publicke care of all the *Churches*, and accordingly kept visible fellowship, as they had occasion to preach, write to them, pray, and praise *God* for them, so this care as Apostolick I grant is gone and dead with the Apostles; but the pastorall and *Church-care*, and consequently acts of externall fellowship are not dead with the Apostles, but are left in the *Church* of *Christ*, for what *Church-communion* of visible fellowship members of one particular congregation keepe one with another, that same by due proportion, ought nationall *Churches* to keepe amongst themselves. 3. This is cleare Act. 1. where particular *Churches* with the Apostles did meete, and take care to provide a Pastor and an Apostle, *Matthias*, for the whole Christian *Church*, and why but particular *Churches*, are hereby taught to confer all *Church-authority* that *God* hath given them, for the rest of the visible *Churches*; and the Churches conuened in their speciall members, *Acts* 15. 22. extended their *Church-care*, in a *Church-communion* of Ecclesiastick canons to all the visible *Churches* of the *Jewes* and *Gentiles*. Hence *Oecumenick* and generall councells should be *jure divino*, to the second comming of *Christ*; Neither need we stand much on this that our Brethren say, that one Catholick visible *Church* is a night dreame, *because no* Church *is visible save only a particular congregation, the externall communion whereof in meeting in one materiall house ordinarily, and partaking of the same word and Sacraments, doth incurre in our senses, whereas a* Church *communion and visible fellowship with the whole Christian* Churches *on Earth is impossible, and no wayes visible.* But I answer, if such a part of the Sea, the Brittish Sea be visible, then are all the Seas on earth visible also, though they cannot all come in one mans senses at one and the same time; so if this *Church* particular

be

be viſible, then all the *Churches* alſo in their kind are viſible. 2. There be acts of *Church-communion* externall with all the viſible *Churches* on earth, *Ergo*, the whole Catholick *Church* according to theſe acts is viſible. I prove the antecedent, we pray in a *Church-way* publickly for all the viſible *Churches* on earth, we praiſe *Church-wayes* publickly for them, we faſt and are humbled *Church-wayes* before *God* when they are in trouble, and ſo ought they to doe with us; we by preaching, writing, and Synodicall conſtitutions proclaime the common enemie of all the *Churches* to be the Antichriſt, his doctrine and the doctrine of that body whereof he is Head to be falſe and hereticall, by writings we call all the people of *God* to come out of *Babel*, and we renounce externall communion with *Rome*, in Doctrine, Diſcipline, Ceremonies: and Rites, all which are *Church-acts* of externall communion with the reformed catholick viſible Churches, neither to make a Church viſible to us, is it requiſite that we ſhould ſee the faces of all the members of the Catholick viſible *Church*, and be in one materiall *Church* with them at once, partaking of the ſame viſible worſhip: yea, ſo the Church of *Iudea* ſhould not be one viſible Church, which our Brethren muſt deny, for they had one Prieſt-hood, one Temple, one Covenant of *God* viſibly profeſſed by all; yet could they not all meete in one materiall Temple to partake together at once of all Gods Ordinances. For I partake in externall worſhip with theſe of New *England*, who are baptiſed according to Chriſts inſtitution, without the ſigne of the croſſe, though I never ſaw their faces. Hence all may ſee that Oecumenick councells are *de jure* and Chriſts lawfull Ordinances, though *de facto* they be not, through the corruption of our nature; yet ſuch a viſible *Church-fellowſhip* in externall *Church-communion* is kept in the whole catholick Church viſible, as may be had, conſidering the perverſity of men, and the malice of Satan.

It is conſtantly denied by our brethren, that the Church of the *Iewes* was a congregationall *Church*, and of that frame and inſtitution with the Chriſtian *Church*: but that it was peculiar and meerely *iudaicall* to be a nationall *Church*; yet let me have liberty to offer a neceſſary diſtinction here. 1. a nationall *Church*

is either when a whole Nation, and all the Congregations and Synogogues thereof are tied by Divine precept, to some publique acts of typicall worship, in one place, *Which the Lord hath chosen*; so all *Israel* were to sacrifice at *Jerusalem* onely, and the Priests were to officiate in that kind, there onely, and they to pray toward the *Temple*, or in the Temple, and they to present the male children there, *as holy to the Lord*, Luke 2.23. &c. this way indeed the *Church* of the Jewes, in a peculiar manner, was a Nationall *Church*; and thus farre our brethrens arguments doe well conclude, that the Jewish *Church* was Nationall in a peculiar manner proper to that Church onely. But a Nationall *Church* is taken in another sense now, for a people to whom the Lord hath revealed his statutes and his testimonies, *Whereas he hath not dealt so with every Nation*, Psal. 147.19,20. which *Church* is also made up of many Congregations and Synagogues, having one worship and government that doth morally concerne them all. Thus the Iewish *Church* was once Nationall, and that for a time; God chose them of his free grace, to be a people to himselfe, Deut. 7.7. and Deut. 32.8. *When the most high divided to the Nations their inheritance: Iacob was the lot of his inheritance*, Amos 3.2. *You onely have I chosen of all the families of the earth.* But the Jewish *Church* was in this sence but Nationall for a time; *Now hath God* (Act. 11. v. 18.) *also granted to the Gentiles repentance unto life*, and called the Gentiles, and made them a Nationall Church, Hos 1. 11. 1 Pet. 2.10,11. Esay 54.1,2,3. that is, he hath revealed his testimonies to *England*, to *Scotland*, and *He hath not done so to every Nation*. So if a false Teacher should goe through *Israel* and call himselfe *the power of God*, as *Simon Magus* did. All the Congreations and Synagogues in *Israel* might joyne together to condemne him; if there were such a thing as an Arke in *Scotland*, if it were taken captive as the Prelates kept the Gospell in bonds, it were a morall ducie to all the Congregations, to convene in their principall Rulers and Pastors to bring againe the Arke of *God*, and by the power of Discipline to set it free; and if the whole Land were involved in a Nationall apostacie, they are to meet in their principall members, and this is morall to *Scotland*, as to *Israel* by Ordinances of the Church to renew a Covenant with God, that his wrath may be

be turned off the Land. In this ſence, we ſee it never proved, that it was peculiar to *Iſrael*, onely to be a Nationall Church.

Nay, I affirme, that the Jewes had their Congregationall Churches, as we have. For that is a Congregationall Church which meeteth, ἐπὶ τὸ αὐτὸ in that ſame place, for Doctrine and Diſcipline. But the Jewes meet every Sabbath in their Synagogues, for teaching the people, Gods Law, and for Diſcipline. *Ergo*, the people of the Jewes had their Congregationall Churches, as we have. The major propoſition is the doctrine of our brethren, except they ſay, (as its like they muſt) that except they meet to partake of all the Ordinances of God, they are not a Congregationall Church. Yet truely this is but a knot in a Ruſh, for 1 Cor. 14. meeting for prophecying onely, is a Church Convention; and the forbidding of women to teach in the Church, is an ordering of a Congregationall worſhip; and the meeting of the Church for baptiſing of Infants, is in the mind of our brethren the formall meeting of a Congregationall Church, though they ſhould not celebrate the Lords Supper. 2. What Eccleſiaſticall meetings can the meeting of Gods people be, in the Synagogues of God, as they are called, Pſal. 74. 8. for hearing the Word, and for exerciſe of Diſcipline, if not the Church meeting in a Congregation? I prove the aſſumption by parts, and firſt I take it to be undeniable, that they did meet for doctrine, Act. 15. 21. *For Moſes of old time hath in every City them that preach him, being read in the Synagogue every Sabbath day.* And Pſ. 74. 8, 9. theſe two are joyntly complained of, as a great deſolation in the Church, *the burning of Gods Synagogues in the Land.* And v. 8. that there are *no Prophets which know how long.* And Math. 9. 35. Chriſt went about *all Cities and Villages teaching in their Synagogues.* Luke 4. 16. *He went into the Synagogue on the Sabbath day, and ſtood up to read,* Math. 6. 2. *And when the Sabbath day was come, he began to teach in the Synagogue; and many hearing him were aſtoniſhed.* Luke 6. 6. *And it came to paſſe, another Sabbath day, he entered into the Synagogue and taught.* John 18. 20. *I ever taught in the Synagogues, and daily in the Temple whither the* Jewes *alwayes reſort.* Math. 13. 54. *And when he was come into his owne Countrey, he taught them in their Synagogue, in as much as they were aſtoniſhed.* And that there was ruling & govern-

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ment in the Synagogue, is cleare, 1, by their Rulers of the Synagogue, Act. 13.15. Act. 18.17. 8. Luke 13. 14. Marke 5. 22, 35. And if this Ruler had beene any save a Moderator, if he had beene an unlawfull Officer, Christ would not have acknowledged him, nor would *Paul*, at the desire of the Rulers of the Synagogue have preached, as he doth, Acts 13.15, 16. 2. Also, if there was teaching, disputing, concerning the Law in the Synagogue, there behooved to be some ordering of these acts of worship; for onely approved Prophets were licensed to preach in their Synagogues, to say nothing that there was beating in the Synagogues, and therefore there behoved to be Church discipline. Hence that word of delivering up to the Synagogue. Luke 21.12. 3. There was the censure of excommunication, and casting out of the Synagogue, and a cutting off from the Congregation. Hence that act of casting out of the Synagogue any who should confesse Jesus. John 12. 42. which they executed on the blind man, John 9. 34. It is true, our brethren deny that there was any excommunication in the Church of the Jewes, and they alledge, that the cutting off from the people of God, was a taking away of the life by the Magistrates Sword; or, (as some other say) Gods immediate hand of judgement upon them. But 1. to be cut off from the congregation, or from the people of God, is never called simply *off-cutting*, and expounded to be destroying, as it is Genes. 9.11. but expressed by dying the death: for who will conceive that the Sword of the Magistrate was to cut off the male child that is not circumcised, who is said to be cut off from the people of God, Gen. 17.14. or to cut off by death the parents? I grant the phrase signifieth bodily death, Exod. 31. 14. and for this God sought to kill *Moses*. But Divines say it was excommunication, and never Ruler in *Israel* executed this sentence: not *Moses*, nor any Judge that ever we read tooke away the life of an infant for the omission of a ceremony. Nor are we to thinke, that for eating leavened bread in the time of the Passover, the Magistrate was to take away the life, as is said, *Levit.* 7. 20, 21. 2. This word, to cut off, is expounded, 1 Cor. 5. to put away; which was not by death, for he willeth them, 2 Cor. 2. to pardon him, and confirme their love to him. 2. Neither could *Paul* rebuke the Corinthians because Gods hand had not miracu-

lously

louſly taken him away, or becauſe the Magiſtrate had not taken away his life, which was not the Corinthians fault. 3. I am perſwaded, to be caſt out of the Synagogue, was not to be put to death, becauſe *Ioh.* 9. the blind man after he is caſt out of the Synagogue, Jeſus meeteth with him in the Temple, and he believeth and confeſſeth Chriſt, and Chriſt *Ioh.* 16. diſtinguiſheth them cleerely, *They ſhall kill you, and beſide that,* ἀποσυναγώγους ποιήσουσιν ὑμᾶς. *They ſhall excommunicate you.* But though it were granted, that the *Jewiſh* Church uſed not excommunication had they no Eccleſiaſticall cenſures before for that? I thinke it doth not follow; for the excluding of the Leper, that theſe who touched the dead were legally uncleane, and might not eate the Paſſover, were cenſures, but they were not civill; *Ergo,* Eccleſiaſticall they muſt be, as to be excluded from the Lords Supper is a meer Eccleſiaſticall cenſure in the Chriſtian Church. Alſo if Paſtors and Preachers be complained of, that not only at *Ieruſalem,* but every where, through all the land, *they ſtrengthened not the diſeaſed ſheep; They did not bind up the broken, nor bring againe the looſed, but with force and cruelty they did governe,* Ezek. 34. 4. and if every where, *the Prophets did prophecy falſely, and the Prieſts bare rule by their meanes, and the people loved to have it ſo.* Jer. 5. 31. Then in Synagogues there was *Church-government,* as at *Ieruſalem*; for where the Lord rebuketh any ſinne, he doth recommend the contrary duty. Now Prophets and Prieſts are rebuked, for their ruling with force and rigour every where, and not at *Ieruſalem* onely, for that they were not compaſſionate *to carry the Lambs in their boſome, as Jeſus Chriſt doth,* Eſai. 40. 11. their ill government every where muſt be condemned. 3. *Luk.* 4. 16. *Chriſt, as his cuſtome was, went into the Synagogue on the Sabbath day; Paul* and *Barnabas* were requeſted, to exhort in the *Synagogue,* as the order was, that Prophets at the direction of the Rulers of the Synagogue, *if they had any word of exhortation, they ſhould ſpeake,* and conſequently their order was that every one ſhould not ſpeake; *Ergo,* they had cuſtomes and orders of *Church-Diſcipline* to the which *Chriſt and his Apoſtles* did ſubmit themſelves, And to tie all *Church-government* to the Temple of *Ieruſalem,* were to ſay, *God* had ordained his people elſewhere to worſhip him publickly, but with

without any order, and that *Christ* and his Apostles subjected themselves to an unjust order.

I further argue thus. Those *Churches* be of the same nature, frame, and essentiall Constiutions, which agree in the same essentials, and differ only in accidents; but such are the *Church* of the *Iewes*, and the Christian *Churches*; *Ergo*, what is the frame and essentiall constitution of the one *Church*, must be the frame and essentiall constitution of the other. *Ergo*, *&c.* the major is of undeniable certainty. I prove the assumption. These which have the same Faith, and the same externall profession of Faith, these have the same frame and essentiall constitution, but they and we be such *Churches*; for we have the same covenant of grace, Jer. 31. 31. Jer. 32. 39, 40. *Heb.* 8. 8, 9, 10. Therefore that same faith, differing only in accidents: their faith did looke to *Christ* to be incarnate, and our faith to that same very *God* now manifested in the flesh. *Heb.* 13. 8. They were saved by faith, as we are, *Heb.* 11. *Acts* 10. 42, 43. *Acts.* 11. 16, 17, 18. and consequently, what visible profession of faith doth constitute the one visible *Church*, doth constitute the other. I know, *Papists*, *Arminians*, *Socinians* doe make the Doctrine, and Seales of the *Iewish* and *Christian Church* much different, but against the truth of Scripture.

The onely answer that can be made to this, must be, *that though the* Church *of the* Jewes *wanted not congregations, as our* Christian Churches *have, yet were they a nationall* Church *of another essentiall, visible frame, then are the* Christian Churches, *because they had positive, typicall, and ceremoniall and carnall commandements that they should have one high Priest for the whole nationall* Church, *the* Christian Churches *have not for that, one visible Monarch and Pope; they had an Altar, Sacrifices, and divers pollutions ceremoniall, which made persons uncapable of the* Passover; *but we have no such legall uncleanesse, which can make us uncapable of the Seales of the New Testament: and therefore it was not lawfull to separate from the* Jewish Church, *in which did sit a typicall High* Priest, *where were Sacrifices, that did adumbrate the Sacrifice of our great High* Priest, *&c. notwithstanding of scandalous persons in that* Church; *because there was but one visible* Church, *out of which was to come the Redeemer* Christ, *according*

cording to the fleſh, but the Chriſtian Churches *under the New Teſtament, be of another frame,* Chriſt *not being tyed to one Nation, or place, or Congregation: therefore if any one Congregation want the Ordinances of* Chriſt, *we may ſeparate therefrom, to another Mount* Sion, *ſeeing there bee ſo many Mount* Sions *now.*

Anſw. 1. If the *Church* of the *Iewes* was a viſible *Church* in its eſſentiall conſtitution different from our viſible *Churches*, becauſe they were under the Religions tie of ſome carnall, ceremoniall, and typicall mandats and Ordinances, that we are not under, then doe I inferre, that the Tribe of *Levy* was not one viſible *Church*, in the eſſentiall frame, with the reſt of the Tribes, which is abſurd, for that Tribe conteyning the *Prieſts* and *Levites*, was under the obligatory tie of many typicall Commandements proper and peculiar to them only, as to *offer Sacrifices, to waſh themſelves*, when they were to officiate, to weare *linnen Ephods, to beare the Arke of the Covenant*, now it was ſinne for any that were not of the Sonnes of *Aaron*, or of another Tribe to performe theſe duties; yet, I hope, they made but one nationall *Church* with the reſt of the Tribes. Secondly, I infer, that the Chriſtian *Church* that now is, cannot be of that ſame eſſentiall frame with the Apoſtolick *Churches*, becauſe the Apoſtolick *Church*, ſo long as the Jewiſh ceremonies were indifferent, (*in ſtatu* ἀδιαφορίας) and mortall, but not *mortifera*, deadly, was to practice theſe ceremonies, in the caſe of ſcandall, 1 *Cor.* 10. 31, 32, 33. and yet the Chriſtian *Church* that now is, can in no ſort practice theſe ceremonies: yea, I inferre that the Elderſhip of a Congregation doth not make one *Church* of one and the ſame eſſentiall frame and conſtitution with the people, becauſe the Elders be under an obligatory tie to ſome poſitive Divine Commandements, ſuch as are to adminiſter the Seales, Baptiſme and the Lords Supper, and yet the multitude of Believeres, in that ſame congregation, are under no ſuch tie; and certainly if to be under ceremoniall and typicall ordinances doth inſtitute the whole Jewiſh *Church* in another eſſentiall frame different from the Chriſtian *Churches*, reaſon would ſay that then, if the members of one *Church* be under Divine poſitive commandements, which doth in no ſort tie other mem-

bers of the same *Church*, that then there be divers memberships of different essentiall frames in one and the same *Church*, which to me is monstrous; for then, because a command is given to *Abraham* to offer his sonne *Isaak* to *God*, and no such command is given to *Sarah*, in that case *Abraham* and *Sarah* shall not bee members of one and the same visible *Church*. But the truth is, different positive commandments of ceremoniall and typicall ordinances put no new essentiall frame of a visible *Church* upon the Jewish *Church*, which is not on the Christian *Churches*. These were onely accidentall characters and temporary cognizances to distinguish the Jewish and Christian *Churches*, while as both agree in one and the same morall constitution of visible *Churches*: for first, both had the same faith, one Lord, one covenant, one *Iesus Christ*, the same seales of the covenant in substance, both were visibly to professe the same Religion; the differences of externals made not them and us different visible *Churches*, nor can our brethren say, they made different bodies of *Christ*, different Spouses, different royall Generations, as concerning *Church-frame*. Yet are wee not tied to their high Priest, to their Altars, Sacrifices, Holy-dayes, Sabbaths, new Moones, &c. no more then any one private Christian in such a congregation, or a beleeving woman is tied to preach and baptize; and yet her pastor *Archippus*, in that congregation, is tied both to preach and baptize. Secondly, the Jews were to separate from *Babylon*, and so are we. Thirdly, they were not to joyne with Idolaters in Idol-worship, neither are we.

2 Whereas it is said that it *was not lawfull to separate from the Jewish Church, because in it did sit the typicall high Priest, and the Messiah was to be borne in it, and because they were the only Church on earth; but now there be many particular Churches.* All this is a deception, a *non causâ pro causâ*, for separation from that *Church* was not forbidden for any typicall or ceremoniall reason, not a shadow of reason can be given from the Word of God for this: Because there can be no *ceremoniall argument why there should be communion betwixt light and darknesse, or any concord betwixt Christ and Belial, or any comparting betwixt the beleever and the infidell, or any agreement of the temple of God with idols, nor any reason* typicall *why Gods people should goe to Gilgal,*

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and to Bethaven, or to be joyned with idols, or why a David ſhould ſit with vaine perſons, or goe in to diſſemblers, or why he ſhould offer the drinke offerings of theſe who haſten after a ſtrange god, or take up their names in his mouth. This is then an unwritten tradition; yea, if *Dagon* had beene brought into the Temple, as the Aſſyrian altar of *Damaſcus* was ſet up in the holy place, the people ought to have ſeparated from Temple and Sacrifices both, ſo long as that abomination ſhould ſtand in the holy place: Nor can it be proved, that communicating with the *Church of Iſrael* as a member thereof, was typicall and neceſſary to make up viſible membership, as ceremoniall holineſſe is; for to adhere to the *Church* in a ſound worſhip, though the fellow-worſhippers be ſcandalous, is a morall duty commanded in the ſecond Commandment; as to forſake Church-aſſemblies is a morall breach of that Commandment, and forbidden to Chriſtians, *Hebr.* 10. 25. who are under no Law of Ceremonies. And it is an untruth, that thoſe who were legally cleane, and not ceremonially polluted, were members of the Jewiſh viſible *Church*, though otherwiſe they were moſt flagitious: For to *God* they were no more his viſible *Iſrael* then *Sodome* and *Gomorrah*, *Iſaiah* 1. 10. or the *children of Ethiopia*, *Amos* 9. 7. and are condemned of God, as ſinning againſt the profeſſion of their viſible incorporation in the Iſrael of *God*, *Jerem.* 7. 4, 5, 6, 7. *But ſhall we name and repute them brethren, whom in conſcience we know to be as ignorant and void of grace, as any Pagan?* I anſwer, That if they profeſſe the truth, though they *walke inordinately*, yea, and were excommunicated, *Paul* willeth *us to admoniſh them as brethren*, 2 *Theſ.* 3. 15. and calleth all the viſible Church of Corinth (for he writeth to good and bad) amongſt whom were many partakers of the table of devils, pleaders with their brethren before heathen, deniers of the reſurrection, yea thoſe to whom the Goſpell was hidden, 2 *Cor.* 4. *brethren and Saints by calling.*

But (ſay our brethren) *to be caſt out of the Iewiſh Church, was to be caſt out of the Common-wealth; as to be a member of the Church, and to be a member of the ſtate is all one, becauſe the ſtate of the Jewes and the Church of the Jews was all one; and none is ſaid to be cut off from the people, but he was put to death.*

Anſw. Surely *Eſay* 66. *verſ.* 5. *theſe who are caſt out by their*

brethren, and excommunicated, are not put to death, but men, who after they be caſt out, live till God comfort them and ſhame their enemies; *but he ſhall appeare for your joy*. Secondly, that the ſtate of *Gods Iſrael* and the *Church* be all one, becauſe the Jewiſh policie was ruled by the judiciall Law, and the judiciall Law was no leſſe divine then the Ceremoniall Law, is to me a wonder: For I conceive that they doe differ formally, though thoſe ſame men, who were members of the ſtate, were members alſo of the Church; but, as I conceive, not in one and the ſame formall reaſon; firſt, becauſe I conceive that the State, by order of nature, is before the *Church*, for when the *Church* was in a family ſtate, *God* called *Abrahams* family, and by calling made it a *Church*. Secondly, the Kingdome of *Iſrael* and the houſe of *Iſrael* in covenant with *God*, as *Zion* and *Jeruſalem* are thus differenced, That to be a State was common to the Nation of the Jewes with other Nations, and is but a favour of providence; but to be a *Church* is a favour of grace, and implieth the Lords calling and chuſing that Nation to be his owne people of his free grace, *Deut.* 7. 7. and the Lords gracious revealing of his *Teſtimonies to Jacob and Iſrael, whereas he did not ſo to every Nation and State, Pſal.* 147. 19, 20. *but ſay they, The very ſtate of the Iewes was divine, and ruled by a divine and ſupernaturall policie, as the judiciall Law demonſtrateth to us.* But I anſwer, Now you ſpeake not of the ſtate of the Jewes, common with them to all States and Nations; but you ſpeake of ſuch a ſtate and policie which I grant was Divine, but yet different from the *Church*; becauſe the *Church*, as the *Church* is ruled by the morall Law and the Commandments of both Tables, and alſo by the Ceremoniall Law; but the Jewiſh State or Common-wealth, as ſuch was ruled by the judiciall Law onely, which reſpecteth onely the ſecond Table, and matters of mercy and juſtice, and not piety and matters of Religion which concerne the firſt Table; and this is a vaſt difference betwixt the ſtate of the *Jews* and the *Church*. Thirdly, when *Iſrael* rejected *Samuel*, and would have a King, conforme to other Nations, they ſought that the ſtate and forme of government of the Common-wealth ſhould be changed, and affected conformity with the Nations in their ſtate, by introducing a Monarchy, whereas they were ruled by

Judges

Judges before; but in ſo doing they changed not the frame of the *Church*, nor the worſhip of *God*, for they kept the Prieſthood, the whole Morall, Ceremoniall, and Judiciall Law entire, and their profeſſion therein; *Ergo*, they did nothing which can formally deſtroy the being of a viſible *Church*, but they did much change the face of the ſtate and civill policie, in that they refuſed *God to reigne over them*, and ſo his care in raiſing up Judges and Saviours out of any Tribe, and brought the government to a Monarchy, where the Crowne by divine right was annexed to the tribe of *Judah*. Fourthly, it was poſſible that the State ſhould remaine entire, if they had a lawfull *King ſitting upon Davids throne*, and were ruled according to the Judiciall Law: but if they ſhould remaine without a Prieſt and a Law, and follow after *Baal*, and change and alter Gods worſhip, as the ten Tribes did, and the Kingdome of *Iudah* in the end did, they ſhould ſo marre and hurt the being and integrity of a viſible *Church*, as the Lord ſhould ſay, *She is not my wife*, Hoſea 2.2. *neither am I her husband*; and yet they might remaine in that caſe a free Monarchie, and have a State and policy in ſome better frame; though I grant, *de facto*, theſe two Twins, State and Church, civill Policy and Religion, did die and live, were ſicke and diſeaſed, vigorous and healthy together; yet doth this proove, that State and Church are different. And further, if that Nation had made welcome, and with humble obedience beleeved in, and received the Meſſiah, and reformed all, according as *Chriſt* taught them, they ſhould have beene a glorious *Church*, and the beloved Spouſe of *Chriſt*; but their receiving and imbracing the Meſſiah ſhould not preſently have cured their inthralled ſtate, ſeeing now *the Scepter was departed from Iudah*, and a ſtranger and heathen was their King; nor was it neceſſary that that Saviour, *whoſe Kingdome is not of this world*, *John* 18.36. and came to beſtow a ſpirituall redemption, and not to reeſtabliſh a flouriſhing earthly Monarchy, and came to looſe the works of the *Devill*, *Heb.* 2.14. and not to ſpoile *Ceſar* of an earthly Crowne, ſhould alſo make the *Jews* a flouriſhing State, and a free and vigorous Monarchy againe: *Ergo*, it is moſt cleare that State and Church are two divers things, if the one may bee reſtored, and not the other. Fifthly, the King, as the King

was the head of the Common-wealth, and might not meddle with the Priests office, or performe any Ecclesiasticall acts, and therefore was *Uzzah* smitten of the Lord with leprosie, because he would burne incense, which belonged to the *Priests* onely. And the *Priest* in offering sacrifices for his owne sinnes, and the sinnes of the people, did represent the *Church*, not the State. And *the things of the Lord*; to wit, *Church-matters*, and *the matters of the King*, which were civill matters of State, are clearly distinguished, 2 *Chron.* 19. 11. which evidenceth to us, that the *Church* and State in *Israel* were two incorporations formally distinguished. And I see not, but those who doe confound them, may also say, That the Christian State and the Christian *Church* be all one State, and that the government of the one must be the government of the other; which were a confusion of the two Kingdoms. It is true, God hath not prescribed judicials to the Christian State, as he did to the Jewish State, because shadows are now gone, when the *body Christ is come*; but *Gods* determination of what is morally lawfull in civill Laws, is as particular to us as to them; and the Jewish judicials did no more make the Jewish State the Jewish *Church*, then it made *Aaron* to be *Moses*, and the *Priest* to be the *King* and civill Judge: yea, and by as good reason *Moses* as a Judge should be a prophet, and *Aaron* as a Prophet should be a Judge; and *Aaron* as a Priest might put a malefactor to death, and *Moses* as a Judge should prophesie, and as a Prophet should put to death a malefactor; all which wanteth all reason and sense: and by that same reason the State and Common-wealth of the Jews, as a Common-wealth, should offer sacrifices and prophesie; and the Church of the Jews, as a Church, should denounce warre and punish malefactors, which are things I cannot conceive.

To the eleventh question, pag. 32, 33. Church-government discussed.

Our brethren, in their answer to the eleventh question, teach, That those *who are sui juris, as masters of families, are to separate from these Parish-assemblies, where they must live without any lawfull Ordinance of Christ; and to remaine there they hold it unlawfull* for these reasons: *First, we are commanded to observe all whatsoever Christ hath commanded*, Matth. 28. 10. *Secondly, the Spouse seeketh Christ, and rests not till she finde him in the fullest manner*, Cant. 1. 7, 8. and 3. 1, 2, 3. *David lamented when her wanted*

wanted the full fruition of Gods Ordinances, Psal. 63. and 42. and 84. *although he inoyed Abiathar the high Priest, and the Ephod with him, and Gad the Prophet,* 1 Sam. 23. 6. 9. 10. 1 Sam. 22. 8. *So did Ezra* 8. 15, 16. *yea and Christ, though he had no need of Sacraments, yet for example, would be baptized, keepe the Passeover, &c. Thirdly, no ordinances of Christ may be spared, all are profitable. Fourthly, he is a proud man, and knoweth not his owne heart in any measure, who thinketh he may be well without any Ordinance of Christ. Fifthly, say they, it is not enough the people may be without sinne, if they want any ordinances through the fault of the superiours, for that is not their fault who want them, but the superiours sinfull neglect, as appeareeth by the practise of the Apostles,* Acts 4. 19. and 5. 29. *For if they had neglected Church-ordinances till the Magistrates, who were enemies to the Gospell, had commanded them, it had beene their grievous sinne. For if superiours neglect to provide bodily food, we doe not thinke that any mans conscience would be so scrupulous, but he would thinke it lawfull by all good meanes to provide in such a case for himselfe, rather then to sit still, and to say, If I perish for hunger, it is the sinne of those who have authority over me, and they must answer for it. Now any ordinance of Christ is as necessary for the good of the soule, as food is necessary for temporall life.* lb. pag. 35, 36.

Ans. 1. I see not how all these Arguments, taken from morall commandments, doe not oblige *sonne* as well as *father, servant* as *master,* all are Christs free-men, *sonne* or *servant,* so as they *are to obey what ever Christ commandeth;* Matth. 18. 10. *and with the Spouse to seeke Christ in the fullest measure, and in all his ordinances, and sonne and servant are to know their owne heart, so as they have need of all Christs ordinances;* and are no more to remaine in a congregation where their soules are famished, because fathers and masters neglect to remove to other congregations, where their souls may be fed in the fullest measure; then the Apostles *Acts* 4. 29. *and* 5. 29. were to preach no more in the Name of *Iesus,* because the Rulers commanded them to preach no more in his Name. And therefore, with reverence of our godly brethren, I thinke this distinction of persons free, and *sui juris,* and of sonnes and servants, not to be allowed in this point.

2. It is one thing to remove from one congregation to another,

other, and another thing to ſeparate from it, as from a falſe conſtitute *Church*, and to renounce all communion therewith, as if it were the Synagogue of *Satan* and *Antichriſt*, as the Separatiſts doe, who refuſe to heare any Miniſter ordained by a Prelate: now except theſe arguments conclude ſeparation in this latter ſenſe, as I thinke they can never come up halfeway to ſuch a concluſion, I ſee not what they prove, nor doe they anſwer the queſtion, &c. *concerning ſtanding in Pariſh-aſſemblies in Old* England, *and if it be lawfull to continue in them.* Which queſtion muſt be expounded by the foregoing, Queſt. 10. *If you hold that any of our Pariſhionall aſſemblies are true viſible Churches, &c.* Hence the 11. Queſtion goeth thus in its genuine ſenſe; *are we not then to ſeparate from them, as from falſe Churches?* Now neither the Spouſe, *Cant.* 1.7.c.3.1.2,3. nor *David*, *Pſal.* 63. *Pſal.* 42. *Pſal.* 84. nor *Ezra.* 8.15,16. nor *Chriſt*, in theſe caſes when they ſought *Chriſt* in all his Ordinances in the fulleſt meaſure, were members of falſe *Churches*: nor did they ſeeke to Separate from the *Church* of *Iſrael*, nor is it *Chriſts* command, *Mat.* 28.10. to ſeparate from theſe *Churches*, and to renounce all communion with them, becauſe *theſe who ſate in* Moſes Chaire, did neglect many Ordinances of *Chriſt*, for when they gave the falſe meaning of the Law, they ſtole away the Law, and ſo a principall ordinance of God, and yet Chriſt (I believe) forbad ſeparation, when he commanded that they ſhould heare them, *Mat.* 23.

3. Nor doe I judge that becauſe there was but one viſible *Church*, in *Iſrael*, and therefore it was not lawfull to ſeparate therefrom, and becauſe under the New Teſtament there be many viſible *Churches*, and many Mount *Sions*, therefore this abundance doth make ſeparation from a true *Church*, lawfull to us, which was unlawfull to the people of the *Jewes*. For ſeparation lawfull, is, *to not partake of other mens ſins, not to converſe brotherly with known* flagitious Men, *not to touch any uncleane thing, not to have communion with Infidels, Idols, Belial, &c.* Now this is a morall duty obliging *Iewes* and *Gentiles*, and of perpetuall equity; and to adhere to, and worſhip *God* aright, in a true *Church* is alſo a morall branch of the ſecond commande, and a ſeeking of *Chriſt*, and his preſence and face in his owne Ordinances,

dinances, and what was ſimply morall, and perpetually lawfull, the contrary thereof cannot be made lawfull, by reaſon of the multitude of Congregations.

4. The moſt that theſe arguments of our Brethren doe prove, is but that it is lawfull to goe, and dwell in a Congregation where *Chriſt* is worſhiped in all his Ordinances, rather then to remaine in that Congregation, where he is not worſhipped in all his Ordinances; and where the *Church* cenſures are neglected, which to us is no ſeparation from the viſible *Church*, but a removall from one part of the viſible *Church* to another, as he ſeparateth not out of the houſe, who removeth from the Gallery, to remaine and lie and eate in the Chamber of the ſame Houſe, becauſe the Gallery is cold and ſmoaky, and the Chamber not ſo, for he hath not made a vow never to ſet his foote in the Gallery. But to our Brethren to ſeparate or remove from a Congregation, is to be diſmembred from the only viſible *Church* on Earth, for to them there is not any viſible *Church* on Earth, except a congregation. And our Brethrens mind in al theſe arguments, is to prove, that not only it is unlawfull to ſtand in the Pariſh aſſemblies of Old *England*, becauſe of Popiſh ceremonies (and we teach ſeparation from theſe ceremonies to be lawfull, but not from the Churches) but alſo that it is neceſſary, to adjoyne to independent Congregations, as to the onely true viſible Churches on Earth, and to none others, except we would ſinne againſt the ſecond Commandement, which I conceive is proved by not one of theſe arguments. And to them all I anſwer, by a deniall of the connex propoſition. As this, *Theſe who muſt doe all which* Chriſt *commandeth, and ſeek* Chriſt *in all his neceſſary Ordinances, though ſuperiors will not doe their duties, theſe muſt ſeparate from true viſible* Churches, *where all* Chriſts *Ordinances are not, and joyne to independent Congregations, as to the only true viſible* Churches *on Earth.* This propoſition I deny. 5. If our Brethrens argument hold ſure that we are to ſeparate from a *Church*, in which we want ſome Ordinances of *Chriſt*, through the Officers negligence, becauſe (ſay they (a)) *The Spouſe of* Chriſt *will not reſt, ſeeking Her beloved untill ſhe finde him, in the fulleſt manner*, Cant. 1. v. 7. & 3. 1, 2. then the Spouſe *Cant.* 1, 7. & 3. 1, 2. is ſeparating

(a) Church government diſcuſſed, anſwer to queſt. 11. pag. 33.

other, and another thing to separate from it, as from a false constitute *Church*, and to renounce all communion therewith, as if it were the Synagogue of *Satan* and *Antichrist*, as the Separatists doe, who refuse to heare any Minister ordained by a Prelate: now except these arguments conclude separation in this latter sense, as I thinke they can never come up halfeway to such a conclusion, I see not what they prove, nor doe they answer the question, &c. *concerning standing in Parish-assemblies in Old* England, *and if it be lawfull to continue in them.* Which question must be expounded by the foregoing, Quest. 10. *If you hold that any of our Parishionall assemblies are true visible Churches, &c.* Hence the 11. Question goeth thus in its genuine sense; *are we not then to separate from them, as from false Churches?* Now neither the Spouse, *Cant.* 1.7.c.3.1.2,3. nor *David*, *Psal.* 63. *Psal.* 42. *Psal.* 84. nor *Ezra*. 8.15,16. nor *Christ*, in these cases when they sought *Christ* in all his Ordinances in the fullest measure, were members of false *Churches*: nor did they seeke to Separate from the *Church* of *Israel*, nor is it *Christs* command, *Mat.* 28.10. to separate from these *Churches*, and to renounce all communion with them, because *these who sate in* Moses Chaire, did neglect many Ordinances of *Christ*, for when they gave the false meaning of the Law, they stole away the Law, and so a principall ordinance of God, and yet Christ (I believe) forbad separation, when he commanded that they should heare them, *Mat.* 23.

3. Nor doe I judge that because there was but one visible *Church*, in *Israel*, and therefore it was not lawfull to separate therefrom, and because under the New Testament there be many visible *Churches*, and many Mount *Sions*, therefore this abundance doth make separation from a true *Church*, lawfull to us, which was unlawfull to the people of the *Jewes*. For separation lawfull, is, *to not partake of other mens sins, not to converse brotherly with known* flagitious Men, *not to touch any uncleane thing, not to have communion with Infidels, Idols, Belial, &c.* Now this is a morall duty obliging *Jewes* and *Gentiles*, and of perpetuall equity; and to adhere to, and worship *God* aright, in a true *Church* is also a morall branch of the second commande, and a seeking of *Christ*, and his presence and face in his owne Ordinances,

dinances, and what was ſimply morall, and perpetually lawfull, the contrary thereof cannot be made lawfull, by reaſon of the multitude of Congregations.

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(a) Church government diſcuſſed, anſwer to queſt. 11. pag. 33.

ing from one Church to another, which the Text will not beare. 2. I would have our reverend Brethren to see and consider, if this argument doth not prove (if it be nervose and concludent) that one is to separate from a Congregation, where are all the Ordinances of Christ, as in New *England* now they are, so being, hee goe from a lesse powerfull and lesse spirituall Ministery, to another Congregation, where incomparably there is a more powerfull and more spirituall Ministery, for in so doing the separater should onely *not rest* as the Spouse doth, *Cant.* 1. & 3. *seeking his beloved untill he find Him, in the fullest manner.* For he is to be found in a *fuller manner*, under a more powerfull Ministery, and in a lesse full manner under a lesse powerfull Ministery. But this separation I thinke our Brethren would not allow, being contrary to our Brethrens Church-Oath which tieth the professor to that congregation, whereof he is a sworne member to remaine there. 6. The designe and scope of our reverent Brethrens argument, is that professors ought to separat from Churches where presbyteriall government is, because in these *Churches*, Professors, as they conceive, doe not *injoy all the Ordinances of God.* Because they injoy not the society of a *Church* consisting of onely visible Saints, and they injoy not the free use of the censure of excommunication in such a manner as in their owne *Churches*, and because in them the Seales are often administred by those Pastors who are Pastors of another Congregation then their owne, and for other causes also, which we thinke is not sound doctrine.

But we thinke it no small prejudice (say our Brethren) *to the liberty given to a congregation, in these words*, Mat. 18. *Tell the* Church, *if he heare not the* Church, &c. *That the power of excommunication should be taken from them, and given to a Presbyteriall, or nationall* Church, *and so your* Churches *want some ordinances of* Christ.

Answ. Farre be it from us, to take from the *Churches* of *Christ* any power which *Christ* hath given to them, for we teach that *Christ* hath given to a single congregation, *Mat.* 18. a power of excommunication, but how? 1. He hath given to a congregation thats alone in an Iland separated from all other visible *Churches* a power which they may exercise there alone,

alone, and. 2. He hath given that power to a congregation conſociated with other ſiſter congregations, which they may uſe, but not independently, to the prejudice of the power that *Chriſt* hath given to other *Churches*, for ſeeing all ſiſter *Churches* are in danger to be infected with the leaven of a contumacious member, no leſſe then that ſingle congregation, whereof the contumacious reſideth as a member, *Chriſts* wiſdome, who careth for the whole, no leſſe then for the part, cannot have denied a power conjunct with that congregation to ſave themſelves from contagione, to all the conſociated *Churches*, for if they be under the ſame danger of contagion, with the one ſingle congregation, they muſt be armed and furniſhed, by *Chriſt Ieſus*, with the ſame power againſt the ſame ill: ſo the power of excommunication is given to the congregation, but not to the congregation alone, but to all the congregations adjacent, ſo when I ſay, the *God of Nature* hath given to the hands a power to defend the body, I ſay true, and if evill doe invade the body, nature doth tell it, and warne the hands to defend the body, but it followeth not from this, &c. if the power of defending the body be given by the *God* of Nature, to the hands, therefore that ſame power of defence is not given to the feete alſo, to the eye to foreſee the ill, to reaſon, to the will to command that locomotive power, that is in all the members, to defend the body, and if nature give to the Feete a power to defend the body, by fleeing, it is not conſequence to infer, O then hath nature denied that power to the hands by fighting, ſo when *Chriſt* giveth to the congregation (which in conſociated Churches to us is but a part, a member, a *fellow-ſiſter* of many conſociated congregations) he giveth alſo that ſame power of excommunicating one common enemy, to all the conſociated *Churches*, without any prejudice to the power given to that congregation whereof he is a member, who is to be excommunicated, becauſe a power is commmon to many members, it is not taken away from any one member. When a Nationall *Church* doth excommunicate a man who hath killed his Father, and is, in an eminent manner, a publick ſtumbling block to all the congregations of a whole Nation, it is preſumed that the ſingle congregation, whereof this parricide is a

When Chriſt layeth down a warrant for the power of binding and looſeing given to all Churches, his wiſdome hath fitted the rule ſo that it agree to al churches, to a congregation its in a remote Iland, to a Church preſbyteriall, or nationall as *Parker* doth apply it to prove the power of Synods.

member, doth also joyne with the nationall *Church* and put in exercise its owne power of excommunication, with the nationall *Church*, and therefore that congregation is not spoyled of its power, by the nationall *Church*, which joyneth with the nationall Church in the use of that power. And this I thinke may be thus demonstrated, The power of excomunication is given by *Christ*, to a congregation not upon a positive ground, because it is a visible instituted *Church*, or as it is a congregation, but this power is given to it upon this formall ground and reason, because a congregation is a number of sinfull men, who may be scandalized and infected with the company of a scandalous person; this is so cleare that if a congregation were a company of Angels, which cannot be infected, no such power should be given to them, even as there was no neede that *Christ* as a member of the Church either of *Iewes*, or *Christians* should have a morall power of avoyding the company of Publicans and sinners, because he might possibly convert them, but they could no wayes pervert, or infect him, with their scandalous and wicked conversation, therefore is this power given to a congregation, as they are men, who though frailty of nature, may be leavened with the bad conversation of the scandalous, who are to be excommunicated, as is cleare, 1 Cor. 5.6. *Your glorying is not good, know yee not that a little leaven leavneth the whole lumpe? therefore are we to withdraw our selves from Drunkards, Fornicators, Extortioners, Idolaters, and are not to eate and drinke with them*, v. 10. And from these who *walke inordinately*, and are disobedient, 1 *Thess.* 3.12,13,14. And from Hereticks after they be admonished, lest we be infected with their company, just as nature hath given hands to a man, to defend himselfe from injuries and violence, and hornes to oxen to hold off violence, so hath *Christ* given the power of excommunication to his Church, as spirituall armour to ward off, and defend the contagion of wicked fellowship. Now this reduplication of fraile men which may be leavened, agreeth to all men of many consociated congregations, who are in danger to be infected with the scandalous behavior of one member of a single congregation, and agreeth not to a congregation as such, therefore this power of excommunication must be given to many

If a little body of a congregation, in a remote Isle, have power from Christ, to cut off a rotten member, lest it infect the whole body; shall we doubt but our wise lawgiver hath given that same power to a greater body of many visible congregations, which is under the danger of the same contagious infection?

many conſociated congregations, for the *Lord Ieſus* his ſalve, muſt be as large, as the wound, and his mean muſt be proportioned to his end. 2. The power of Church ejection and Church ſeparation of ſcandalous perſons muſt be given to thoſe to whom the power of Church communion, and Church confirming of Chriſtian love to a penitent excommunicate is given, for contraries are in the ſame ſubject, as hot and cold, ſeeing and blindneſſe, but the power of *Church-communiõ* at the ſame Lords table, and of mutuall rebuking and exhorting, and receiving to grace after repentance, agreeth to members of many conſociated Churches, as is cleare, *Col.* 3.16. *Heb.* 10.23. 2 *Cor.* 2 6, 7, and not to one congregation only; *Ergo, &c.* the aſſumption is cleare, for except we deny communion of *Churches*, in all Gods Ordinances, we muſt grant the truth of it.

2. We ſay that of our Saviours (*tell the Church*) is not to be drawen to ſuch a narrow circle, as to a Pariſhionall Church only, the Apoſtle practice is againſt this, for *when Paul and Barnabas had no ſmall diſſention with the Iewes* of a particular Church, *they determined that Paul and Barnabas*, and certaine others of them, ſhould goe and tell the *Apoſtles, Elders and whole Church Nationall or Oecumenek*, *Acts* 15.2.*v.*22. and complaine of thoſe who taught that, they behoved to be circumciſed, *Acts* 15.1. and that greater *Church v.* 22.23. commanded by their eccleſiaſtick authority the contrary, and thoſe who may lay on burdens of commandements as this greather Church doth expreſly, *v.* 28. *Acts* 16.*v.*4. *ch.*2.*v.*25. they may cenſure and excommunicate the diſobeyers. And *Acts* 6.1. the *Greek Church* complained, *Acts* 6. of the *Hebrewes*, to a greater and ſuperior *Church* of Apoſtles, and a multitude made up of both theſe *v.*2. and 5. and they redreſed the wrongs done to the *Grecian* Widdowes by appointing Deacons; alſo though there was no complaint, *Acts* 1. Yet was there a defect in the *Church*, by the death of *Judas*, and a catholike viſible *Church* did meete, and helpe the defect, by choſing *Mathias*: it is true the ordination of *Matthias* the Apoſtle, was extraordinary, as is cleare by Gods immediate directing of the lots, yet this was ordinary and perpetuall, that the election of *Mathias* was by the common ſuffrages of the whole *Church*, *Acts* 1.26. and if we ſuppoſe that

that the *Church* had been ignorant of that defect, any one member knowing the defect, was to tell that catholick *Church*, whom it concerned to choose a catholick Officer; we thinke *Antioch* had power great enough intensively to determine the controversie, *Acts* 15. but it followeth not that the catholick Church *v.* 22. (let me terme it so) had not more power extensively to determine that same controversie, in behalfe of both *Antioch*, and of all the particular Churches: subordinate powers are not contrary powers.

CHAP. 5. SECT. 5. PROP. 3. QUEST. 6.

Manuscript.

The way of the Church of Christ in. N. Eng.

ALL who would be saved must be added to the Church, *as* Acts 2. 47. *If* God *offer opportunity*, Gen. 17. 7. *Because every Christian standeth in need of all the Ordinances of* Christ, *for his Spiritual edification in holy fellowship with* Christ Jesus. *Answer*: for clearing of this we are to discusse this question. *Whether all, and every true believer must joyne himselfe to a particular visible congregation, which hath independently power of the keys within it selfe*, God *offering opportunity, if he would be saved?*

1 Dist. *There is a necessity of joyning our selves to a visible* Church, *but it is not* necessitas medii, *but* necessitas præcepti, *it is not such a necessity, as all are damned who are not within some visible* Church, *for* Augustine *is approved in this, there be many Wolves within the* Church, *and many sheepe without; but if* God *offer opportunity, all are obliged by* God *his Commandement of confessing* Christ *before men, to joyne themselves to the true visible* Church.

2. Dist. *There is a fellowship with the visible* Church *interuall, of hidden believers, in the* Romish Babel *this is sufficient for salvation,* necessitate medii, *but though they want opportunity to joyne themselves to the Reformed visible* Churches, *yet doe they sin in the want of a profession of the truth and in not witnessing against the* Antichrist, *which is answerable to an adjoyning of themselves to a visible* Church, *And so those who doe not professe the Faith of the true visible* Church, God *offering opportunity, deny* Christ *before men, and this externall fellowship is necessary to all,* necessitate

tate præcepti, *though our* Lord *graciously pardon this as an infirmity in his own, who for feare of cruell persecution, often dare not confesse* Christ.

3. Dist. *The question is not whether all ought to joyne themselves to a true visible* Church, God *offering occasion, but, if all ought by* Christs *command, to joyne themselves to the* Churches *independent of their visible Congregations, if they would be saved? our* Brethren *affirme it, we deny it.*

1. *Concl.* An adjoyning to a visible Church either formally to be a member thereof, or materially, confessing the Faith of the true visible Church, God offering occasion, 's necessary to all. 1. Because we are to be ready to give a confession *of the hope that is in us, to every one who asketh*, 1 Pet. 3. 15. 2 *Because he who denieth* Christ *before men, him also will* Christ *deny before his Father, and before the holy Angells*, *Mat.* 10. 33. 3 Yet if some die without the *Church*, having Faith in Christ, and want opportunity to confesse him before men, as repenting in the houre of death, their salvation is sure, and they are within the invisible *Church*: so is that to be taken, *extra Ecclesiam nulla salus*, none can be saved who are every way without the *Church*, both visible and invisible; as all perished who were not in *Noahs* Arke.

2. *Concl.* When *God* offereth opportunity, all are obliged to joyne themselves to a true visible *Church*. 1. Because *God* hath promised his presence to the *Churches* as his Sonne walketh in the midst of the *golden candlesticks*, *Rev.* 2. 2. 2 Because Faith commeth by hearing a sent Preacher, *Rom.* 10. 4. 3 Separation from the true visible *Church* is condemned, *Heb.* 10. 24. *Iud. v.* 19. 1 *Iohn.* 2. 19. 4. Good men esteeme it a rich favour of *God* to lay *hold on the skirt of a* Jew, *Zech.* 8. 23. and to have any communion, even as a doore keeper in *Gods House*, and have desired it exceedingly and complained of the want thereof, *Psal.* 84. 10. *v.* 1, 2. *Psal.* 27. 4. *Psal.* 42. 1, 2, 3, 4. *Psal.* 63. *v.* 1, 2.

3. *Concl.* Our brethren, with reverence of their godlinesse and learning, erre, who hold all to be obliged, as they would be saved, to joyne to such a visible congregation of independent jurisdiction, as they conceive to be the only true Church visible

sible instituted by Christ. That this is their mind is cleare by the first proposition of this Manuscript, and by their answer (a) to the 12 Question, where they say, that all not within their visible congregation, as fixed sworne members thereof, are without the true *Church*, in the Apostles meaning, 1 Cor. 5. 12. *what have I to doe to judge them also that are without? doe not yee judge them that are within?* which is a most violent torturing of the word. For, 1. without are dogs, *Rev.* 22. so our brethren expound the one place by the other, then all not fixed members of the congregationall *Church* (as they conceive it) of Corinth, are dogs, what? was there not a *Church* of Saints on earth at this time, but in one independent congregation of Corinth? and were all the rest Dogs and Sorcerers? 2. If judgeing here especially is the censure of Excommunication used according unto *Christs* institution, *that the Spirit may be saved in the Day of the* Lord, and so to be used only toward regenerated persons, then *Paul* was to intend the salvation of none by Excommunication, but these who are members of one single congregation, who are within this visible house of Christ, then all the rest are without the house and so in the state of damnation. 3. These who are without here are in a worse case, then if they were judged by the *Church*, *that their spirit may be saved.* So they are left, *v.* 13. to a severe judgement, even to the immediate judgement of *God*, as (a) *Cajetan* doth well observe; for, sayth (b) *Erasmus Sarcerius*, *Deus publica & occulta scelera non sinet impunita*, and (c) *Bullinger* maketh (as it is cleare) *an answer to an objection, shall these who are without, even the wicked* Gentiles *commit all wickednesse without punishment? The Apostle answereth, that,* (saith he) God *shall judge them,* Non impune in vitiorum lacunis se provolvent prophani, sed destinato tempore commeritas dabunt Deo ultori pœnas. *And* (d) *Pareus*, num impune ibunt eorum scelera? imo Judicem Deum invenient. 4. These who are within here, *are these who are of* Christs *family, sayth* (e) *P. Martyr, and opposite to Gentiles and infidels saith* (f) *Pareus*, for all men are divided into two ranks, some domesticks, and within the *Church*, and to be judged by the *Church*; and some strangers, without the covenant, not in Christ, neither in profession, nor truth, as *Gentiles*, who are left to

(a) The 12. question propounded by the godly and learned Brethren of old *England.*

(a) *Cajetan. comment ib.*
(b) *Eras. Sarcer. in loc.*
(c) *Bullinger comment.*
(d) *Pareus v.* 13.
(e) *P. Martyr. ib.*
(f) *Pareus in lb.* 12.

to the severity of *Gods* judgement, but our Brethrens Text shall beare that *Paul* divideth mankind into three ranks. 1. Some within, as true members of the *Church*. 2. Some without as infidels, and some without as not members of a fixed congregation, now Believers without, and not members of a fixed congregation, are not left to the severity of the immediate judgment of *God*, as these who are without here, because they are to be rebuked, yea nor was the excommunicated man, after he should be cast out, left to the immediate judgement of *God*: but he was, 1. To remaine under the medicine of excommunication, and dayly to be judged, and eschewed as a Heathen, *that his Spirit may be saved*. 2. He was to be *rebuked as a brother* 2 *Thess*. 3. 15. 3. *Paul* saying *what have I to doe to judge these that are without, God judgeth them*, he meaneth as much, as he will not acknowledge them, as any wayes belonging to Christ; but the believers of approved piety, because they are not members of a fixed congregation, are not thus cast off of *Paul*, *he became all things to all men, that he might gaine some*, and would never cast off Believers, and say *what have I to doe with you?* In a word; by those who are without are meant Gentiles, as (a) *Ambrose* (b) *Oecumenius* (c) *Theophilact. &c.* (d) *Calvin* (e) *Martyr* (f) *Bullinger* (g) *Parens* (h) *Beza*, (i) *Pelican.* (k) *Pomeranus* (l) *Meyer* (m) *Sarcerius* (n) *Marloratus* (o) *Paraphras.* (p) the Papists, *Haymo* (q) *Aquinas* and (r) with them *Erasmus*, and all who ever commented on this place. Lastly, our Brethren expound these, *who are within*, to be the Church of *Corinth*, *Saints by calling*, *and Saints in Christ Jesus*, these to whom he prayeth *grace and peace unto*, and for whom he thanketh *God for the grace given to them by Jesus Christ*, 1 Cor. 1. 2, 3. Now these thus within must be regenerated, and opposed to all not within: this way, *but without*, that is who are not *Saints by calling*, not in *Christ Iesus*, then by these who are without, cannot be understood, all not fixed members of one visible Congregation, who yet are by true faith in *Christ Jesus*; and our Brethren must mean, that *Paul*, if he were living, would take no care to judge, and censure us, who believe in *Christ*, and are members of provinciall and nationall *Churches*, and are not members of such an independent Congregation,

(a) *Ambrosius.*
(b) *Oecumenius in loc.*
(c) *Theophylact.*
(d) *Calvin.*
(e) *Pet. Martyr. comment.*
(f) *Bullinger.*
(g) *Parens.*
(h) *Beza.*
(i) *Pelican.*
(k) *Pomeranus.*
(l) *Meyer.*
(m) *Sarcerius com.*
(n) *Marloratus.*
(o) *Paraphrastes.*
(p) *Haymo com.*
(q) *Aquinas.*
(r) *Erasmus Paraph.*

as they conceive to be the only instituted visible *Church* of the *New Testament.*

But if they all not without the state of salvation who are not members of such an independent flock. 1. All the Churches of *Corinth, Galatia, Ephesus, Thessalonica, Philippi, Rome,* the seven Churches of *Asia*, who were not such independent Churches must be in the state of damnation. 2. All are here obliged, who looke for salvation, by *Iesus Christ*, to joyne themselves to this visible independent *Church*; then all who are not members of such a *Church* are in the state of damnation, if (say our brethren) *they know this to be the only true* Church, *and joyne not to it.* O but ignorance cannot save men from damnation, for all are obliged to know this so necessary a meane of salvation, where only are the meanes of salvation, for then it should excuse *Scribes* and *Pharisees*, that they believed not in *Christ*, for they knew him not, and *if they had known, they would not have crucified the* Lord *of glory.* 1 Cor. 2. 9, 10. Now we judge this to be the revived error of the *Donatists*, whose mind was (a) *Augustine* saith, *that the* Church *of* Christ *was only in that part of* Africa, *where* Donatus *was*, and *Augustine* writing to *Vincentius* (b) objecteth the same, as *Morton* answereth *Bellarmine*, and the same say *Papists* with *Donatists*, that out of the Church of *Rome* there is no salvation. And (c) *Field* answereth well, *yee are to be charged with donatisme, who deny all Christian societies in the World, save where the Popish sects are not kissed, to pertaine to the true* Church *of* God, *and cast into Hell all the* Churches *of* Æthiopia, Armenia, Syria, Græcia, Russia, *and so did* Optatus (*saith* (d) Morton, Answer, Donatists *you will have the* Church *only to be where you are, but in* Dacia, Mysia, Thracia, Achaia, &c. *where now we are not, you will not have it so to be, nor will you have it to be in* Græcia, Cappadocia, Ægypt, &c. *Where you are not, and in innumerable Ilses and Provinces.* See how *Gerardus* refuteth this (e) and certainly, if this be the only true visible Christian *Church*, in which all who looke for salvation by Christ Jesus, *must joyne themselves*, there is not in the Christian World, a true visible *Church* but with you. 3. If all upon hazard of losing salvation, must joyne to such a *Church*, having power of jurisdiction

(a) *Augustine saith, heres.* 69. *Ecclesiam Christi de toto terrarum orbe periisse, utq; in Africa Donati parte remansisse.*

(b) *Augustin. Epist.* 48 *ad Vincent in illa verba, indica ubi pascis in meridie? Ideo. solam & solam ili in Meridie, vos in oriente? saith Morton apolog. p.* 1. c. 32. *answereth Bellarmine de Eccles. milit. l.* 3. c. 13.

(c) *Field of the Church* 3. book. 18. ch.

(d) *Morton grand imposture* ch. 14. *challeng.* p. 348.

(e) *Gerard. l.* 5. *de Eccles. c.* 4. p. 231, 232. *n.* 35.

M dictio

diction independently within it selfe, then must all separate from all the reformed *Churches*, where there be provinciall and nationall *Churches*, now this is also the error of the *Donatists* and *Anabaptists*, against which read what (a) learned *Parker* saith and reverend (b) *Brightman*, and (c) *Cartwright*, but of this hereafter. 4. The principall reason given by the Author, is, *The Lord added to the* Church *Acts* 2. *such as should be saved*, this is not in the independent visible Congregation, as is proved elsewhere. A second reason he giveth, *because every Christian standeth in neede of the Ordinances of* Christ, for his spirituall edification, in holy fellowship, with *Christ Iesus*, *or else* Christ *ordained them in vaine*, therefore all who would be saved, must joyne to a visible independent congregation; hence no *Church* hath title and due right to the Word and Sacraments, but members of such a congregation: this is the reason why men of approved piety are denied the Seales of the covenant, and their children excluded from Baptisme and themselves debarred from the Lords Supper, because they are not members of your congregation, and members they cannot be, because they finde no warrant from *Gods* Word, to sweare your *Church covenant*, and to your Church-government, which is so farre against the Word of *God*: the Seales of the covenant belong to all profesing Believers, as *Gods* Word sayth, *Acts* 10.47. *Acts* 8.37. *Acts* 16.31,32,33. 1 *Cor.* 11.28. Whether he be a member of a particular independent *Church*, or not, *God* the Lawgiver maketh not this exception, neither should man doe it.

(a) *Parker on the Crosse parag.* 2. *c.* 9. *p.* 113. *&c.* 14.

(b) *Brightman in Apocal.* 3.

(c) *Cartwright repl.* 1. *p.* 175.

Non distinguendum, ubi lex, ubi legislator non distinguit.

Propos. 3. *All are entered by covenant into a* Church-state, *or into a membership of a visible Church.*

Manuscript ch. 1. sect. 3.

Answ. Here are we to encounter with a matter much presſed by our reverend Brethren, called a *Church covenant*. A Treatise came unto my hand in a Manuscript of this Subject; In their Apology, and in their answer to the questions propounded by the Brethren of Old *England* this is much presſed. I will first explaine the *Church-covenant* according to our reverend Brethrens minde. 2. Prove there is no such thing in *Gods* Word. 3. Answer their Arguments taken out of the Old Testament. 4. Answer their Arguments from the

New Testament, both in this Treatise here in this Chapter, and hereafter; and also their arguments in all their Treatises. Hence for the first two, I begin with this first question.

Whether or not all are to be In-churched or entered Members of a visible Church by an explicit, and vocall or professed Covenant?

Our brethrens mind is first to be cleared. 2. The state of the question to be explained. 3. The truth to be confirmed. In the answers to the questions (a) sent to *New-England* they require of all persons come to age, before they be received members of the Church:

(a) Quest. 8.

1. *A publique vocall declaration of the manner and soundnesse of their conversion, and that either in continued speech (*faith (b) the Apologie*) or in answer to questions propounded by the Elders.*

(b) Apology of the Churches of New England, c. 3.

2. *They require a publick profession of their faith, concerning the articles of their religion, the foresaid way also.*

3. *An expresse vocall covenanting by oath, to walke in that faith; and to submit* (saith the Authour) (c) *themselves to God, and one to another, in his feare; and to walke in a professed subjection to all his holy Ordinances, cleaving one to another, as fellow members of the same body in brotherly love and holy watchfulnesse unto mutuall edification in Christ Iesus.*

(c) The way of the Church of Christ in New England, ch. 1. sect. 1. prop. 3.

4. *And a covenanting, not to depart from the said Church, without the consent thereof.*

(d) Apology for the Church of N. E. ch. 3.

This Church-covenant (saith the Apologie) (d) *is the essentiall or formall cause of a visible* Church, *as a flocke of Saints is the materiall cause, and so necessarily of the being of a* Church, *that without it none can claim* Church-communion; *and therefore it is that whereby a* Church *is constituted in its integrity, that whereby a fallen* Church *is againe restored; and that, which being taken away, the* Church *is dissolved, and ceaseth to be a* Church; *and it is that whereby Ministers have power over the people, and people interest in their Ministers, and one member hath interest and power over another fellow-member.*

The manner of entring in Church-state is this:

1. *A number of Christians, with a gifted or experienced Elder meet often together* (saith this (e) Authour) *about the things of God, and performe some duties of prayer, and spirituall conference together, till a sufficient company of them be well satisfied, in the spiri-*

(e) Way of the Church, chap. 1. sect. 2.

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tuall good estate one of another, and so have approved themselves to one anothers consciences, in the sight of God, as living stones, fit to be laid on the Lords spirituall Temple.

2. They having acquainted the Christian Magistrate, and neerest adjoyning Churches, of their purpose of entring into Church-fellowship, convene in a day kept with fasting and praying, and preaching, one being chosen with common consent of the whole, in name of the rest, standeth up, and propoundeth the covenant, in the foresaid four Articles above named.

3. All the rest declare their joynt consent in this covenant, either by silence, or word of mouth, or writing,

4. The brethren of other Churches, some Specials, in name of the rest, reach out to them the right hand of fellowship, exhorting them to stand stedfast in the Lord. Which done, prayers made to God for pardon and acceptance of the people, a Psalm is sung.

But when a Church is to be gathered together of Infidels, they must be first converted believers, and so fit materials for Church fellowship, before any of those things can be done by them.

5. Baptisme maketh none members of the visible Church.

6. A Church fallen, cannot be accepted of God to Church fellowship, till they renew their Church covenant. Thus shortly for their mind about the gathering of a visible Church. Let these distinctions be considered for the right stating of the question.

1. Distinct. There is a covenant of free grace, betwixt God and sinners, founded upon the surety Christ Iesus, laid hold on by us, when we believe in Christ, but a Church Covenant differenced from this is in question, & sub judice lis est.

2. Distinct. There is a covenant of baptisme, made by all, and a covenant vertuall and implicite renewed, when we are to receive the Lords Supper, but an explicite positive professed Church covenant, by oath in-churching a person, or a society, to a State-church is now questioned.

3. Distinct. An explicite vocall Covenant whereby we bind our selves to the first three Articles in a vacite way, by entring in a new relation to such a Pastor, and to such a Flocke, we deny not, as if the thing were unlawfull: for we may sweare to performe Gods commandements, observing all things requisite in a lawfull oath. 2. But that such a covenant is required by divine institution, as the essentiall

all forme of a Church and Church-membership, as though without this none were entered members of the visible Churches of the Apostles, nor can now be entered in Church-state, nor can have right unto the seales of the covenant, we utterly deny.

4. Distinct. *We grant a covenant in Baptisme which is the seale of our entry unto the visible Church.* 2. *That it is requisit that such Heretickes, Papists, Infidels, as be received as members of our visible Church, (from which Papists have fallen, having received baptisme from us) doe openly professe subjection to God, and his Church, in all the Ordinances of God. And that Infidels give a confessi n of their faith, before they be baptized.* 3. *Nor deny we that at the election of a Pastor, the Pastor and people tie themselves, by reciprocation of oathes, to each other, the one to fulfill faithfully the ministery that he hath received of the Lord; the other to submit to his ministery in the Lord, but these reciprocall oathes, make neither of them members of a visible Church, for they were that before these oathes were taken.*

5. *Distinct.* Any professor removing from one congregation to another, and so comming under a new relation to such a *Church*, or such a Ministery, is in a tacite and vertuall covenant to discharge himselfe in all the duties of a member of that Congregation, but this is nothing for a Church-covenant; for when six are converted in the congregation where of I am a member, or an excommunicated person heartily and unfainedly repenteth, there ariseth a new relation betwixt those converts and the Church of God; and a tie and obligation of duties to those persons greater then was before, as being now members of one mysticall and invisible body. Yet our brethren cannot say, there is requisite, that the *Church* renew their *Church-covenant* towards such, seeing the use of the Covenant renewed is to restore a fallen *Church*, or to make a *non-Church* to be a *Church*; and if those six be converted by my knowledge, there resulteth thence an obligation of a vertuall and tacite covenant betwixt them and me; but there is no need of an explicite and vocall covenant, to tie us to duties that we are now obliged to in a stricter manner then we were before; for when one is taken to be a steward in a great family, there may be a sort of Covenant betwixt that servant and the Lord of the house, and there resulteth from

from his office and charge a tie and obligation, not onely to the head of the family, but also to the children and fellow-servants of the house; but there is no need of an expresse, vocall, and professed covenant betwixt the new steward and the children and servants; yea and strangers also, to whom he owes some acts of steward-duties, though there doe result a vertuall covenant. Farre lesse is there a necessity of an expresse and vocall covenant before that steward can have claime to the keyes, or be received in office. So when one entereth into covenant with *God*, and by faith layeth hold on the covenant, there resulteth from that act of taking the *Lord* to be his *God*, a *covenant-obligation* to doe duty to all men, as the covenant of *God* doth oblige him; yea, and to doe workes of mercy to his beast (*for a good man will have mercy on the life of his beast*) and he is obliged to a duty by that covenant with *God* to his children, which are not yet borne, to servants who are not yet his servants, but shall hereafter be his servants, to those who are not yet converted to *Christ*, now it is true a vertuall and tacite covenant, resulteth toward all these, even toward the beast, the children not yet borne, &c. when the person first by faith entereth in covenant with *God*; but none master of common sense and judgement will say there is required a vocall and explicite, and professed covenant, betwixt such an one entered in covenant with *God*, and his beast, and his children not yet borne, or that the foresaid tacite and vertuall covenant, which doth but result from the man his covenanting with *God* is either the cause, or essence or formall reason, whereby he is made a formall contracter and covenanter with *God*. So, though when I enter a member of such a congregation, there ariseth thence an obligation of duty, or a tacite covenant, tying me in duties to all members present, or which shall be members of that congregation, though they should come from *India*; yet in reason it cannot be said, that there is required an expresse vocall covenant betwixt me and all, who shall be fellow-members of this congregation; and farre lesse that such a covenant doth make me a member of that congregation, yea because I am already a member of that congregation, thence ariseth a tacite covenant toward such and such duties and persons.

6. I understand not how our brethren doe keepe Christian and religious communion, with many professours of approved piety, and that in private conference, praying together, and publiquely praising together, and yet deny to have any *Church-communion* with such approved professors, in partaking with them the seales of the covenant, and censures of the *Church*, I doubt how they can comfort the feeble minded, and not also warne and rebuke them, which are called acts of *Church-censure*.

The state of the question concerning the Church covenant.

Then the question is not, if there be a tacit and vertuall covenant when persons become members of such a visible congregation. 2. Nor doe we question whether such a *Church-covenant* may be lawfully sworne. We thinke it may, though to sweare the last article not to remove from such a congregation without their consent, I thinke not lawfull, nor is my habitation in such a place a matter of *Church-discipline*. 3. But the question is, if such a Church-covenant, by Divine or Apostolick warrant, not onely be lawfull, but the necessary and Apostolick meane, yea and the essentiall forme of a visible Church; so as without it persons are not members of one visible Church, and want all right and title to a Church-membership, to the seales of grace, and censures of the Church. Our brethren affirme, we deny.

Concl. The former considerations being cleare, we hold that such a *Church-covenant* is a conceit destitute of all authority of Gods Word, *Old* or *New Testament*, and therefore to be rejected as a way of mens devising,

1. *Argum.* All will-worship laying a band on the Conscience, where God hath layed none, is damnable; but to tye the oath of God to one particular duty rather then another, so as you cannot, without such an oath, enter into such a state, nor have title and right to the seales of grace and Gods Ordinances, is will-worship, and that by vertue of a divine Law, and is a binding of the Conscience where God hath not bound it.

(a) *Alphonsus à Castr. sit. vota.* (b) *Bellarm. de eccles. milit. lib. 4. cap. 9. eandem hæresin Lampetianorum Lutherus tenet.* (c) *Bellarm. de Monach. l. 2. c. 15.*

The major is undeniable. Papists as (a) *Alphonsus à Castro*, and (b) *Bellarmine* lay upon us, that which was the errour of *Lampetians*, that we condemne all sorts of vowes, as snares to the Consciences of men. But *Bellarmine* (c) saith, that *Luther* and

and *Calvin* acknowledge, We thinke vowes of things commanded of God lawfull; the truth is, we teach it to be will-worship to a perſon to vow ſingle life, where God hath not given the gift of continency, becauſe men binde with an oath that which God hath not bound us unto by a command. So (*d*) *Origen, Gregory, Nazianzen, Ambroſe, Auguſtine* ſay, Thoſe which want the gift of continency cannot live without wives, and ſo ſhould not burne. See how (*e*) *Bellarmine* and (*f*) *Maldonat* contending for will-worſhip, preſcribe the contrary. I prove the aſſumption; for a Miniſter to ſweare the oath of fidelity to his flocke, is lawfull; but to tye an oath ſo to his Miniſtery, as to ſay the Apoſtles teach, he cannot be a miniſter who ſweareth not that oath, is to lay a bond on the Conſcience, where *God* hath laid none. That a father ſwear to performe the duties of a father, a maſter the duties of a maſter towards his ſervant, is lawfull; but to lay a bond on him, that he is in Conſcience, and before *God* no father, no maſter, except he ſweare to performe thoſe duties, is to lay a bond on the Conſcience where *God* hath laid none. So to ſweare ſubjection to ſuch a Miniſtery and viſible *Church*, is lawfull; but to tie by an Apoſtolike Law and practice the oath of *God* ſo to ſuch duties, as to make this *Church-oath* the eſſentiall forme of ſuch membership, ſo as you cannot enter into *Church-ſtate*, nor have right to the Seales of the Covenant without ſuch an oath, is to binde where *God* hath not bound; for there is no Law of *God*, putting upon any *Church-oath* ſuch a ſtate, as that it is the eſſentiall forme of *Church-membership*, without the which a man is no Church-member, and the Church viſible, not ſwearing this oath is no Church.

(*d*) *Origen. Nazianzen. Ambroſe. Auguſtinus exponit illud, Matth.* 19. 11.
(*e*) *Bellarm. de Monach. lib.* 2. *cap.* 31.
(*f*) *Maldonat. in Matth.* 19.

3 That way are members to be in-Churched, and to enter into a Church-fellowſhip, which way members were entred in the Apoſtolike *Church*. But members were not entred into the Apoſtolike *Church* by ſuch a Covenant, but onely they beleeved, profeſſed beleefe, and were baptized; when the inceſtuous perſon is re-entred (it is ſaid) onely, 2 *Cor.* 2. he was grieved, and teſtified it, and they did forgive him, and confirme their love to him, 7, 8. there is here no Church-Covenant; and *Samaria* 8. 12. received the Word gladly, beleeved, and was baptized;

when *Saul* is converted, *Acts* 9. *Simon Magus* baptised, *Acts* 8. *Cornelius* and his house baptized, *Acts* 20. the Church of *Ephesus* planted, *Acts* 19. of *Corinth*, *Acts* 18. 8. of *Berea*, *Acts* 17. 10. *Philippi*, *Acts* 16. *Thessalonica*, *Acts* 17. of *Rome*, *Acts* 28. We heare no expressed vocall Covenant. So *Acts* 2. three thousand were added to the visible *Church*; now they were not gathered nor in-Churched as you gather: First, *they did not meet often together for prayer and spirituall conference, while they were satisfied in Conscience of the good estate one of another, and approved to one anothers Consciences in the sight of God, as living stones fit to be laid in the Lords spirituall Temple*, as you require; (*a*) because frequent meeting and satisfaction in Conscience of the regeneration one of another could not be performed by *three thousand*, all *converted and added to the Church in one day*; for before they were non-Converts, and at one Sermon were pricked in heart that they had slaine the *Lord of glory*, *Acts* 2. 37. 42. *and the same day there were added to them three thousand soules.* Our brethren say, *It was about the Pentecost, when the day was now the longest, and so they might make short confessions of the soundnesse of their conversation before the Apostles, who had such discerning spirits.*

(a) The way of the Churches, Chap. Sect. 2.

Answ. Truly it is a most weake and reasonlesse conjecture for all the three thousand behoved to be miraculously quicke of discerning; for they could not sweare mutually one to another those *Church-duties*, except *they had beene satisfied in Conscience* of the regeneration of one another. Surely such a miracle of three thousand extraordinarily gifted with the spirit of discerning would not have beene concealed, though it be sure, *Ananias* and *Saphira*, who deceived the Apostles, were in this number.

Secondly, how could they all celebrate a day of fasting and prayer, and from the third houre, which is our ninth houre, dispatch the confessions and evidences of the sound worke of conversion of thirty hundred, all baptized and added to the *Church*? *Capiat qui volet*; because this place is used to prove a *Church-covenant*, I will here once for all deliver it out of our brethrens hands: The Author of the *Church-covenant* (*b*) saith, *There was hazard of excommunication*, John 9. 22. *and persecution*,

(b) Discourse of Church-covenant, fol. 22, 23.

on, Acts 5. 3. *and therefore the very profession of Christ in such perilous times* was a sufficient note of discerning, to such discerning spirits as the Apostles.

Answ. If you meane miraculous power of discerning in the Apostles, that was not put forth in this company, where were such hypocrites as *Ananias* and *Saphira*. Secondly, this miraculous discerning behoved to bee in all the three thousand, for the satisfaction of their Consciences, of the good estate spirituall of all of them. And if it be miraculous (as it must be, if done in the space of sixe houres, as it was done the same day that they heard *Peter*, *vers.* 41.) then our brethren cannot alleadge it for ordinary inchurching of members as they doe. Secondly, if it be an ordinary spirit of discerning, then at one act of profession are members to be received, and so often meeting for the satisfaction of all their Consciences is not requisite. Thirdly, if profession for feare of persecution be an infallible signe, then those who are chased out of *England* by Prelates, and come to *New England*, to seeke the Gospell in purity, should be received to the *Church*, whereas you hold them out of your societies many yeeres. Fourthly, suffering for a while for the truth is not much, *Judas*, *Alexander*, *Demas*, did that for a while.

The (*c*) *Apologie and discourse of the Church-covenant* saith, (*d*) *These converts professed their glad receiving of the Word*, vers. 37 38. *in saving themselves from that untoward generation, else they had not beene admitted to baptisme. But all this made them not members of the Church, for they might have returned, notwithstanding of this, to* Pontus, Asia, Cappadocia, &c. *but they continued stedfastly* προσκαρτεροῦντες, *in the doctrine of the Apostles. Secondly, they continued in fellowship, this is Church-fellowship; for we cannot say, That it was exercise of Doctrine and Sacraments, and confound this fellowship with doctrine, no more then we can confound doctrine and sacraments, which are distinguished in the Text, and therefore it is a fellowship of holy Church-state, and so noteth;*

1. *A combination in Church-state.*

2. *In gifts inward to edification, and outward in reliefe of the poore by worldly goods.*

Answ. 1. *They could not continue stedfast in the Apostles doctrine*

(*c*) *Apolog. chap.* 6.

(*d*) Discourse of the Church-covenant, fol. 24.

and fellowship before they were added to the *Church*, for ſtedfaſtneſſe in Doctrine, and ſaving themſelves from the froward generation, could not be but habituall holineſſe, not perfected in ſixe houres. Now that ſame day, *verſ.* 41. in the which they gladly heard the VVord, they were both *baptized and added to the Church*; and therefore their ſtedfaſt continuing in *Church-ſtate*, can no wayes make them members in *Church-ſtate*. Secondly, though they ſhould have returned to *Pontus* and *Aſia*, &c. they returned added to the *Church*; Church-ſtate is no *priſon-ſtate*, to tie men to ſuch a congregation locally, as you make it. Thirdly, there is no word of a *Church-covenant*, except when they were baptized they made it, and that is no *Church-covenant*, and that ſhould not be omitted, ſeeing it conduceth ſo much, firſt, to the being of the viſible *Church*, in the which we muſt ſerve *God* acceptably; Secondly, and is of ſuch conſequence to the end, that the holy things of *God* be not prophaned, as you ſay. Thirdly, that the Seales of the Covenant be not made ſignes of falſhood. Fourthly, wee would not be ſtricter then *God*, who received upon ſixe houres profeſſion three thouſand to Church ſtate. Fifthly, the κοινωνια fellowſhip is no fellowſhip of *Church-order*, which made them members of the viſible *Church*, becauſe the firſt day that they heard *Peter* they were added to the Church, and being added they continued in this fellowſhip, and in uſe of the Word, Sacraments, and Prayer; as a reaſonable ſoule is that which makes a man diſcourſe, and diſcourſing is not the cauſe of a reaſonable ſoule (e) *Beza* calleth it *fellowſhip in Chriſtian charity to the poore*. And (f) the Syrian interpreter, καὶ ἐκοινώνουν ἐν ταῖς προσευχαῖς. (g) The Arabian interpreter ſaith the ſame. (h) The ancient Latine interpreter, καὶ κοινωνία κλάσεως τοῦ ἄρτου.

(e) *Beza ant. mag. Act.* 2. 43.
(f) *Syrus interp. ibid.*
(g) *Arab. interp. ibid.*
(h) *Latin. interp. ibid.*

Fourthly, if Baptiſme bee the Seale of our entry into the *Church*, as 1 Cor. 12. 13. as Circumciſion was the Seale of the members of the Jewes viſible *Church*, then ſuch a Covenant is not a formall reaſon of our Church-membership, but the former is true, as I ſhall prove hereafter; *Ergo*, ſo is the latter. The Propoſition ſtandeth, becauſe all the baptized are members of the viſible *Church* before they can ſweare this Covenant, even when they are Infants.

5. *Argu-*

5. *Argu.* This *Church-covenant* is either all one with the Covenant of grace, or it is a Covenant divers from the Covenant of grace; but neither wayes can it be the essentiall forme of a visible *Church*; *Ergo*.

First, the Covenant of grace cannot be the forme of a visible *Church*, because then all baptized, and all beleevers should be in Covenant with *God*, as Church members of a visible Church, which our brethren deny. If it be a Covenant divers from it, it must be of another nature, and lay another obligatory tie, then either the Covenant of workes, or the Covenant of grace, and so must tie us to other duties then either the Law or Gospell require of us; and so is beside that Gospell which *Paul* taught, and maketh the teacher, though an Angell (*i*) from Heaven, accursed, and not to be received.

(*i*) *Gal* 1.8. 2 *Ep. Joh.* 10.

The (*k*) Apologie answering this, saith, First, *We call it a Church-covenant, to distinguish it from civill Covenants, and also from the Covenant of grace; for the Eunuch and godly strangers,* Isaiah 56. 3. *were in the covenant of grace by faith, and yet complained that they were separated from the Church, and not in Covenant with Gods visible Church.*

(*k*) Apologie of the Church of new *England.*

Answ. 1. No doubt an excommunicated person, whose *spirit is saved in the day of Christ*, may be in the Covenant of grace, and yet cut off from the visible *Church* for enormous scandals; but this is no ground to make your *Church-covenant* different from the Covenant of grace. A beleever in the Covenant of grace may not doe a duty to father, brother, or master; but it is a weak consequence, that therefore there is a Covenant-oath betwixt brother and brother, sonne and father, servant and master, which is commanded by a divine Law of perpetuall equity under both old and new Testament, as you make this Covenant of the Church to be, which persons must sweare, ere they can come under these relations of brother, son, and servant. The Covenant of grace, and the whole Evangell, teach us to confesse *Christ* before men, and to walke before God, and be perfect, and so that we *should joyn our selves to the true visible Church*. But none can in right reason conclude, that it is a divine Law that necessitateth me to sweare another Covenant then the Covenant of grace, in relation to those particular duties, or to sweare over againe the

the Covenant of grace, in relation to the duties that I owe to the visible *Church*, else I am not a member thereof. And that same Covenant in relation to my father, brother, and master, else I cannot be a sonne, brother, or servant; this were to multiply Covenants according to the multitude of duties that I am obliged unto, and that by a divine commandment. The word of God (*l*) layeth a tie on Pastors to feed the flock, and the flock to submit, in the Lord to the Pastore. But *God* hath not, by a new commandment, laid a new tie and obligation, that *Timothy* shall not be made a Pastor of a *Church* at *Ephesus*, and a member thereof, nor the *Church* at *Ephesus* constituted in a *Church-state*, having right to all the holy things of *God*, while, first, they be all perswaded of one anothers regeneration; secondly, while all sware those duties in a *Church-oath*; thirdly, and all sweare that they shall not separate from *Church-fellowship*, but by mutuall consent.

(*l*) Act. 20. 28. Hebr. 13. 17. 1 Tim. 5. 17. 1 Pet. 5. 3, 4.

(*m*) *Apol. ch.* 8

Heare a reply againe to this of the (*m*) *Apologie*; *such promises as leave a man in an absolute estate as he was before, and ingage onely his act, not his person, these lay no forcing hand on any man, but as every man is tied to keepe his lawfull promise, are tied: But yet such promises or covenants as are made according to the Ordinances of God, and doe put upon men a relative estate, they put on them a forcing hand to performe such duties, such as are the promises of marriage betwixt man and wife, master and servant, magistrate and subject, minister and people, brother and brother in Church-state; these put on men a divine tie, and binde by a divine Ordinance to performe such duties. But these Scriptures make not these relations, these places make not every man who can teach, a Pastor to us, except we call him to be our Pastor; indeed if we call him, we ingage our selves in subjection to him: you might as well say, It is not the covenanting of a wife to her husband, or the subject to the magistrate, that giveth the husband power over his wife, and the magistrate power over his subject, but the word of God that giveth power to both, and yet you know well the husband cannot call such an one his wife, but by covenant made in marriage.*

Answ. This is all which with most colour of reason can be said. But these places of Scripture are not brought to prove the Pastors calling to the people, or their relative case of subjection to him, but onely they prove, that the covenant of grace and whole

whole Gospell layeth a tie of many duties upon us, which obligeth us, without comming under the tie of an expresse, vocall, and publique oath, necessitating us by a divine Law, because in this that I professe the faith of *Christ*, and am baptized, I am a member of the visible *Church*, and have right to all the holy things and seales of grace, without such an oath, because the covenant of grace tieth me to adjoyne my selfe to some particular congregation, and a called Pastor who hath gifts, and a calling from the *Church*, is a member of the visible *Church*, before he be called to be your Pastor, though he be a member of no particular congregation; for you lay down as an undeniable principle, and the *basis* of your whole doctrine of independent government; that there are no visible Churches in the world but a congregation meeting in one place to worship God, which I have demonstrated to be most false: for if my hand be visible, my whole body is visible, though with one act of the eye it cannot be seene; if a part of a medow be visible, all the medow, thought ten miles in bredth and length, is visible: so, though a congregation onely may be actually seene, when it is convened within the foure Angles of a materiall house, yet all the congregations on earth make one visible *Church*, and have some visible and audible acts of externall government common to all; as that all pray, praise, fast, mourne, rejoyce, one with another; and are to rebuke, exhort, comfort one another, and to censure one another, so farre as is possible, and of right and by Law meet in one councell, and so by Christs institution are that way visible; that a single congregation is visible which meeteth in one house, though many be absent *de facto*, through sickenesse, callings, imprisonment, and some through sinfull neglect; and therefore you doe not prove, that we are made members of the visible *Church*, having right to all the holy things of *God*, by a *Church-oath* or covenant as you speake; neither doe we deny but when one doth enter a member to such a congregation under the ministery of *A. B.* but he commeth under a new relative state, by an implicite and verball covenant, to submit to his ministery, yea and *A. B.* commeth under that same relative state of Pastorall feeding of such an one. But you doe not say, that *A. B.* entereth by a vocall Church-covenant, in

a

a membership of Church order, and that by a commanded covenant of perpetuall equity, laying *a new forcing hand upon both the person and the acts of A. B. just as the husband and the wife come under a marriage covenant.* So C. D. sometime excommunicated, now repenteth, and is received as a gained brother, in the bosome of the *Church*; all the members of the *Church* come by that under a new relation to C. D. as to a repenting brother, and they are to love, reverence, exhort, rebuke, comfort him, by vertue of the covenant of grace, but (I conceive) not by a new *Church covenant* entering them as in a *Church membership*, and *Church order* towards him. So a new particular *Church* is erected, and now counted in amongst the number of the visible *Churches*; all the sister Churches are to discharge themselves in the duties of imbracing, loving, exhorting, edifying, rebuking, comforting this sister *Church* new elected. But I thinke our brethren will not say, That all the sister *Churches* are to make a new expresse vocall *Church covenant* with this sister *Church*, and such a *Church covenant* as maketh them all visible *Churches*, which have right to all the holy things of *God*, in and with this new sister *Church*; it is the covenant of grace once laid hold on by all these sister *Churches*, which tieth them to all Christian duties, both one toward another, and also toward all *Churches* to come in. I thinke there is no necessity of an expresse covenant of marriage betwixt this new *Church*, and all the former sister *Churches*, as there is a solemne marriage oath betwixt the Husband and the Wife, and a *solemne covenant* betwixt the supreame Magistrate and the *King* and his Subjects, when the *King* is crowned; all we say is this, if for new relations *God* laid a bond and compelling tie of conscience, and that of perpetuall equity, whereby we are entered in every new relative state, beside the bond that Law and Gospell lay on us, to doe duties to all men both in *Church* and Common-wealth, then when a person is converted unto *Christ*, and another made a Lawyer, and another a Pastour, another a Physitian, another a Magistrat, another a learned Philosopher and President of an Academy, another a skilled Schoolemaster, and so come under new relations many and diverse in the *Church* and State, I should not be obliged to love, honour, and reverence them all by vertue of the

fifth

fifth Commandement; but I behoved by vertue of a particular Covenant (I know not how to name it) to come under ſome new relative marriage toward all theſe, elſe I could not performe duties of love and reverence to them; and though there be a covenant tacite betwixt a new member of a congregation, and *A. B.* the Paſtor, and they come under a new relation, covenant waies (which I grant) is not the point in queſtion, but this new covenant is that which by neceſſity of a divine Commandement of perpetuall equity, maketh the now adjoyner a member of the viſible *Church*, and giveth him right and claime to the ſeales of the covenant, ſo as without this covenant he is without, and not to be judged by the Church, but left to the judgement of God, as 1 Cor. 5. 12, 13. one who is without. Thirdly, the * *Apologie* ſaith, and (*a*) *Author of the Church covenant. The covenant of grace is done in private in a mans cloſet, betwixt the Lord and himſelfe, the other in ſome publique aſſembly. 2. The covenant of grace is of one chriſtian in particular, the other of a company joyntly, ſome call the one perſonall, the other generall. Anſw.* Though the covenant of grace may be layd hold on in a cloſet or private chamber, yet the principall party contracter is God on the one part; and on the other not a ſingle man, but Chriſt, (*b*) *and all his ſeed*, (*c*) yea the *Catholique church*, (*d*) all *the Houſe of Iſrael*; But our brethrens mind is, that converſion of ſoules to Chriſt is not a Church act, nor a Paſtorall act, but a worke of charity, performed by private chriſtians; yet by the Paſtorall paines of *Peter*, three thouſand, *Act.* 2. were converted; and this is a depreſſing of publique miniſtery, and an exalting of popular prophecying, which is the onely publique and ordinary meane bleſſed of *God*, for converſion. 2. By this all the covenants ſworne in *Iſrael* and *Iudah* were not a ſwearing of the covenant of grace, but of a *Church covenant*, which we muſt refuſe hereafter. 3. We deſire an inſtance or practice of receiving any into the publique aſſembly, by this *Church covenant*; publique receiving by baptiſme we grant in *Cornelius*, Act. 10. the *Eunuch*, Act. 8. *Lydia*, and her houſe, Act. 16. the *Jayler*, Act. 16. but we never read of *Sauls Church covenant*, and *Church confeſſion*, wherby he was publiquely received into *Church membership*, nor of ſuch private tryall of *Church members*

* Apology for the Churches of New England, c. 5.
(*a*) Diſcouſe of a Church covenant, fo. 2.
(*b*) Gal. 3. 16. Pſal. 2. 8, 9. Eſau 53. 10.
(*c*) Heb. 8. 8.
(*d*) Ier. 31. 31. ch. 32. v. 38, 39, 40, 41. Ierem. 50. 5.

and therefore wee thinke it to bee a deviſe of men.

6. Arg. If this *Church-covenant* be the eſſence and forme of a viſible *Church*, which differenceth betwixt the viſible and inviſible *Church*, then there have beene no viſible *Churches* ſince the Apoſtles dayes, nor are there any in the Chriſtian World, this day, ſave only in *New England* and ſome few other places, for remove the forme and eſſence of a thing, and you remove the thing it ſelfe: now if this be true, and if Miniſters have Miniſteriall or paſtorall power over people, and the people no relation unto them as to Paſtors, except they mutually enter into this *Church-covenant*, then are they no Paſtors to the people at all, and ſo all Baptiſed in the reformed *Churches*, where this covenant was not, are as Pagans and Infidels, and all their Baptiſme no Baptiſme, and all their *Church* Acts no *Church* Acts, and they all are to be Rebaptized.

(a Diſcourſe of the Church-covenant fol. 26,27,28.)

The Author of the *Church-covenant* (a) ſaith, *there is a reall, implicite, and ſubſtantiall comming together, and a ſubſtantiall profeſſing of faith and agreement, which may preſerve the eſſence of the Church in* England, *and other places, though there be not ſo expreſſe and formall a covenanting, as neede were; The eternity of the covenant of* God *is ſuch, that it is not the interpoſition of many corruptions, that may ariſe in after time, that can diſannull the ſame, except they willfully breake the covenant, and reject the offer of the Goſpel, which we perſwade our ſelves* England *is not come unto, and ſo the covenant remaineth which preſerveth the eſſence of the* Churches *to this day*; and he giveth this anſwer from learned Parker (b) *and he alleadgeth Fox (c) who out of* Gilda, *ſaith* England *received the Goſpell in* Tiberius *his time, and* Joſeph *of* Arimathea *was ſent from* France *to* England *by* Philip *the Apoſtle an.* 62.

(b) *Parker de pol. Eccleſ. l. 3. c.* 16. p. 166. 167.
(c) *Fox acts & monum.* 137.

Anſw. I deny not but *Tertullian*, and *Nicephorus* both, ſay, the Goſpell then came to the wildeſt in *Brittaine*, and no doubt behoved to come to *Scotland*, when *Simon Zelotes* came to *Brittaine*; but ſo did the Goſpell come to *Rome*, *Philippi*, *Corinth*, will it follow that the covenant is there yet? And 2. If the not wilfull rejecting of the Goſpell ſave the eſſence of a viſible Church in *England* (which charity we commend

in

in our Brethren) *Rome* may have ſhare of the charity alſo, and there may be a true viſible *Church* there, as yet: and we then wronged them in ſeparation from them, *Becauſe* Gods people in *Babel*, did never wilfully reject the covenant. 2. Our brethren profeſſe (*a*) *they cannot receive into their* Church, *the godly perſecuted and baniſhed out of Old* England, *by Prelates for the truth, unleſſe* (ſaith he) *they be pleaſed to take hold of our Church-covenant.* Now not to admit into your *Churches*, ſuch as cannot ſweare your *Church covenant*, is all one as to acknowledge ſuch not a true *Church*, and to ſeparate from them, and ſo the want of an explicite and formall *Church-covenanting*, to you maketh profeſſors no *Church-viſible*, and unworthy of the ſeales of grace; but reverend *Parker* (b) ſaith, that there is ſuch a profeſſion of the covenant in England, *ſic ut ſeceſſionem facere ſalvâ conſcientiâ nullus poſſit*, that no man with a ſafe conſcience can ſeparat therefrom. 3. The ignorants and ſimple ones amongſt the Papiſts *have not rejected the Goſpell obſtinately*, in reſpect it was never revealed to them, yet the ſimple ignorance of points principally fundamentall maketh them a non-Church, and therefore the want of your *Church-covenant* muſt un-Church all the reformed Churches on Earth: It is not much that this Author ſaith, the primitive *Church* never did receive children to the communion, nor any till they made a confeſſion of their Faith. What then? a confeſſion of their Faith and an evidence of their knowledge, is not your *Church-covenant* for by your *Church-covenant* the parties to be received in the Church muſt give teſtimony of their converſion to the ſatisfaction of the conſciences of all your Church; The old confirmation of children was not ſuch a thing. 2. The tryall of the knowledge of ſuch, as were of old not yet admitted to the Lords Supper, is not an inchurching of them, becauſe, if any not that way tryed in the ancient Church, did fall into ſcandalous ſins, they were, being come to yeeres lyable to the cenſures of the *Church*, which ſaid, certainly the ancients acknowledged them to be members of that viſible *Church*, but you ſay expreſly, they are without, *and you have not to doe to judge them*, 1 Cor. 5. 12. And let the author ſee for this (*a*) *the counſell of Laodicea*, (b) *Gregorius* (c) *Leo*, (d) *Auguſtine* (e) *Tertullian*.

(a) *Apology c. 8.*

(b) *Parker de polit. 3. c. 6.*

(a) *Concil. Laodic. c. 7.*
(b) *Gregorius de conſecrat. c. 8. c. ab antiqua.*
(c) *Leo Epiſt. 77.*
(d) *Auguſtin. in Joan. tract. 6. de trinit. li. 15. c. 1. de Baptiſmo l. 3. c. 5.*
(e) *Tertullian de reſurrect. carnis.*

(f) *Cyprian. epist. 73. ad Iubajan.*
(g) *Ambros. de Sacram l. 3. c. 2.*
(h) *Concil. Elibert. c. 38. & 77.*
(i) *Perkins. problem p. 184.*
(k) *Martin. Bucer in leiturg. Angl. ch. 482.*
(l) *Chemnitii examen concilii Trident l. 2. p. 71.*
(m) *Pet. Martyr loc. com. class. 3. de confirm.*
(n) *Whitgift p. 594.*
(o) *Pareus comment. in Heb. 6.*
(p) *Beza annot. in Job. 6.*
(q) *Calvin comment. in Heb. 6.*
(r) *Bullinger comment. Heb. 6*

tullian, (f) *Cyprian*, (g) *Ambrose*, (h) *the councell of Elibert*, (i) *Perkins*. (k) *Martine Bucer* (l) *Chemnitius* (m) *Peter Martyr*, who all teach that confirmation was nothing lesse then your *Church-covenant*. 2. That it had never that meaning to make persons formll members of the visible *Church*. 3. That that was sufficiently done in Baptisme. 4. That confimation was never the essentiall forme of a visible *Church*, but rather the repetition of *Baptisme*; so (n) *Whitgift*, (a man much for confirmation,) *confirmatio apud nos usurpatur, ut pueri proprio ore, proprioque consensu, pactum quod in Baptismo inibant coram Ecclesia confirment*, (o) *Pareus* sayth they were in the Church before, *Sed impositione manuum in Ecclesiam adultorum recipiebantur*. (p) *Beza* saith the same (q) *Calvin*, *liberi infidelium ab utero adoptati, & jure promissionis pertinebant ad corpus Ecclesiæ*, (r) *Bullinger* acknowledging that in *Baptisme* infantes were received into the Church, saith, *Pastorum manus illis imponebantur, quorum fidei committebatur Ecclesiarum cura.*

7. *Argum.* A multitude of unwarrantable wayes partly goeth before, partly conveyeth this Church-covenant, As. 1. It is a dreame that all are converted by the meanes of private Christians, without the Ministery of sent Pastors, by hearing of whom Faith commeth, all are made materialls and converts in private without Pastors; judge if this be Christs order and way. 2. How it is possible a *Church* shall be gathered amongst Infidells? this way Infidells cannot convert Infidells, and Pastors as Pastors cannot now be sent, by our Brethrens Doctrine, for Pastors are not Pastors but in relation to a particular congregation, therefore Pastors as Pastors cannot be sent to Indians. 3. They must be assured in conscience, at least satisfied in every one anothers salvation, and sound conversion: were the Apostles satisfied anent the conversion of *Ananias, Saphira, Simon Magus, Alexander, Hymeneus, Philetus, Demas* and others? 4. By what warrant of the word are private Christians, not in office, made the ordinary and onely converters of Soules to Christ? conversion commeth then ordinarily and solely by unsent Preachers, and private persons Ministery. 5. What warrant have the sister *Churches*, of the word, to give the right hand of fellowship to a new erected

Church?

Church? for, to give the hand of fellowship is an authoritative and paſtoriall act, as *Gal.* 2 9. *When Iames, Cephas, and Iohn perceived the grace that was given unto me, they gave unto me and Barnabas the right hands of fellowſhip*, that is, ſaith *Pareus*, (*a*) they received us to the colledge of the Apoſtles, ſo *Bullinger* (*b*) and (*c*) *Beza*, now this is to receive them in amongſt the number of Churches, as *Pareus*, and members of the catholick *Church*, but *Churches* being all independent, and of a like authority, the Siſter *Churches* having no power over this new erected *Church*, what authority hath Siſter *Churches*, to acknowledge them as Siſter *Churches*? For 1. They cannot be upon two or three houres ſight of them, hearing none of them ſpeak, ſatisfied in their conſciences of their Regeneration. 2. By no authority can they receive them as members of the catholick *Church*, for this receiving is a *Church-act* and they have no *Church-power* over them. 3. What a meeting is this of diverſe *Churches* for the receiving of a new Siſter Church? It is a *Church* (I believe) meeting together, and yet it is not a congregation, and it is an ordinary viſible *Church*, for at the admitting of all converts to the *Church-order*, this meeting muſt be: ſurely here our brethren acknowledge that there is a *Church*, in the New Teſtament made up of many congregations, which hath power to receive in whole *Churches*, and members of *Churches* unto a Church-fellowſhip; this is a viſible provinciall, or nationall *Church*, which they other wayes deny.

(*a*) *Pareus, in collegium apoſtolorum nos receperunt, dextris nobiſcum junctis, quod intimæ conjunctionis noſtræ ſignum fuit & obſignatio.*
(*b*) *Bullinger ib.*
(*c*) *Beza, annot.*

6. We ſee no warrant, why one not yet a Paſtor or Elder ſhould take on him to ſpeake to a congregation, though they all conſent that he ſpeak, exhort and pray, we deſire a warrant from *Gods* Word, that ſuch a thing ſhould be; here is preaching, and *Church-preaching*, *Church-praying* and prayſing, and yet there is no Paſtor nor man called to office, we ſee not how this will abide the meaſure of the *Golden-reede*, eſpecially in a conſtituted *Church*.

7. We deſire to ſee ſuch a *Church-action*, *Acts* 2. Where three thouſand were added in one day to the *Church*.

8. If it be enough that all be ſilent, and teſtify their conſent to the *Church-covenant* by ſilence, how is the *Church-Magiſtrate* and theſe of other *Churches* ſatisfied in conſcience of the converſion of all? for all conſent to this, the Magiſtrate may

be a *King*, and he cannot acknowledge these as a Church, whose faces he never saw before.

9. They sweare to be good stewards of the manifold graces of *God*, and so to publick prophecying, for converting soules, here be men sworn in a *Church-way* to feede the flock, and yet they are not Pastors.

10. Here are *Church-acts* and the power of the Keyes exercised in preaching, and praying, and discipline, and yet no stewards nor Officers of the house who have received the keys to feede.

Quest. 2. *Whether it can be proved from the Old Testament, that* Christs *visible* Church *was gathered, and being fallen, restored to a visible* Church-state, *by this* Church-covenant.

Our Reverend Brethren contend that the *Church* was ever gathered by this *Church-covenant*.

(a) Way of the Churches of Christ in. N. Eng. ch. 1. sect. 1. Prop. 3.

The Author (*a*) saith, *that the* Lord *received* Abraham *and his children into the* Church, *by a covenant*, Gen. 17. 7. *Then when they violated the covenant, he renewed this covenant*, Exod. 19. 1, 5. *whence they were called the* Church *in the Wilderness*, *Acts* 7. 38.

Answ. 1. The covenant, *Gen.* 17. 7. is not a *Church-covenant* such as you dreame off. 1. That covenant is the covenant of grace, made with all the people of the Jewes, yea, with children of eight dayes old, *v.* 7. *I will establish my covenant betwixt me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a* God, *to thee, and to thy seed.* Your covenant is not made with infants, for to you infants are not members of the *Church* visible, none are in your *Church-covenant*, but believers, *of whose sound conversion you are satisfied in conscience*: 2. This is the everlasting covenant made with *Job*, *Melchisedech* and many Believers; not in *Church-state*, as you grant, your *Church-covenant* made with a visible Church, is no everlasting covenant. 3. Infants can make no confession ere they be received in a visible *Church*. 4. If by this covenant *Abrahams* house was made a visible *Church* and all his children circumcised, then every family in the New Testament professing the Faith and covenant made with *Abraham*, and baptised as *Abrahams* children were circumcised, are the visible *Church*, and the place

is

is for us. 5. *Abraham* and his houſe before this, when they were firſt called out of *Ægypt*, were a *Church* of called ones profeſſing the Faith of the *Meſſiah* to come (*a*) 6. The Lord had a *Church viſible*, before the renewing of the covenant at Mount *Sinai*, Exod. 19. even in *Ægypt* and *when he brought them firſt out of that Land of bondage.* Jerem. 31. 31, 32. 33. and before this they did celebrate the *Paſſover*, the very night, that they came out of *Egypt*, Exod. 12. and therefore it is falſe, that for that covenant renewed, Exod. 19. They are called the *church in the Wilderneſſe*, all the forty yeares that they were in the Wilderneſſe, they were the *Church in the Wilderneſſe*, The *apology* (*b*) and (*c*) Author of the *Church-covenant* and Manuſcript (*d*) alledge Deut. 29. 10. *Ye ſtand all of you this day before the* Lord, *&c. v.* 12. *that thou mighteſt enter in covenant with the* Lord *thy* God, *and the Oath which the* Lord *thy* God *maketh with thee, v.* 13. *That He may eſtabliſh thee to day a people to Himſelfe.* Hence they argue, *That which maketh a ſociety a people to* God, *to ſerue Him in all His Ordinances*, that is that whereby *a ſociety is conſtituted in a* Church-ſtate; *but by a covenant*, *God maketh a ſociety a people to God, to ſerve Him in all his Ordinances*; Ergo. *Now that thoſe were a true viſible* Church *they prove, though the word ſay they had eyes and ſee not, &c. yet they were not in a carnall eſtate, but only dull and ſlow of hearkening, to diſcerne ſundry gracious diſpenſations, which ſinfull defects were in the* Lords *Apoſtles*, Mat 8. 17. *dull and ſlow of Heart, for this was the Generation which was not excluded out of* Canaan, *for their unbeliefe, whoſe carcaſſes fell not in the wilderneſſe, and they were now within the ſpace of a moneth or thereabout, to enter into the promiſed Land*, Deut. 1. 3. *and it was they who entred by* Faith, *and ſubdued Kingdomes, and kept their children poore and conſtant in Gods worſhip all the dayes of* Joſuah 24. 31. *It is true* (ſay they) (a) *God entered alſo into a covenant with their Fathers* 40. *yeares before, but not till he had humbled them to a conſcionable* (*though a legall*) *feare of His great Name*; *and even ſome of them alſo* (*it may be*) *remembred that they were borne under the covenant of grace, from the Loynes of* Abraham, *though needfull it was that God ſhould enter with them into a new covenant, and lead them from the Law to* Chriſt, *becauſe they had ſo long degenerated from the*

(a) Eſai. 51. 2, 3. Joſh. 24. 3, 4.

(b) *Apology ch.* 3. 4. 5.

(c) Diſcourſe of the Church covenant. fol. 5. 6.

(d) The way of the Church ib.

(a) *Apolog. c.* 3.

the ſpirit and wayes of Abraham, *during their abode in* Egypt, *Exod.*20.7,8.

Anſw. This place maketh both againſt the conſtitution of a viſible Church, and againſt the *Church*-Oath framed by our brethren, Therefore once, for all, it muſt be vindicated; and 1. I anſwer, the ſwearing of a covenant in truth by ſound faith putteth perſone in ſtate of memberſhip, with the inviſible and true body of Chriſt; it is true, but not in the ſtate of a Church as viſible, and therefore the Major of the firſt ſyllogiſme is falſe, it is one thing to be a member of the Church as true, and of the people internally in covenant with *God*, or a *Iew in the Heart*; and another thing to be in covenant externally and a member of the viſible-Church, to be borne a Jew and circumciſed, and to profeſſe the doctrine of *Moſes* his Law did formally make perſons members of the Jewiſh viſible Church, though they ſhould never ſweare this covenant, as many died in *Egypt*, and lived and died members of the Jewiſh Church, and did eate the Paſſover, and were circumciſed, whoſe carcaſſes fell in the Wilderneſſe, becauſe of their murmuring, theſe did never ſweare, neither this covenant, *Deut.*29. nor the covenant *Exod.*19. 2. Here is a people in carnall eſtate and cannot be a covenanted, and churched ſociety of Saints, for *v.* 3. the Lord objecteth to them habituall hardneſſe. 3. *The great temptations that thine eyes have ſeene, the ſignes and theſe great miracles.* 4. *Yet the* Lord *hath not given you an Heart to perceive, and eyes to ſee and eares to heare* עד היום הזה to this ſame day; this is an habituall blindneſſe, propagated from fathers to ſonnes as *Ez.* 2. 3. They and their fathers have rebelled againſt mee עד עצם היום הזה *even to the body of this day*, Jerem.25. 3. and Jeremy 3.25. *we have ſinned we and our fathers from our youth to this day.* Now this is not the ſtate of the Diſciples, *Mar.*8. for Chriſt is not judging them of their ſtate, as if they were yet carnall, but of their faithleſſe actions, in ſome particular: when they wanted bread, they diſtruſted the Lord, *when I brake the five Loaves amongſt many thouſands, how many baskets took yee up?* Chriſt rebuketh them, that they were yet hardened, notwithſtanding ſome great miracles which might have induced them to believe he would furniſh themwith bread,

but

But this people was hardened, (I meane not of them all, but of the greateſt part) againſt all the meanes of grace, though *Moſes*, by a Synecdoche, mention only *ſignes, temptations and miracles*, yet he underſtandeth and meaneth no leſſe, then they were diſobedient to all Gods diſpenſation of meanes, ſince the time that *God* firſt ſent *Moſes* to *Pharaoh*, and preached the covenant to them, *Exod.* 4.3,4,5. *Exod.* 6.6,7. and therefore nameth he *Pharaoh* and *Egypt* with a note of univerſality, *yee have ſeen all which the* Lord *did to* Egypt, *and to* Pharaoh and therefore this is an univerſall habituall hardneſſe, and cannot be their infirmity. 3. This is his expreſſion in the like ſtile, *Ezr.* 12. 2. *Eſa.* 6.9.10. *Mat.* 13 15.

4. This interpretation of our Brethren doth but helpe Arminians, our Divines ſay againſt it, (a) *Iunius*, God (ſaith he) *gave not an Heart, cum fructu, with fruite, to obſerve what you heard and ſaw*, (b) *Ameſius* hence proveth, *that they were not converted, and that they wanted* ſufficient grace (c) *Piſcator* (d) *Calvin* hence prove *that many are externally called, who are never converted*, yea a Papiſt as (e) *Cajetan*, and (f) *Abulenſis*, *carnalis itaque manifeſtatur hic populus*, Arminians as theſe at *Dort* (g) *Vorſtius* (h) *Grevinchovius* (i) *Epiſcopius* (k) are of mind, that ſuch places as this hinder not, *but all have ſufficient grace, if they would believe:* ſo doe the Socinians as the *Catechiſ.* (l) of *Racovia* (m) *Socinus*, (n) *Edward Poppius*, and our brethren by it will prove all theſe Jewes to be in the ſtate of Regeneration.

5. The Author of (o) the *Church-covenant* ſaith, they *were generally a generation of Believers*, but this covenant is made univerſally with all, as is cleare, it is made with *Iſrael, Captaines, Tribes, Officers, little ones, VVives, children, ſtrangers, the abſents, and theſe who are not borne*, *v.* 10.11,12,13,14. Now I aske, if all theſe were ſatisfied in their conſciences, of one anothers ſalvation, as our (p) Author requireth, in fit materialls of a viſible *Church*; It was impoſſible, *Ergo*, this is not the *Church-covenant* of converted perſons, knowne to the conſcience of *Moſes*, to be converted. 2. Moſes ſaith expreſly of the ſame generation, ch. 31. 20. That when they were come to the holy Land, *they would ſerve other Gods, and provoke*

(a) *Iunius anal.* Deut. 29. *non dederat vobis cor ad res viſas & auditas obſervandum.*
(b) *Ameſius Coron.* 3. *Art. Arg.* 2. *p.* 254 *& Antiſyn. Art.* 3. *c.* 4. *p.* 294.
(c) *Piſcator, amicâ duplicat. ad Vorſt. p.* 539.
(d) *Calvin com. in* Deut. 29.
(e) *Cajetan in* Deut.
(f) *Abulenſis* 29.
(g) *Remonſ. in Scripti. dordr. art.* 4. *p.* 113.
(h) *Vorſtius contra Piſcat. p.* 539. 540.
(i) *Grevinchov. con. Amiſ. p.* 38.
(k) *Epiſcop. diſp.* 9. Theſſ. 3.
(l) *Catech. Racov. c.* 10 *p.* 259.
(m) *Socin. ad object. crittent. p.* 86.
(n) *Edward. Poppius, Auguſt. part. p.* 91. *&c.* 31. 66.
(o) Diſcourſe of the church-covenant fol. 5.
(p) Way of the church ch. 1. ſect. 2.

voke God unto wrath. And of that ſame generation *God* ſaith, v. 21. *For I know their imaginations, which they goe about even now before I have brought them unto the Land which I ſware*; this was (as you ſay) *about a moneth before their entry to the holy Land.* 27. *I know thy rebellion and thy ſtiffe-necke* (ſaith *Moſes*) *behold while I am yet alive, this day, ye have been rebellious againſt the Lord, how much more then after my death? were they all then a generation, who by faith ſubdued kingdomes?* Surely this was but verified in their holy Judges, like *Joſhuah*, and ſome few others; it is true they did not profeſſedly in *Ioſhuahs* daies make defection, yet they Were not all renewed, (as our brethren ſay) for *Joſhuah* ſaith, ch. 24. 14. *Put away the ſtrange Gods, which your fathers ſerved in the other ſide of the flood, and in Egypt, and ſerve the Lord.* v. 23. *Now therefore put away the ſtrange gods, which are amongſt you.* And that ſong of *Moſes*, ch. 32. was made for the conviction of the preſent generation. ch. 31. 22, 23, 24, 25. Now in this ſong much is ſaid of *corrupting themſelves, ſerving idols, forgetting of the rocke, and father who begate them, their ſacrificing to devils, and therefore ſuch were not generally ſuch as ſubdued Kingdomes by faith, and by faith entered into Canaan*, as yee ſay. And ſo alſo (ſay we) our *Churches* under the New Teſtament, though conſiſting of a mixed multitude, are rightly conſtituted, and true viſible *Churches*; therefore this covenant is not the formall being and eſſence of a *Church*. And what ſort of people were they when the Lord covenanted with them in *Horeb*, Exod. 20. *A generation who grieved the Lords Spirit, tempted him in the Wilderneſſe, offered to ſtone Moſes*, committed idolatry, would appoint themſelves *a Captaine to returne backe to Egypt, luſted in the Wilderneſſe, diſtruſted the Lord, and could not enter in through unbeliefe, and their carcaſſes fell in the Wilderneſſe, and three and twenty thouſand were ſlaine for fornication.* And therefore there is no ground that *Moſes* firſt or laſt made a *Church covenant* onely with ſome ſelected and choice perſons, *partakers of the heavenly calling, heires annexed with Chriſt, Kings, and Prieſts unto God*, for all promiſcuouſly were the materials of this Church; yea thoſe, who were not borne, and the abſents, Deut. 29. 10. *Yee ſtand this day, all of you before the Lord your God, your Captaines of your Tribes, your Elders, and your Officers, with all the men of Iſrael.* V. 11. *Your little*

little ones, your wives, and the ſtranger that is within thy gate, from the hewer of Wood, to the drawer of Water. V. 12. *That thou ſhouldeſt enter into covenant with the Lord thy God, &c.* Now were *Moabites* and *Amonites* made *members of the Iewiſh Church*, and all the ſtrangers? then they muſt enter into the Temple; how then are they forbidden to *enter into the congregation of the Lord, to the tenth generation?* You admitted not to your *Church covenant* in New England all profeſſours, here none are excepted; this covenant is made with abſents, and thoſe who are not yet borne; now thoſe who are not perſonally preſent, and thoſe who are not yet come into the world, can make no reſtipulation of a covenant with *God*, nor can be the fellow members of the *Church*, except you make perſons inviſible to be viſible members of a viſible Church.

6. *There is farre leſſe ground to ſay, that becauſe they had degenerated from the ſpirit and waies of Abraham, by idolatry, it was fit that God ſhould renew a covenant with this generation*, and ſo make them a viſible *Church*; for this is as fitting to ſay, a ſicke man in whom there is a living ſoule, is made a living man by the entring of a new living ſoule in his body, for before this covenant the people was the *Church viſible in the Wilderneſſe*; the renewing of a covenant may quicken a decaying life of *God* in ſome, but it cannot give the being, and eſſentiall forme of a viſible *Church*, to that which before was a viſible *Church*.

(a) *Epiſcop. diſſ. 27. theſi. 8, 9, 10.*

(b) *Remonſt. in confeſſ. cap. 22. theſi 6.*

7. *Papiſts* would be glad that we ſhould put this in print, that there is a time when *God* hath no viſible *Church* on earth at all, *Bellarmin, Stapleton, Pererius*, and others lay this upon us, but unjuſtly. It would gratifie *Arminians* as (a) *Epiſcopius* (b) the *Remonſtrantes* in their confeſſion, (c) *Iacobus Arminius*. And the *Socinians*, ſuch as (d) *Theophilus Nicolaides*, (e) *Smalcius*, (f) and *Oſtorodius*, to ſay that *Chriſt* may be a *King* and *head*, *a husband and redeemer*, *and yet have neither ſubjects, members, ſpouſe, nor redeemed people*, *and that it may fall out that Chriſt have no Church on earth*; for the laying hold on the covenant giveth being and life to the *Church*, as the body of Chriſt and his true ſpouſe, as well as it giveth being to the viſible *Church*, according to our brethrens doctrine, and if this covenant ceaſe, there is not a *Church* of *Chriſt* on earth.

(c) *Iac. Armin. Antiperkē, pag. 224. in illa Math. 16.*

(d) *Theoph. Nicolaides in reſut. tractat. de eccle. cap. 3. p. 23, 24, 25.*

Smalcius diſputat. de eccleſ. 8. p. 9.

(f) *Oſtorodius inſtit. c. 42. p. 412.*

8. We have heard nothing here as yet, but the covenant of grace, and no *Church-covenant*. But saith the *Authour* of the *Church-covenant*, (g) *Though it be indeed the covenant of grace, and made principally with God; it followeth not hence, that it is not a covenant of the members amongst themselves, for the covenant of God tyeth us to duties to our neighbour, and to watchfulnesse, and edification one of another*, Levit. 19 17. Deut. 29. 18. *the neglect whereof in the matter of Achan, brought sinne on all the congregation*, Josh. 7. *yea it tieth us to duties to children not yet borne, who shall after become members of the Church, when Iehojadah made a covenant betwixt the King and the people; it was but a branch of the Lords covenant, obliging the King to rule in the Lord, and the people to obey in God.*

Answ. 1. But if particular duties to our brethren bind us by a new *Church-covenant*, because *Gods* covenant commandeth these duties, then because *Gods* covenant commandeth sobriety toward our selves, and righteous dealing toward our brethren, there is required a selfe-covenant towards your selves, for temperance and sobriety toward your selves, as there is required a *Church-covenant* to binde you to duties to those who are in *Church membership* with you, this no man can say, nor can severall duties require severall covenants. 2. It is true when we enter into covenant with *God*, we sweare duties to all to whom we are obliged, but then we are made members of the visible *Church*, before we sweare this *Church-covenant*; and this is, as if *Abraham* were made a living man before he have a reasonable soule, and as if *Abraham* were *Israel* his father, before *Israel* be *Abraham* his sonne, for if *Abraham* be *in-Churched* when he did sweare the covenant of grace, (as the *Authour* granteth) then he must be a member of a visible *Church*, while as yet there is not a visible Church; to which *Abraham* is tied; I deny not but *Israel* may sweare obedience to all *Gods* covenant, and all duties therein, and that he may sweare also in particular, to performe all duties to *Abraham* his father, in another oath, but that he cannot enter in the state of relation of sonneship to his father, while he sweare that oath in particular, is a dreame which hardly can be conceived.

3. The peoples sinne in not warning *Achan* was a sinne against a duty

a duty of the covenant, exacting obedience of all in brotherhead, though not in a Church-ſtate, *Levit.* 19. 17. and *Iob* and his friends who were members of no viſible Church, (as you ſay) did performe this, one to another, *Iob* 4. 3 4. *Iob* 2. 11. *Iob.* 41. 4. The covenant that Iehojadah made betwixt the King and the people, will prove the lawfullneſſe of a covenant to performe Church-duties, beſide the generall covenant of grace, which we deny not, but doth not prove, that a covenant to Church-duties is the eſſentiall formе of Church-membership, and the onely way, by Divine precept, of entring perſons in a Church-ſtate; for perſons already in Church-ſtate may, upon good reaſons, ſweare a covenant to theſe duties, yet are they not of new inchurched to that congregation, whereof they were members before.

Their next principall argument as (a) *the Apology* ſaith, *if a* Church-covenant *be the eſſentiall formе of a* Church, *as a flock of Saints is the materiall cauſe, then the* Church-covenant *is neceſſary to the being of the* Church, *and it is that whereby* Eccleſia integra conſtituitur, collapſa reſtituitur, & quo ſublato Eccleſia diſſolvitur & deſtituitur, *that is, it is by this covenant a* Church *is inſtituted in its integrity, and when it is fallen it is reſtored to its integrity, and when this covenant ceaſeth, the* Church *is no longer a viſible* Church. (a) *Apology* c. 4.

Anſw. When a Church falleth it is not reſtored to the ſtate of a viſible Church by circumciſion, and yet circumciſion is given as a ſigne of a covenant betwixt God and his Church, *Gen.* 17. 11. nor is a Church reſtored by Baptiſme, or Baptizing over againe, and yet Baptiſme is that whereby we are entered members of the viſible *Church.* 2. When perſons faile in omitting Church duties, I thinke they faile againſt your Church-Oath, yea when they fall into any ſinne that may be a ſcandall to others, yea the ſinne of adultery, yet if they repent and *heare the Church*, they are not excommunicated, neither doe they loſe the right of *Church-membership* and right to the ſeales of the covenant, nor is it needfull they be reſtored by renewing a Church covenant, but we deſire to heare from *God* what proofes of the ſingular vertues of this Church-covenant. 3. Diſcipline is by all Divines thought neceſſary to the well being of

a *Church*, but not to the ſimple being thereof, and for this we apeale to the learned *Parker* who denieth (*a*) Diſcipline *to be an eſſentiall note of the viſible Church*, and citeth (*b*) *Cartwright* for this, and therefore ſaith that *Calvin*, *Bertrandus Logues*, *Mornaus*, *Martyr*, *Marloratus*, *Galaſius*, and *Beza* omitteth *diſcipline amongſt the notes of the* Church.

(a) *Parker de polit. l. 1. c. 17.*
(b) *Cartwright adverſus Harrinſonum.*

The apology addeth (*c*) *if the nationall* Church *of the* Jewes *was made a nationall* Church *by that covenant, and therby all the Synagogues had* Church-fellowſhip *one with another in the Temple, then the congregationall* Church *is made a viſible* Church *by that covenant.* 2. *Alſo the fallen* Church *of the* Jewes *may reſtored to a* Church-ſtate (ſay they) *by renewing a covenant with the* Lord *in the dayes of* Aſah & Hezekiah, *and theſe who fell to* Judah, 2 Chron. 9. 25. *are commanded not to ſtiffen their necks, or* (*as in the originall*) *to give their hand unto the* Lord, *that ſo they might enter into the ſanctuary* 2 Chron. 30. & 8.

(c) *Apology ch. 5.*

Anſw. Is it credible or poſſible, that all the Synagogues of ſo many hundred thouſand people, as were in the 12. Tribes were all ſatisfied in conſcience, anent the regeneration one of another? and this is required of you to the right ſwearing of a *Church-covenant*, elſe how could they in the Oath joyne themſelves to all Iſrael, *as to a Generation of Saints*? 2. Iſrael before this Oath, was circumciſed, and had eaten the Paſſover, and ſo was a viſible Church before, yea then God had no Church viſible before this Oath, which is againſt Gods promiſe made to *David*, *and his ſeed*, *Pſal.* 89. 28, 29. *Alſo in* Abijahs *dayes* Judah was the true Church of God, 2 *Chron.* 13. 8. *And now ye think to withſtand the Kingdome of the* Lord *in the hands of the ſonnes of* David. 10. *But as for us, the* Lord *is our* God, *and we have not forſaken Him.* 3. The inchurching of members is a *Church-action*, as all the Church caſteth out, ſo all the Church receiveth in, as you (*a*) ſay, but the putting of *Judah* and the ſtrangers of *Iſrael* to this Oath, was by the Kings authority, who convened them, 2. *Chron.* 15. 9. *And* Aſah *gathered all* Judah, *and* Benjamin, *and the ſtrangers with them*, and they were compelled by the Royall ſanction of a civill Law to this covenant, *v.* 12. and they entred into covenant, &c.

(a) Way of the Church ch. 3. ſect. 1.

13. *That whoſoever would not ſeek the* Lord God *of* Iſrael, *ſhould*

ſhould be put to death, whether ſmall or great, man or woman. 4. How were they all in, conſcience ſatisfied anent the regeneration one of another, 1. Being ſuch a number of *Judah, Benjamin and ſtrangers out of Ephraim, Manaſſe and Simeon, v. 9.* Were. 2. Gathered together and meet but one day? 3. This covenant obliged young ones, your covenant ſeekes no Church duties of little ones, for to you they are not members of a viſible Church. 6. The place, 2 Chron. 30. 8. תנו־ידכם ליהוה *yeild to God as ſervants* (b) *Iunius, humbly imploring his help,* as the ſame phraſe is Lament. 5. 6. *we have ſerved the* Egyptians מצרים נתנו ידינו, *and the* Aſſyrians *to be ſatisfied with bread,* neither doth the Text ſay *in infinitivo, that yee may enter into the Sanctuary,* as if a renewed covenant were a neceſſary preparation, before they could enter into the Sanctuary; but it is ſet downe as an expreſſe Commandement of the King בואו למקדשו *enter yee into his Sanctuary,* and there is not a word of a covenant in the Text, but only of the peoples keeping the Paſſover, and though there had been a covenant (of which the Spirit of *God*, ſpeaking ſo much of *Joſiah's* zealous Reformation, would not have been ſilent) it is not to a purpoſe *Judah* was a viſible Church, before Hezekiah wrote Letters to them, to come to Jeruſalem, to keepe the Paſſover, as is cleare ch. 29. 17. *they begun to ſanctifie the Houſe, the firſt day of the firſt moneth, and all the congregation worſhipped.* 36. And Hezekiah rejoyced at their zeale, and ſo there was a viſible Church, *and the Paſſover was eaten the 14. day according to the Law,* alſo in all covenants renewed by the people of the Jewes, the matter was done ſuddenly, and all convened in a day, when a voluntary preparation, and evidenced regeneration, could not be evidenced to the ſatisfaction of the conſcience of all the people; nor can this preparation be called Jewiſh and temporary, for it is as morall to all who ſweare Churches duties one to another, as the covenant it ſelfe, which our brethren ſay, is of *perpetuall equity.* And all theſe may be anſwered to the covenant, *Neh.* 10 where there is no inſinuation of Church duties, but in generall. 29. *To walke in Gods Law, and to obſerve and doe all the Commandements of the Law, and not to marry ſtrange wives.*

(b) *Iunius in annot. proſtrari auxilium ejus imploranies.*

The

(b) *Apolog. ubi supra.*

The apology (b) *saith it is to no purpose that the people* 2 Chro. 15. *was a Church before this covenant, because the place is not alledged to prove that a people are made a Church by entering into covenant with God, but to prove that a decayed Church is restored by a covenant, now the Church at this time was corrupted with idolt, sodomy, &c.*

Answ. 1. Yet it proveth well that this covenant is not the formall cause of a visible Church; for a visible Church hath not its formall being, before it hath its formall cause. 2. The convening of all the people to sweare, is an act of the *Church* visible, now nothing can have operations, before it have the formall cause. 3. The Author saith, *who knoweth that all the Tribes of* Israel *were yet in covenant with God, from the dayes of their Fathers?* Answer; I think that it is easily knowne, that they used and exercised many Church actions also and so were a Church visible of a promiscuous multitude, and it is knowen that none were excluded from this covenant, none selected and chosen out as Regenerates, who onely were thought fit to sweare this covenant, and so that it is not your *Church-covenant* that all were forced to, and commanded under paine of death to attest.

(a) The way of the churches of *Christ* in New *England* ch. 3. sect. 4.
(b) *Apolog.* c 5.

Our brethren, as first (*a*) our Author, secondly (*b*) the Apology, thirdly the Author of the *Church-covenant*, repose much on *Isai.* 56. 3. *where the stranger is joyned to the* Lord, *in a personall covenant, for his own salvation; for so the Text saith* v. 3. 4. *yet are they not joyned to the visible* Church, *while they lay hold on the covenant, that is, to sweare a* Church-covenant, *now that they are not members of the visible* Church *is cleare for* Deut. 23. 1, 2, 3. *The* Moabit, Ammonite, *though never so holy, cannot be members of the visible* Church, *because they are discharged, to enter into the congregation of the* Lord. 2. *They complaine that they are not of the visible* Church, *The* Lord *hath separated me from his people.* 3. *Adjoyning of them to the visible* Church *is promised; as a reward of their faith and obedience,* v. 8. *even a Name in Gods House, Hence it is cleare, persons under the* New Testament *have a promise and prophecy, that if they be inwardly joyned by faith, God shall give them a Name of* Church-membership *among st his people, by swearing a* Church-Oath, *or if they lay hold on the covenant of the* Church. *Answ.* 1.

Anſ. 1. There is no chu: ching here of ſtrangers and Eunuches by Church-Oath; but as (c) *Calvin*, *Muſculus*, *Gualter*, (d) *Iunius*, obſerve, the *Eunuch and ſtranger are comforted that under the* Meſſiahs *Kingdome, they ſhall have no cauſe to complaine of their ceremoniall ſeparation from Gods people and the want of ſome ceremoniall priviledges of that kind, becauſe the ſtranger and Eunuch ſhall have* v. 5. *an everlaſting roome, and honor in Gods Houſe, and the Son of the ſtranger a place in the* Catholick Church *v.* 6. 7. *ſo being, they believe and obey.* But 1. *v.* 6. to lay hold on my covenant is not to lay hold on the *Church-covenant*; give us precept, promiſe, practiſe, or one ſyllable in Gods Word for this interpretation. 1. *v.* 4. to take hold on the covenant is to believe the covenant, and not to ſweare a vocall Oath. 2. To lay hold on the covenant, ſaith (e) *Muſculus*, *is to keep the covenant, and not to depart from it, to live according to it*, (f) ſaith *Iunius*) *and to reſt on God, to doe what is Gods will commanded in the covenant* (ſaith) (g) *Calvin*, and (h) *Gualter*) and ſo all who ſpake ſenſe on that place, and never one dreamed of a *Church-covenant* before. 3. *God* ſaith of it (*my covenant*) there is no reaſon then to call it a *Church-covenant* here more then *Ierem.* 31. 32. 33. *Pſal.* 25. 10. *Iſai.* 55. 3. *Ierem.* 50. 5. *Zach.* 2. 11. 4 Laying hold on the covenant is not an externall, profeſſed, vocall, viſible and Church embracing of the covenant, for then the *Lord* promiſeth to the Eunuch the name of a faithfull viſible fellow member, in a congregation, if he ſhall lay hold on the covenant, and ſweare it in the Church aſſembly, this *Church-ſwearing* is not rewarded ſo, for how is it proved *that a name*, even an everlaſting name, better then the names of ſonnes and daughters, is the name of a fellow-member in ſome obſcure congregation or pariſh? is this better then the name of a borne Jew, who was alſo a member of the viſible Church, and if he believed in Chriſt, had alſo *the everlaſting name of a member of the* Jewiſh Church? Surely there is no ground for this in Gods Word, the everlaſting name muſt be ſome ſpirituall remembrance and ſome inviſible honour beyond the externall honour of being named the *ſonne or daughter of a* Jew, and by what warrant alſo of *Gods* word is *Gods holy mountaine and his houſe of Prayer*, *v.* 7. which

Author of the diſcourſe of church-covenant. fol. 12.
(c) *Calvin Muſculus in comme. Gualther in loc.*
(d) *Iunius annot.*
(e) *Muſculus ib.*
(f) *Iunius annot.*
(g) *Calvin com.*
(h) *Gualter.*

in the New Testament can no more be literally expounded, then offering of burnt offerings by what warrant is this called a parochiall visible congregation, where visible saints meete in one materiall house ordinarily, and in one visible Church-way? The house of Prayer there, is *Joh.* 2. expounded of the typicall Temple, which spiritually did typifie Christs body, as he expoundeth it himselfe, *Ioh.* 2. 18, 19, 20. deare brethren doe no violence to Gods Word.

2. There is no ground that the *Eunnch* and *stranger* had no other complaint, but want of visible *membership*: for his laying hold on the Lords Sabbaths saith the contrary, and though he should complain of that, it is a small comfort promised, that he shall be a member of a visible congregation, which membership many *Indasses* and *Hypocrites* injoy also. 3. Though there were a visible *Church-membership* here promised (as no interpreter that ever yet saw it, but your selves) yet it should onely follow, before heathen, who are come to age, be *Baptized*, and so inchurched, they should externally lay hold on a professed covenant, and so, that they might be members of the invisible Church, before they be members of the visible Church, which is much for our *Baptisme-covenant*, and nothing for your *Church-covenant*. 4. Church-membership, by your exposition, is promised to none, but these, who inwardly by true faith are joyned to the covenant; then all *Church-Acts* performed by pastors and professors not converted, though they proceed, *clave non errante*, following Christ his rule are *null*, and no baptising, no binding in heaven, for a promise conditionall is no promise (say reason and lawyers) where the condition is not fulfilled.

Regul. juris conditionatum vibil ponit, nisi ponatur conditio.

(a) Discourse of the Church covenant art. 1.

The Author of the Church-covenant (*a*) citeth that of *Ezek.* 16. 8. *I entred into covenant with thee, and thou becamest mine*, *Exe.* 20. 37. *I will cause you to passe under the rod; here is a covenant, not of a person, but of the whole House of* Israel, *v.* 30. 39. *This covenant is called a band, and* Junius *observeth well, taken from shepheards, who went amongst their sheep with a Rod, and selected and pointed out such as were for the* Lords *sacrifice*, Lev. 26. 32. Ergo, *under the New Testament, men enter not into the* Church, *band over*

over head, but they passe under the Rod of due tryall, and then, being found meet, are inchurched.

Answ. He entered into covenant with Hierusalem, dying in her owne blood, *v.6.v.8.* your covenant is made with a people washed and converted. 2. All are taken in promiscuously in this covenant externally, *good and evill, who prospered to a kingdome, and were renowned amongst the Heathen, v.* 13. 14. Your Church covenant is of persons who passe under the rod of probation, and passe for sound converts.

The other place is not to a purpose, for God is not speaking of gathering his people to a visible Church, but as (*a*) *Calvin* (*b*) *Polanus*, (*c*) *Iunius*, God is meeting with the peoples wicked conclusion, who said, *v.* 34. They were banished and captives mixed amongst the Nations, and so free from Gods correcting rod, or band of Discipline, and God saith, and I will make you to passe under the Rod הוֹצֵאתִי הַשֵּׁבֶט וְהִבֵּאתִי אֶתְכֶם בְּחִמְסֶרֶת הַבְּרִית, *and I will bring you under the band of my covenant*; The Word is also *Psal.*2.3. and it is true that שֵׁבֶט signifieth a staffe and a rod, *Prov.*10.13. but it signifieth also a *Kings Scepter*, Gen. 49.10. but the band of the covenant signifieth no union of a visible Church, nor is the Lord in that place promising the mercy of a gathered Church, but by the contrary, he threatneth an evill, as *v.*35. *And I will bring you unto the wildernesse of the people, and there will I plead with you face to face,* 36. *Like as I pleaded with your Fathers* 37. *And I will cause you to passe under the Rod, &c. To select you out from amongst the Heathen, as sheep for sacrificing,* as the next verse, 38. *and I will purge out from amongst you the Rebells, &c.* This place is violently brought to witnesse unjustly; And what though God would have them tryed, who were taken under his covenant of protection? it should be the covenant of grace, and not a *Church-covenant*, for he meaneth no such thing.

(*a*) *Calvin.*
(*b*) *Polan. com.*
(*c*) *Iunius.*

They alleadge, Jerem. 50.4. *And in those dayes, and at that time, the children of* Israel *shall come, they and the children of* Judah *together, saying let us be joyned to the* Lord, *in a perpetuall covenant, that shall not be forgotten.*

Answ. 1. Israel and Judah together cannot be a parochiall

congregation; nor 2. Can *Sion* be a parish Church; nor 3. is the *Church-covenant*, from which a man is loosed, when upon good warrants, and the consent of the congregation, he removeth out of that *Church* to another, *A perpetuall Covenant that shall never be forgotten*; for eternity is proper to the covenant of grace betwixt *God* and man, *Jerem.* 31. 33, 37, 38. *Jerem.* 32. 40. *Isa.* 54. 10. *Isai.* 55. 3. *Isai.* 59. 21. and there is no covenant betwixt mortall men, who shall die, an eternall covenant.

(a) Discourse of a Church-covenant, fol. 23.

The Author (*a*) saith, *There is nothing more plaine then* Isai. 44. 5. *One shall say, I am the Lords; and another shall call himselfe by the name of Jacob; and another shall subscribe with his hand, and surname himselfe by the name of Israel: These words are so plaine as nothing can be more plaine.*

Answ. This is a cleare place, that under the Messiah all people shall professe themselves in covenant with *God*, and the children of *God* and the *Church*, and (*b*) *Calvin* citeth *Psal.* 87. 5. *and of Sion it shall be said, This and this man was borne in her*: but this is not plaine at all, that these professe themselves sworne members of a particular Parish; yea, the contrary is most plaine, that they *shall call themselves by the name of Jacob and Israel*; that is, children of the whole visible *Church*, for *Jacob* and *Israel* is not restricted to one particular congregation.

(b) *Calvin prælect. ib.*

(c) *Musculus com. Isai.* 44.

Before the peoples captivity, saith *Musculus*, (*c*) *The names of Baal and idell gods sounded in their mouthes, but then they shall professe the true God, and that they are his people.* Now *Gods* covenant is made principally, not with one single congregation, nor is the blood that sealeth the covenant shed for one single congregation; nor are the promises of the covenant, *Yea and Amen* in *Christ*, for one single flocke onely, and *primò & principaliter*, but for the whole Catholike *Church*, and therefore they shall name themselves Christians.

(d) Discourse of the Church covenant. f. 9.

The *Author* addeth, (*a*) *Every* Church *is* Christs *married Spouse, united to* Christ *by covenant, the violation of marriage is the violation of a covenant; yea, and there is a marriage betwixt the* Church-*members, Isa.* 62. 5. *as a young man marrieth a Virgin, so shall thy sonnes marry thee.*

Answ. A marriage betwixt *Christ* and his *Church* we grant, and betwixt *Christ* and every particular soule beleeving in him,

in

in respect of the love. 2. mutuall interest and claime one to another, *Cant.* 2. 16. and what holdeth betwixt Christ and a Church catholick, or particular, holdeth also betwixt Christ and every soule, and to extort a *Church covenant* betwixt Christ and a particular soule, who may be and often is a beleever, & yet out of Church-state, from the borrowed phrase of marriage, is too violent blooding of comparisons; and therefore from marriage belonging to the catholike Church principally, how can a marriage visible be concluded? 2. the sonnes are the whole Church of the Gentiles; too large a Parish *incola terræ*, saith *Musculus*, (*b*) and excellently *Calvin*, (*c*) *Christ so is the husband of his Church, that he marrieth upon his Church all people and Nations which are gathered to her, because while the Church wanteth children, she is as it were a widow*; now this is nothing for a *Church-covenant*. Thirdly, there is a relative obligation of mutuall duties of love betwixt fellow members of a visible Church, and betwixt sonnes and the mother congregation; but this is first done in Baptisme expressly; secondly, in our comming to be members of such a congregation, but the person is before a member of the visible *Church*.

(*b*) *Musculus.*
(*c*) *Calvinus prælect. Ita sic Deus Ecclesiæ maritus est, ut Ecclesiæ suæ mariter omnes populos, qui ad eam aggregantur.*

The Author addeth (*d*) *If dissolving a covenant be that which dissolveth a Church, as* Zach. 11. 9, 10. *then the making of a covenant is that which constituteth a Church; if dissipating of stones unbuild the house, then compacting of them together doth build the house; but the breaking of the covenant under the name of breaking of the two staves, beauty and bands,* Zach. 11. *is the unchurching of the Iewes*, Ergo;

(*d*) Author of the Church-covenant.

Answ. The dissolving and breaking of the covenant of grace, and the removing of the Candlestick, and the Word of God, *Revel.* 2. 5. *Amos* 8. 11, 12. taketh away the being of a Church, both as a true Church, and as a true visible Church; and of such a breaking of the covenant doth the Lord speake *Zach.* 11. *v.* 9. *and I said I will not feed you; that which dieth, let it die; and that which perisheth, let it perish, &c.* and it taketh away the union of brotherhead amongst the members, *verse*, 14. so the thing in question is not hence concluded; for the question is, if a *Church-covenant* make a *Church* as visible, and the breach of that *Church-covenant* unmake and dissolve a *Church* as visible, and

this place proveth what m[illegible]h and unmaketh a *Church* simply as a *Church*, not as visible and under that reduplication.

Quest. 3. *Whether by testimonies from the new Testament, and good reasons, a Church-covenant can be evinced.*

(e) The way of the Churches, chap. 3. sect. 4. prop. 3. (f) Apologie chap. 6.

Our *Author* (e) *alleageth*, 2 Cor. 11. 2. *I have espoused you to one husband, that I may present you as a chaste virgin to Christ*; *so also the Apologie*, (f) *this was nothing else but the planting of the Church at Corinth*; *if you say this Paul did while he converted them to the grace of Christ by his ministery*; *if this were true*, saith he, *then should Christ have many thousands, hundreds, and scores at least of spouses in one Church, which we thinke inconvenient. Secondly, it is plaine he speaketh of the whole Church as of one spouse, and as it were one chaste Virgin*; *which argueth, he perswaded them all (as the friend of the bridegroome) to give up themselves with one accord as one man into one body, to the fellowship and worship of the Lord Jesus.*

Answ. it is a weake cause, that hangeth upon the untwisted thred of a misapplied metaphor. For 1. espousing into *Christ* in the Text is opposed to *being deceived and corrupted from the simplicity that is in Christ, as Evah was deceived by the serpent*, and opposed to the receiving of *another spirit, and another Gospel*; so then to be *corrupted from the simplicity that is in Christ*, *and to receive another Gospell*, must have this meaning; as *Evah* was deceived by the *Serpent*, so I feare that your simple minds be *unChurched* and loosed from the visible Church of *Corinth*, and that you forget your covenant, wherein ye sweare to take Christ for your husband, and me for the friend of the Bridegroome, and that you be remisse in the duties of externall discipline, and Church-fellowship, and in excommunicating scandalous persons, &c. Ah brethren, let not our Lords word be thus tortured and wrested. 2. He expoundeth this espousing, the presenting of them to *Christ* in the day of *God*, as a washed, redeemed, and saved wife of Christ, and not of their *Church continuing* in visible society. Yea, all interpreters, ancient and moderne, as *Augustine*, *Theophylact*, *Chrysostome*, *Oecumenius*, *Cyrillus*, *Ambrose*, Our latter, *Calvin*, *Bullinger*, *Beza*, *Pomeran*, *Pellicanus*, *Sarcerius*, *Marlorat*, *Paraphrastes*, *Erasmus*; and Papists, *Aquinas*, *Haymo*: give this sense. *Paul* as the friend to the Bridegroome finding

finding the *Corinthians* despising him, and in love with false teachers, grew jealous of them for his Lords cause, that though he had betrothed them to *Christ*, as a virgin hand fastned by promise to a husband, lest they should be drawne away to other lovers, by the cunning of false teachers, as *Evah* was led from her Lord, by subtill Satan. 3. Though he speake of them, as of one body, spouse, virgin, how doth it follow that he speaketh of them, as of a ministeriall and a parochiall body? for the marriage, the betrothing to Christ, and the acts contrary, *the receiving of another spirit*, *the corrupting of their simple minds*, are acts altogether spirituall, internall, invisible, and acts of a Church, as a true Church, & the contrary are acts of a false Church, as false, and not acts of a Church as visible, in a visible meeting, in a visible external act of marrying, nor is their any insinuation, that *Paul* feared the dissolving of the *Church* oath and visible order of government. 4. It is not inconvenient, that there be many Spouses, as in every true beleever, there be many single acts of marriage love, and of beleeving, and so of taking Christ for their husband and *Lord*. A visible Church is the *House of God*, 1 Tim. 3. 15. *the Temple of God*, Rev. 3. 12. and yet every beleever is a *Temple*, 1 Cor. 3. 17. and every one *His House*; seeing he dwelleth in them by faith, Ephes. 3. 17. also if this be a good reason, he speaketh of them all, as of one chaste virgin. *Ergo*, he speaketh of them all, as of one visible parochiall *Church*. Then brethren, because Christ speaketh, Joh. 3. 29. of the whole Church of the new Testament, as of one bride of himselfe as the bridegroome, and of the whole Catholique *Church*, that *Christ* hath washen and redeemed, as of one *glorious Virgin*, Ephes. 5. 27. and of the one *Lambes wife*, Revel. 21. 9, 10. it shall follow that the *Catholique church* is one visible *Church*, and so one Parochial congregation, for you mock at a Catholike visible Church, (as your Authour doth) who calleth it (*u*) a *Chimara*, though without reason. 5. And certainely twenty beleevers in one house and so twenty hundred convened in one, yet out of Church-state, are a body married upon Christ in respect of his Spirit, and their faith laying hold on him, as on their husband; yea, and the Church of *Corinth*, as Saints by calling; and considered without the respect of a visible *Church-fellowship*, is more properly Christs wife, and Christ their husband,

(*u*) Way of the Churches of Christ in new England, ch. 1. sect. 2.

band, then they can be called Christs wife, for an externall communion of a visible profession, which is common to them with many reprobates; yea, there is no ground at all to call a company, because of their visible profession, Christs wife, nor doth Gods Word speake so; the converted by Prophets not in office are most properly his wife; and these may say, we have betrothed you to Christ; and be not deceived nor corrupted from the simplicity that is in Christ Jesus. Hence that place also is not for our brethren, 2 Cor. 9. 12. *The Apostle thanketh God for the Corinthians professed subjection to the Gospel, in their liberall contribution.* Then (saith the *Apologie* (a)) here is a Church covenant; but if this professed subjection be a ground of a *Church-covenant*, the *Corinthians* extended this charity to the poore at *Hierusalem*, as the Churches of *Macedonia* did also, then many particular congregations are Church-members in Church-fellowship, with the Church of *Ierusalem*; for they professed this subjection to the Gospell toward the distressed at *Ierusalem*, and so *Corinth* exercised Church-acts toward other Churches then their owne; Independencie by this must fall. Secondly, to relieve the poore is a duty of Christian charity, common to beleevers in *Church-state*, or not in *Church-state*, how then can it prove a duty of *Church-state?*

(a) Apology, ch. 11.

(b) Apology, ch. 11.

The (b) *Apology* addeth, *Hebr.* 10. *The Hebrews are commanded not to forsake the assembly of themselves together, as the manner of some is*; Ergo, *they convened by mutuall consent, and so by covenant.*

(c) The way of the Churches of Christ in New England, c. 3. sect. 2.

Answ. Doe not *Infidels* and *Indians*, as you teach (c) come to your Assemblies to heare the VVord, and partake of the prayers and praises of the Church? But ye will not say, They are to come to those Assemblies by a Church-covenant. Secondly, what though they intended Assemblies by consent, and tacite covenant? it will not follow therefore by your *Covenant*, which is the formall cause of a visible Church, and this place proveth nothing, 2 Cor. 8. 5. *The Churches of Macedonia first gave themselves to the Lord, and then to us, therefore they were In-churched, by way of covenant to our ministery*, so (a) the *discourse*; but these Churches gave themselves to *God* (in that dutie of charity) and then to us, the exhorters to that charity, and the conveyers

(a) Discourse of the Church covenant, fo. 9.

ers thereof to *Jeruſalem*; then the Church of *Corinth* was married on *God*, on *Paul*, yea and on the *Churches* of Jeruſalem, for the Author maketh this mariage-love, and ſo Jeruſalem is erected a mother *Church*, and *Corinth* ſubjected unto her; for theſe who give Almes, as becometh ſaints, are ſaid to give their heart to *God*, and to the poore, as *Iſai.* 53.10. *To draw out their heart to the poore*, and that becauſe of their chearefull and compaſſionate giving. Our Author (*b*) ſaith John Baptiſt *repelled* Scribes *and* Phariſees, *and the prophane multitude, from his baptiſme*, Luke 3.7. Mat.3.7. *and this was godly zeale, for they were a generation of Vipers*, Luk.3.7.8. *and therefore they were not meet for Baptiſme, which is a Baptiſme of Repentance*, Luke 3. 3. Philip *baptiſed not the* Eunuch *while he made profeſſion of faith.* Theſe and the like the Author and our brethren bring to prove, that men are not incburched but by confeſſion covenant-wayes, and alſo to prove that the matter of the *Church ſhould be Saints by calling*, hence (*c*) The Apology citeth *Iuſtin Martyr* (*d*) who ſaith *three things were required of ſuch, as were to be received into the* Church. 1. δόγματα, *that they be dedicated to God as members of their* Church. 2. καινοποιησις *or regeneration*, πίστις *faith or a confeſſion of faith and.* 3. ὑποχωσις *which is a promiſe or covenant to live according to the rule of the Goſpell*; and the Author ſaith (e) there were three queſtions propounded to theſe who were received by Baptiſme, *Abrenuncias? Abrenuncio.* 2. *credis? credo* 3. *ſpondes? ſpondeo*, (*f*) *Zipperus* the Author ſaith hath more of this (g).

(b) The way of the churches c. 3. ſect. 4.

(c) *Apolog. ch.* 11.

(d) *Iuſtin Martyr. apol.*

(e) Diſcourſe of the Church coven. 25.

(f) *Zipperus de polit. Eccleſiaſtica. l.* 1. *c.* 14. *Conſuetum eſt ut qui admittantur ad S. cœnam corã totâ eccleſia, ſublicè fidei confeſſionem edant per parentes aut eos qui erant parentum loco.*

(g) Diſcourſe tol. 25.

Anſw. 1. Yee read not in the word that *John Baptiſt* rejected any from his Baptiſme, who deſired to be baptized, yea by the contrary, *Luk.*7.29. It is ſaid, *and all they that heard him, and the* Publicans *juſtified God, being Baptized with the Baptiſme of* John. *v.*30. *but the* Phariſees *and Lawyers rejected the counſell of God, againſt themſelves, being not baptized of* John: then the Phariſees and Lawyers refuſe to be Baptized, and *Mat.* 3. 5. *Then went out unto him*, Jeruſalem *and all* Judea, *and all the Regions round about* Jeruſalem, *confeſſing their ſins, but when he ſaw many of the* Phariſees *and* Sadducees *come to his Baptiſme, he ſayd unto them. O generation of Vipers, &c.* But that he baptized them by the ſame Sermon, is cleare, for *v.*8. He exhort-

eth them to Repentance, and *v.* 9. dehorteth them from an hypocriticall profession, *v.* 10. he threatneth judgement to them, and *v.* 11. saith, *I did baptize you with water*, that (you) is relative, to these whom he called a generation of Vipers, and includeth them, for there is no ground in the Text to exclude them, and *Luk.* 3.7. *and he said to the multitude, that came forth to be Baptized, O generation of* Vipers, *&c.* *v.* 21. *and when all the people was baptized, &c. Iesus also was Baptized.* It is true, all that were baptized, and come to age confessed their sins, but they were entered members of the Christian Church by professing the covenant in baptisme, and their covenant was no *Church-covenant*, entering them members of a parochiall Church Oath, but entered them members of the whole visible *Church*, and they were not tyed to such and such *Church-acts* of prophecying and judiciall binding and loosing; Also could they all be satisfied in conscience of one anothers regeneration, for they did not meete frequently together to prayer and spirituall conference? 2 How could all Jerusalem and all Judea, *Mat.* 3.5,6. and all the regions round about, and all the people baptized, *Luk.* 3.21. all sweare a *Church-covenant*, and give a particular confession of their sinnes to the satisfaction of *Iohn Baptistes* conscience? yea *Iohn* saith expressly of this visible baptized *Church*, *Mat.* 3.10.12. that they were some of them fruitles Trees *to be hewen down*, and some of them *chaffe to be burnt with unquenchable fire*, so the materials of this baptized Church are not visible Saints, and Lawyers hold of the covenant, as our brethren say. 2. The Eunuch coming to Jerusalem to worship, (which is an act of a Church-member) was in Church-state before he was baptized, and a *Proselite*. 3. It is true that you cite out of *Iustin Martyr*, but you omit a word ἐν τῷ βαπτισμῷ (saith *Martyr*) a Baptisme-covenant and professed by the heathen come to age, of which also onely and of no other, *Iustine Martyr* speaketh, we willingly acknowledge, but by that covenant they were received into the catholick visible Church, and not unto a single independent Church only.

Also if you urge a confession of faith before Baptisme of all and every one, our divines from *Iohn* his Baptizing of all *Iudea*, doe prove the Baptizing of Infants, you call in question with Anabaptists, if it be lawfull to Baptise Infants, & you make a *Church covenant* necessarily requisite before Baptisme, and so all Baptized must be members of the visible Church, which you deny.

4. These Questions were propounded to the aged before they were baptized, and reason that heathen be tryed, before they be

be baptized, and in this we agree with the Synod of (a) *Heidelberge*, (b) *in concione Lugdunensi* against Papists, and *an Synodo Parisiensi* (c) and what Mr. *Parker* (d) saith further of this kind may be admitted, if well expounded. 5. *Zipperus* helpeth us, *consuetum est*, &c. He thinketh it an ancient custome in the primitive Church, that before any were received into the Church they should give a confession, either themselves, or (saith he) Parents and Tutors, and so he acknowledgeth that infants in baptisme were made members of the Church, though they could not sweare this Church-covenant, nor give evidences of their conversion, and this is acknowledged by all the reformed Churches, of France, Germany, Holland, Helvetia, Poland, England, Scotland, &c.

(a) *Synod. Heidelburg. c.* 64.
(b) *Synod. Lugdunens. act.* 17.
(c) *Parisiens. art.* 3.
(d) *Parker de polit. Ecclesiast. l.* 3. *c.* 16. 9, 4, 5.

The Apology (e) citeth, *Acts* 5. 13. *And of the rest durst no man joyne himself to them, Greece, durst not be glewed to them, a word of marriage covenant*, Mat. 19. 5. & Acts 9. 26. Saul *desired to be glewed to them, the former word must note some voluntirary act of joyning to the visible* Church, *and that different from the act of conversion, for otherwayes it is grosse Arminianisme, to say that our conversion dependeth upon our daring, or not daring, or that it is suspended upon an act of our free will, for it dependeth upon the omnipotent working of the grace of God; and* Saul Acts 9. 26. *though converted, yea and baptized, yet was he not received into the* Churchfellowship, *untill they were better satisfied of his spirituall estate, by* Barnabas, *hence it is an error, that to be added to the* Church *is only to be converted in the faith*, Ergo, *a covenant is requisite.*

(e) *Apology ch.* 6.

Answ. How strong is Gods truth, Brethren, yet make your opinion weake which hangeth upon a grammaticall notion of one borrowed word; *None durst joyne marriage-way to the* Church-visible; (f) *Erasmus*, (g) *Beza* say it is a word translated from Trees glewed togeather, and signifieth neither marriage, nor covenant, and signifieth either naturall or artificiall or morall conjunction, Acts 8. 29. *Philip is bidden joyne himself to yonder Chariot*, joyning of Chariots is neither by marriage, nor covenant, so the words *Luke* 15. 15. It is but joyned to a visible Parish Church, but to the whole Christian Church out of which Ananias and Saphira were cast. v. 9. 10. *Which*

(f) *Erasmus in paraph.*
(g) *Beza annot in loc.*

made great feare, and made those who were not baptized (saith (c) Pomeranus) to feare to joyne to the Church of God, and so it behoved to be the unbaptized and unconverted, who were feared, v. 12. and they were all with one accord, in Salomons porch, that is, all the faithfull added to the Church, now opposite to these, he saith of the unconverted and not added to the Church, v. 13. and of the rest, without the Church, durst no man joyne himselfe to the Church: now this cannot be in a visible society, for then Luke should intimate, that the unconverted might have added themselves to the Church if they durst, and had not beene stricken with the terror of the miraculous killing of Ananias and Sophira, now this they could not have done (as our Brethren say) hand over head, they behoved first to be converted, and testified their conversion by a Church-Oath, nay Cajetan (a) saith well, they durst not haunt their company, they fled from them, and from the Apostle Peter, as from a man slayer, Nor doth the holy Ghost (I thinke) meane of any Church fellowship, he presuppoſing that they were unconverted, at least our Brethren must say this. 3. It is an unlearned reason that they give to prove, he meaneth not of conversion, for all voluntrary acts supernaturall even of joyning to a visible Church and marrying of themselves to Christ, and his visible Church (as our Brethren say) are acts wrought by the irresistible, and omnipotent working of Gods grace, no lesse then our first conversion; and to thinke otherwayes of our supernaturall actions, is grosse Arminianisme, for so all who have written against Arminians as the learned Doctor Twisse, Amesius, Parens, Triglandius, have expounded that passage (It is God who worketh in us both to will and to doe) so Calvin, Beza, Sibrandus, Parens, Ursine, Tilenus, Bucan, make all the operations of saving grace in conversion, and after conversion, irresistible. And it is knowen how the Dominicans, Alvarez, Estius, Banes Fran. Cumel, Matthew Rspolis, and many of that side hold a predetermineteing operation of grace ad modum causæ Physicæ, which beginneth before free will, so that no operations supernaturall, yea nor naturall are suspended upon the liberty of freewill, and they hold against Pelagianes, and the Jesuites, Suarez, Vasques, Valentia, Bucan, Lod. Meratius,

(c) Pomeran. comment.

(d) Cajetan. com. in loc.

Hyeron.

Hyeron. Faſolus, Did. Ruiz; and if you ſuſpend all voluntrary acts upon the influence of freewill, you follow Pelagians, Jeſuites, Socinians, and Arminians in that point. 4. It is true the Diſciples were affraid to admit *Saul* to their ſociety, and no wonder, for he had not long ſince made havock of the *Church*; but. 1. They did not inchurch him by an Oath. 2. They received him upon the ſole teſtimony of *Barnabas v.* 27. which order you keepe not, refuſing communion to Chriſtians of approved piety, and knowen ſo to you, becauſe they cannot ſweare your *Church* covenant. 5. Who they be, who thinke, to be converted to the faith, and to be added to the viſible *Church*, to be all one, I know not; our divines never ſaid it. 6. Though all were granted you, they durſt not joyne to the apoſtolick viſible Church; *Ergo*, there is a *Church* covenant, it is a great conſequent.

Now I deſire to try your reaſons for a Church-covenant. *It is not* (ſaith the Apology) (a) *hearty affection that uniteth* Church-members *in a viſible* Church, *for ſo* England *and* Scotland *are united, nor.* 2. *cohabitation, for* Papiſts *and* Proteſtants *may cohabite, and yet they are not of one viſible* Church, *nor* 3. *Meeting in one aſſembly uniteth not perſons together, for* Infidels *and* Turkes. 1 Cor. 14. *may come to* Church-aſſemblies, *and heare the word*, Ergo, *this union muſt be as in all Bodies, Cities, Houſes, Armies, by* Covenant; *none is made a Citizen to have right to the priviledges of the City, but by a* Covenant, *for when one is received a member of an Houſe or of an Army, or of any incorporation, it is by a* Covenant.

(a) *Apolog. c. 6.*

1 Arg. from Reaſon.

Anſw. 1. The enumeration is unſufficient, for the Seale of Baptiſme and a profeſſion of the truth, is that which maketh one a member of the viſible *Church*. 1 Cor. 12. 13. *for by one ſpirit, we are all baptized into one body*, and can you deny the covenant, which is ſealed in baptiſme? and by this are all the Citizens and Domeſticks inchurched and received into the viſible Church, and when one removeth from one congregation to another, hee maketh a *tacite* covenant to ſerve *God* in all his Ordinances with that new ſociety, but he is not thereby made a member of the viſible *Church*; for that he was before: nor hath hee right to the Seales, as they are Seales of

such a Church, but as they are Seales of the whole Catholick *Church*.

2 Arg. (a) *Apolo ib. ch 6.*

The Apostles (saith the (*a*) apology) *did two things when they planted* Churches 1. *They joyned them together in a* Church-covenant. 2. *They constituted Elders in every* Church, *Acts* 14. 13. *what the Apostles did, after they converted their hearers, as baptizing, praying for them, laying on of hands, exhorting, inchurching against persecuters, disputing against adversaries, miracles, are acts tending to the good of the* Church, *not acts of planting a* Church.

Answ. 1. The first of these two is in question, we reade not of such a covenant, as our brethren speake of. 2. Converting of Soules after the Church is constitute, is an adding to the Church, and preaching tendeth to this; *The Law of the* Lord *converteth, Psal.* 19. and when the Church is planted, it is not a perfect house, but stones are fitted and laid upon the corner stone dayly. 3. That the Apostles act of planting is conversion and gathering to a visible body by a covenant, we deny; for planting is an erecting of Professors and Judges or Officer, whether they be converted, or not, so they professe the truth.

(b Discourse of the church-covenant fol. 10. 11.

3. Arg. *All Churches* (saith the discourse (*b*)) *are confounded, if there be not this* Covenant *to distinguish them*, Smyrna *is not* Ephesus *or* Thyatira, *none of them is* Laodicea. 2. *Every one of them is rebuked for their own faults.* 3. *Faith or cohabitation doth not distinguish them*, Ergo, *the* Church-covenant *only doth distinguish them.*

Answ. Particular congregations differ not in essence and nature, as *Church* covenants differ not in nature; onely they differ in accidents and number, and it is folly to seeke differences, for *Church* covenants make not the difference; for a *Church* covenant is common to them all. 2. So *Peter* may be rebuked for his fault, and *John* for his, yet *Peter* and *John* differ not in nature.

(c) *Apology p.* 11.

The apology (*c*) addeth, *it is not a* Covenant *simply and generall, that doth constitute a* Church, *or distinguish it from another, but a* Covenant *with application, or appropriation, as those persons, as in marriage all covenant these same duties, yet a* Covenant *applyed to this man, and this woman, maketh this man such a woman's husband, and no other man.*

Answ.

Anſw. If this be all, baptiſme and profeſſed Faith applied to this man rather then to this, ſhall as well diſtinguiſh perſons and *Churches*, as *Church* covenants, ſo applied. 2. This is not a good and fit diviſion, ſo to appropriate this Paſtor to this flock, as he ſhall be a Paſtor to no other people, but to them and everteth all communion of Churches and Saints and denieth the uſe of the Seales in this Congregation from all members of another congregation whereas; *God* hath made him a paſtor in relation to the whole viſible *Church* on Earth, though his labours be tyed to one determinate Church; So Papiſts marry the *Biſhop* and his *Church*, hence they thought it unlawfull for a Biſhop to demit his Church in any caſe, for (a) *Enariſtus* calleth that ſpirituall adultery, and we cannot approve of the (b) councell of *Antioch*, and (c) Sardis, *that none can leave his Wife, that is, his married Church*, etiamſi à populis erit Epiſcopus neceſſitate adactus; And they ſay that (d) *Creſcon* was condemned in the councell of *Carthage*, for changing his Wife, to wit, his *Church*, (e) and *Innocentius* 3. ſaith, *the ſpirituall band of mariage betwixt a* Biſhop *and his* Church, *is ſtronger, then the mariage-band betwixt a man and his wife*; yea, *Dominicus a Soto* (f) ſaith, to change Churches is againſt the Law of nature, as to change Wives; yea ſaith *Innocentius*. 3. (g) Omnipotens Deus conjugium quod eſt inter Epiſcopum & Eccleſiam ſuo tantum judicio reſervavit diſſolvendum.

(a) *Enariſtus Epiſt.* 2. *de Epiſcopis ej. civ. ſicut vir non debet adulterare uxorem ſuam, ita neque epiſcopus eccleſiæ ſuam ut eam demittat.*
(b) *Concil. Antioch. c.* 21.
(c) *Concil. Sardi. cenſ.* 1.
(d) *Concil. Carthaginenſe.* 3 c. 38.
(e) *Innocentius.* 3
(f) *Dominicus Sotus juſtit. & jure. l.* 3 *queſt.* 6. *art.* 2.
(g) *Innocent* 3.

3. Argu. *A free people* (ſaith our Author) (h) *cannot be joyned in a body, but by mutuall conſent, as appeareth in all Relations, betwixt* Parents *and* Children, Husband and Wife, *no Church* (ſaith he) (i) *can take charge of a ſtranger believer comming from another congregation, unleſſe he give himſelfe, and offer his profeſſed ſubjection to the Goſpell, alſo it is a part of the liberty wherewith* Chriſt *hath made us free, that every one chooſe his own Paſtor*, Rom. 14. 1. *we are to receive a weake believer*; Ergo, *he is to offer himſelfe to the* Church *and to their order, by* Covenant.

(h) Way of the church ch. 1. ſect. Prop. 3.
(i) *Ibid.* ch. 3. ſect. 4.

Anſw. 1. It is true, the relation of Paſtor and free people is founded upon a *tacite* Covenant, but this Covenant is made in Baptiſme, for a paſtor is a paſtor to yound children whom he received into Covenant, in baptiſme, according to that, *Acts* 20. 28. *feed*

20. 28. *feed the flock over which the Holy Ghost hath made you overseers*, now infants are of these, because he is to feed them as a pastor loveing Christ his lambes and young ones, no lesse then the aged. 2. Because hee exercised pastorall acts over young ones, when he baptizeth them, yet infants are not under a ministery by a *Church-covenant*. 3. The act of election includeth a tacite promise of subjection to the Minister, who is elected, and the pastors acceptation of the *Church-Office* includeth a *tacite* promise to feede that flock, but this is no *Church-covenant*, which I prove by one argument unanswerable. The *Church-covenant* (say our Brethren) is the formall cause of our Churchmembership, and of a visible *Church*, as a reasonable soule is the formall essence of a man, now the covenant that can intervene betwixt a pastor elected, and a people electing, is a posterior and later by nature, then a Church-covenant; for a people is a Church, as our brethren teach) and so constitute in its full power of all Church operations, and so hath its entyre essence, and essentiall forme, before they elect a pastor, as a man must be a reasonable man, before he can exercise the second operations, or *actus secundos* flowing from a reasonable soule. Therefore a *Church* and Pastor doe take charge of a stranger comming to the Congregation, though there be no Church-covenant, betwixt the Pastor and stranger, for the *Church* covenant is prior to the comming of this stranger and hath already constituted the Church in its entyre essence and operations, though no stranger come at all, and though that stranger never covenant to obey the Pastor, and the Pastor never covenant to take care of that stranger. 4. Whereas it is said, *It is a part of the liberty wherewith Christ hath made us free, that every one choose his own Pastor*, I see not the truth of this in Scripture; The people hath power to choose, but that is *a part of Christian liberty in this sense, I see not*: the Prophets and Apostles exercised pastorall acts over many who made not choise of their Ministery, yea they preached to them against their will, and *Paul* preached as a Pastor to many in *Corinth*, against their will, and a faithfull Pastor may preach to many, who never made choise of him for their Pastor, and to whom the *word is the savour of death unto death*, and to whom he hath vengeance

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in readineſſe. 5. There is no liberty purchaſed to us by *Chriſt*, but ſuch as is regulated by *Gods* Word, and ſound reaſon, a liberty of ſole will in embracing or refuſing a Miniſtery, is licence, not liberty: now in Chriſt, we are called to liberty, not to licence, and if ſome of a congregation wanting the ſpirit of diſcerning upon prejudice, refuſe a called paſtor, to be their paſtor; yet if the moſt part of the congregation elect him, he is a paſtor to all, and to thoſe who refuſed him, as Chriſt doth reigne in the word and Miniſtery, over hypocrites, in a congregation, who ſay in their hearts *we will not have this man to reigne over us*; yet here is a Miniſteriall charge which a paſtor hath lawfully over ſuch, as are not willing to ſubmit to that miniſtery: the power of electing a paſtor is not infallible; what if they or moſt of them, upon ſole groundleſſe prejudice, refuſe ſuch a man to be their paſtor, is he not their paſtor becauſe all conſent not? are we to thinke that *Chriſt* purchaſed a liberty in his bloud of refuſing a called paſtor? nor can we thinke theſe who taught the doctrine of the *Nicolaitans* in *Pergamus*, and theſe who held the doctrine of *Balaam*, or that the woman *Jezebel* which called her ſelfe a propheteſſe in *Thyatira*, and ſeduced the people of *God to commit fornication, and to eate things ſacrificed to Idols*, were received in *Pergamus* and *Thyatira* by a *Church* covenant; nor hath it colour of truth, that the faithfull there were ſatisfied in conſcience, with the converſion of *Iezabel*, and ſuch as held the doctrine of *Balaam*, and that they conſented, and did chooſe the Angell of the congregation of *Pergamus*, and *Thyatira* (as our brethren ſpeake) for their paſtor, and yet the paſtors and Church are rebuked for not executing the cenſures of the Church over the followers of *Balaam*, *Revel.* 2.14,15. and upon *Iezabel* the falſe propheteſſe; *Ergo* they are not all ſuch materialls of a viſible Church, (as our brethren ſay) even ſaints by calling, and a Church doth well take the charge of thoſe, who never offered their profeſſed ſubjection to *Chriſts Ordinances*, we are not to thinke, that theſe who called themſelves Apoſtles, and yet were Lyers, were viſible ſaints *approved in the ſight of* God *to the conſciences of the* Church *of* Epheſus, *and that ſuch did offer their profeſſed ſubjection to the Angell and* Church *of* Epheſus, as you teach,

yet that Church tooke care of them, by the censures of the Church, and are commended therefore, *Revel.* 2.2. *Thou canst not beare them that are evill, and hast tryed them, which say they are* Apostles, *and hast found them liers.* If a false teacher shall come to a congregation, and be a hearer for some yeares, and at length fall to, and teach pernitious Doctrine, will not the Church censure him, labour to stop his mouth, yea and excommunicate him, *that the Spirit may be saved in the day of the Lord?* I thinke they cannot but exercise some Church censures, and that the pastors *convincing of such a gaine-sayer, and a stopping of his mouth*, is the very pastorall charge, layd upon *Titus* by *Paul*, Tit. 1.10, 11, 12. as is most cleare *v.* 13. *Rebuke them sharply, that they may be sound in the faith.*

6. That place Ro. 14. is not rightly expounded for προσλαμβανεσθε is not to receive into *Church-state* by way of covenant, but it is, as *Pareus* (*a*) saith, *amanter & placide instituere, patienter tolerare*, to instruct him patiently in the Christian liberty about meates and dayes, and so (*b*) *Beza*, *take him in*; *and for lesse, slee not his company*, (*c*) *Marlorat*, institute, fovete, donec proficiat, *and so* (*d*) *Calvin*, (*e*) *Castellio*, opitulemini, *helpe him*, and the word is *Philem.* 12. receive him as my bowells, not unto *Church-state*, for *Philemon* was no pastor.

(*a*) *Pareus comment. Rom.* 14.
(*b*) *Beza annot.*
(*c*) *Calvin. com.*
(*d*) *Castellio.*

Quest. 18. sent and resolved by the pastors of New *England.*

Question 3. *Whether or not, it be lawfull for one, or many particular* Churches, *to sweare a plate-forme, and prescribed vocall covenant, called the confession of Faith, of such a* Church.

It is a fit place, having spoken so much of a *Church* covenant, to speake of a covenant of the faith of a Church; our Brethren being asked, what meanes have you to preserve unity and verity.

Answ. 1. We have (say they) Scriptures. 2. *The pastors*, Eph. 4.11. *and Gods promise to leade them in all truth*, *Ierem.* 32.39. *Ier.* 16.13. But this is not a right Answer, for when we inquire of the meanes to preserve verity and unity, we aske for the externall meanes, whereby the Scriptures are kept, from false glosses; it is true the Scriptures keepe themselves from false interpretation: but the Question is, by what externall meanes doe the Scriptures keepe themselves from false glosses?

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The answer is not right, the Scriptures keepe themselves from false glosses, by keeping themselves from false glosses: Also the Question is by what meanes doe pastors keep unity amongst themselves. It is not right answered, that pastors, by pastors, keepe unity amongst themselves.

But we think a plat-forme (say our Brethren ibid:) *of doctrine and discipline, or a confession of Faith, or doctrine according to godlines may be made by any* Church *or person, but* (say they) *a plat-forme to be imposed on our selves or others, as a binding Rule of faith, and practise, so that all men must believe and walke according to that plat-forme, without adding, altering, or omitting, we doubt whether such be lawfull, or convenient.* Whence our brethren condemne the swearing or subscribing by Oath, of a confession imposed or stinted by the Church. Let these considerations be weighed.

1. Distinction, *There is a principall and originall and formall ground of faith which is the* Word *of* God *in the Old or* New Testament, *this is the onely perfit and formall ground of Faith.* 2. *There is a secondary and materiall ground of Faith, which is so far a ground of Faith and practise, as it agreeth with the Word of* God.

2. Distinct. *There is a confession which containeth fundamentalls only, the knowledge whereof is simply necessary for salvation, and the simple ignorance whereof condemneth; There is a confession which containeth fundamentalls and* non-*fundamentalls, which are not simplie necessary to be known by all,* necessitate medii.

3. Dist. *A confession of faith, is to be respected in regard of the matter, which is Divine* Scripture, *or according to the stile, conception and interpretation, which is in some respect, humane.*

4. Distinct. *There is a confession of a particular man, what such a person, or* Church *believeth* de facto, *as the confession of the* Belgick Arminians, *and a confession* de jure, *what every one ought to believe, as the* Nicen Creed, *the* Creed *of* Athanasius.

5. Dist. *There is a confession of a faith firme and sure,* quoad certitudinem fidei, quoad substantiam articulorum credendorum, *sure in the Articles believed, and a confession sure,* quoad

radicationem fidei in subjecto; *the first way all are obliged to believe the Articles contained in the word. But we see not, how now after the Canon of* Scripture *is closed, but the certainty of faith, according to the measure of light more or lesse, as our* Lord *more or lesse doth reveale himselfe, in a more, or lesse measure of light: doth not grow, wax or decrease, according to the certainty of faith, the second way, hence we say.*

1. *Conclusion*, Onely the Word of *God* is the principall and formall ground of our Faith, *Eph.* 2. 20, 21, 22. 2 *Tim.* 3. 16. *Luk.* 24. 25.

2. *Concl.* A confession of Faith containing all fundamentall points, is so farre forth the Word of *God*, as it agreeth with the Word of *God*, and obligeth as a rule secundary, which wee believe with subjection to *God*, speaking in his owne Word, and to this plat-forme wee may lawfully sweare.

1. What ever wee are obliged to believe and professe as the saving truth of *God*, that we may lawfully sweare to professe, believe and practise, that the bond of faith may be sure: but wee are obliged to believe and professe the nationall confession of a sound Church; *Ergo.* The proposition is cleare, from *Davids* and the Saints practise who layed bands on their soules to tie themselves to that which is lawfull, as, *Psal.* 119. 106. *I have sworn, and will performe it, that I will keep thy Righteous judgements.* The major is the doctrine of our Divines, and cleare, when they explaine the matter of a lawfull Oath as (a) *Pareus* (b) *Bucanus* (c) *Tilenus*, (d) Profess. *Leydens.* (e) *Calvin*, *Iunius*, *Beza*, *Piscator*, *Zanchius*, *&c.* That things lawfull, may lawfully be sworne to *GOD*, observing other due circumstances. The assumption is undeniable.

(a) *Pareus Ursin. in mand.* 3. qu. 102. art. 4.
(b) *Bucanus loco* 45. quest. 6.
(c) *Tilen. sint.* disp. 42. *in sert. praecept* disp. 1. Thess 17.
(d) *Profess. Leyd. synop. purior. theolog.* disp. 38. Thess. 5.
(e) *Calvin in mand.* 3.

2. *Arg.* That whereof we are assured in conscience to be the truth and true Religion, bringing salvation to mens soules, to that we may tie our selves by an Oath upon the former grounds; But the sound confession of faith, set downe in a platforme, is such, as we may and are to be assured of in conscience, as the truth of *God*; *Ergo*, The assumption is proved, because what is *Gods* Word and truth, of that we are to be assured of in conscience

conſcience, as Col. 2. 7. *Being knit together in love unto all riches of the full aſſurance of underſtanding*, and Heb. 6. 11. *ſhould keepe the full aſſurance of hope to the end* Col. 2. 2, 3. Eph. 4. 14.

3. *If the people of the Iewes did ſweare a covenant with God, to keep the words of the covenant, to doe them*, Deut. 29. 9. 10, 11. *To ſeeke the Lord God of Iſrael with all their heart, and with all their ſoule*, 2 Chron. 15. 12. *and if they entered into a curſe, and an oath, to walke in the Lords law which was given by Moſes the ſervant of God, to obſerve and doe all the Commandements of the Lord, and ſubſcribed and ſealed the covenant, with their hands*, Nehem. 10. 1. v. 29. Then is it lawfull for a Church to ſweare, and by oath ſubſcribe an Orthodox confeſſion. But the former is true, as the places alledged cleare; *Ergo*, ſo is the latter. That which onely may be doubted of, is the connexion of the major propoſition, becauſe *Iſrael* did ſweare to nothing but to *Moſes* written Law, which in matter and forme was *Gods* expreſſe written word; but it will not follow, that we may ſweare a plat-forme of Divine truth framed and penned by men; but the connexion notwithſtanding of this remaineth ſure, becauſe *Iſrael* did ſweare the Lords covenant, according to the true meaning and intent of the *Holy Ghoſt*, as it is *Gods Word*, and we alſo ſweare a Nationall covenant, not as it is mans word, or becauſe the Church or Doctors, at the Churches direction, have ſet it down in ſuch and ſuch words, ſuch an order or method, but becauſe it is *Gods Word*, ſo that we ſweare to the ſenſe, and meaning of the plat-forme of confeſſion, as to the *Word of God*; now the *Word of God*, and ſenſe and meaning of the Word is all one; Gods Law and the true meaning of the Law are not two different things. When a Jew ſweareth to the doctrine and covenant of *God* in the Old Teſtament, in a Jewiſh meaning, he ſweareth not to the Word of *God*, becauſe the Word of *God* unſoundly expounded is not the Word of *God*; and though the *Sadducees and Phariſees* ſweare the five bookes of *Moſes*, and the very covenant which *Aſah* and the Kingdome of *Iudah* did ſweare 2 Chron. 15. yet doe they not ſweare the covenant of *God*, and that ſame which *Gods* people did ſweare 2 Chron. 15. Or if any profeſſing they worſhip idols ſhould ſweare that covenant, alledging the covenant doth not forbid idols to be memorials and objects by which

which absolute adoration is given to *God*, we would not thinke that they had sworne the covenant of *God*, but onely words of *God* falsely expounded, yea and made to be not *Gods Word*, but a plaine lying invention. Therefore it is all one whether a Church sweare a confession, in expresse words of Scripture; or a covenant in other words expounding the Scriptures true meaning and sense according to the language and proper idiom of the Nation and Church; for we sweare not words or a platforme as it is such, but the matter, sense, and meaning of the Scripture of *God* set downe in that platforme; and it is certaine, in *Nehemiahs* time there was some platforme, either the writings of *Moses*, or some sound exposition thereof; else I see not how they could seale it, Nehem. 9. 38. *And because of all this, we make a sure covenant, and write it, and our* Princes, *Levites and* Priests *seale unto it.* Now that which was written could not but be a platforme either in Scripture onely, according to the meaning of the exacters of the oath, or some interpretation; else every man writ his owne covenant and sealed it, which is not like, for they all joyntly sware this covenant; and the reason of this written, sworne, and sealed covenant, being morall, as is cleare, because of the apostasie of the whole Church, and judgements upon them, for their apostasie, v. 38. *And because of all this, we make, and write a sure covenant,* saith the Text ובכל־זאת אנחנו כרתים אמנה *& in toto hoc (vertit (a) Arias montanus) nos excidentes fidelitatem (b) Judæi excudentes fœdus fidele, (c) Iunius, pro toto hoc pepigimus constitutionem*; now sinnes, back-slidings, and judgements may be and often are in all the Christian Churches. 2. To sweare to the true religion, the defence and maintenance thereof is a lawfull oath; as to sweare to any thing that is lawfull, and to lay a new band on our soules to performe holy duties, where we feare a breach, and finde by experience there hath beene a breach, is also a dutie of morall and perpetuall equity; therefore such a sworne covenant is lawfull: I say not from this place, that it is necessary, that all subscribe with their hands a covenant, because I thinke onely the *Princes*, *Levites*, *Priests* and heads of families did subscribe the covenant, Nehem. 9. 38. but Nehem. 10. 28, 29. *The whole people, all who had separated themselves from the Lands sinne, and their strange wives, even their wives, their*

(a) *Arias Mont.*
(b) *Hebræi.*
(c) *Junius annot.*

their sonnes, their daughters, every one having knowledge, and having understanding. V. 29. *They cleave to their brethren, their Nobles and entered into a curse, and into an oath to walke in Gods Law.* If it be replied, that there was in *Israel* no written covenant drawne up by a man, and put in a mans stile, language, method, and frame, they did sweare to keepe *Moses* his Law. I answer, when we sweare a covenant, our faith doth not relie upon words, characters, stile of language, or humane method, or any humane respects, but upon the truth of God, in that platforme; and suppose we should swear and subscribe the Old and New Testament translated into our vulgar Language; we doe not sweare to the translation, characters, and humane expression; but to the matter contained in the translation; and that because *Iehovah our Lord* hath spoken it in his Word. And if this be a good argument why we cannot sweare a platforme, then should none sweare a covenant at all, or make any holy vow, but those who understand the originall Languages in Hebrew and Greeke; and yet the characters and imprinting is humane even in the original, so all religious covenants and oathes should be unlawfull.

4. *Argum.* What a Church or person is to suffer for, or to believe, and obliged to render account of to every one that asketh account of us, that we may sweare, and seale with our hands, because what we are to suffer death for; and the losse of temporall life, for which we owe a reckoning to God by vertue of the sixt Commandement, that is a matter of truth which we professe before God and men, and our dying for the truth, is a sort of reall oath, that we are before God professing that truth, is to be preferred to our life.

But we are to suffer (if God call us) even death for the true religion, Revel. 2. 13. Act. 7. 57, 58. Luk. 21. 15, 16. Phil. 1. 20, 21. and the truth; and we are obliged to believe, and to give account thereof before all men, and a reason of our faith and hope, 1 Pet. 3. 15. *Ergo*, we may sweare it.

Argum. 5. If an oath to the true Religion, and forme of wholesome Doctine, be a speciall remedy against backsliding, and a meane to keepe off false and heretical doctrine; then is such an oath lawfull: but the former is true. *Ergo*; The Proposition is cleare; Gods people say, Nehem. 9. 38. *Because of all*

nb this; that is, becuse they had done wickedly, and were tempted still to doe more, therefore they write and seale a Covenant; and if false teachers teach, Circumcision must be if wee would be saved, then the *Church* may, according to *Acts* 15. condemne that false doctrine by the VVord of God, and let downe Canons which the *Churches* are to observe; and what they are to observe as warranted by Gods VVord, layeth on bands upon the Conscience, and what layeth on such a band, that wee may binde our selves, by oath, to performe, it being a speciall remedy lawfull against backsliding from the truth.

6. *Arg.* Our brethren have their grounds and reasons against the swearing of a confession common to them, with the *Arminians* and *Socinians*, and their Arguments are all one; for (a) *Arminians* censure the *Belgick confession* and the *Palatinate Catechisme*, and propound thirteene questions against it, as the third question is, *An quecunque dogmata in confessione & Catechismo traduntur talia sunt, ut cuilibet Christiano ad salutem creditu necessaria sint.* And their seventh question is, If such confessions may be called *secundaria fidei norma; a secundary rule of faith*: also all Confessions, say they, (b) declare *That Confessions serve not to teach what we ought to believe, but what the Authors of these Confessions did believe.* Hence they reject all the determinations of the Orthodox Councels, condemning the heresies of *Arrius, Eutiches, Macedonius, Apollinaris, Sabellius, Samosatenus, Pelagius*, and all the Orthodox Confessions of the reformed *Churches*. Secondly, also upon these grounds they alledge in their Apologie (c) *There be few things to be believed, that every sect may be the true Church, so they believe some few Articles not controverted amongst Christians*, such as these, *That there is a God, and that the Word of God is true, &c.* Thirdly, they will not condemne the *Macedonians, Arrians, Anti-trinitarii*, Pelagians, or others, of fundamentall heresie. Fourthly, that one Church of Christians may be made up of *Papists, Protestants, Anabaptists, Macedonians, Sabellians, &c.* and all sects so they leade a good life, according to the few Articles necessary to salvation, may be saved, and all may be saved of any sect or Religion. Fifthly, that to *sweare Declarations, Confessions, Canons of Orthodox Councels, is to take away the liberty of pro-*

(a) *Remonst. in scrip. Synodicis pag.* 87.

(b) *Remonst. in præfat. in Declarat. suam Confessiones eo fine edita, non ut authores earum, testatum facerent quid sit credendum, sed quid ipsi crederent.*

(c) *Apolog. Remonstr. fol.* 6.

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phesying and growing in the knowledge of the Word of God, and the praying for grace and light of the holy Spirit for the right meaning of Gods Word. Sixthly, that *Athanasius* spake amisse, when he said of the Creed, that it was to be beleeved of every one who is to bee saved, ἐξὸς ἁπλῶς σωθήναι, and the same is the doctrine of the *Socinians*, who doe in all these oppose all Confessions of Faith, and all Orthodox Decisions, Canons, and determinations of Synods. So (a) *Socinus* rejecteth all Synods, all Confessions and Decisions even of the Church universall. So (b) *Smalcius* calleth it a rejecting of the Word of *God.* And (c) *Theol. Nicolaides* saith, *That it is enough to know things absolutely necessary for salvation*; and that the *Churches determination cannot remove errours and heresies.*

(a) *Socinus Resp. n. & Resp. & Volani pag.* 222.
(b) *Smalcius refut. lib. de error. Art.* 20. 1. c. 1. f. 6.
(c) *Nicolaid. in refut. tract. de Ecclesia c.* 9. *pag.* 75.

Our brethens first Argument against a Nationall Covenant is, (d) *If the doctrine contained in your platforme of Confession swarve from the Scriptures, then the impesing thereof is so farre unlawfull; if the doctrine be according to Scripture, the platforme is needlesse, the Scripture being sufficient.*

(d) *Quest.* 181

Ans. 1. This is the argument of *Arminians*, *Episcopius* saith, (e) and expressly (f) *Smalcius*, *Qui vult sensum scripturæ ab illis (confessionibus) peti, tacitè deserit scripta Apostolica, & traditiones humanas commendat.* And therefore such decisions are (say the (g) *Remonstrantes*) *Pestes Ecclesiarum & regni Antichristi, id est, tyrannidis fulcra & tibicines.* Secondly, this Argument may be as well propounded against the preaching of the Word, all printed Sermons, Commentaries, and interpretation of Scripture, as against a Confession: For if the doctrine in Sermons bee not agreeable to Scripture, then in so farre as Ministers commend and command it to their hearers, it is unlawfull; if it be agreeable to the Scripture, it is needlesse, the Scriptures (saith the *Socinian Smalcius*) are sufficient.

(e) *Episcopius disp. 32. thes. 2.*
(f) *Smalcius loc. cit.*
(g) *Remonst. Apol. f.* 29.

Our brethren answer. *Preaching is an ordinance of God, but a platforme of confession is not an ordinance of God.*

Answ. A platforme, as it is conceived, in such a stile, method, and characters, and words, is a humane ordinance, *Tali serie & ordine*, and so is preaching; but we sweare to no platforme in that consideration; but a platforme according to the truth contained in it, in which sense onely it is sworne unto, is

the Word of God, as are systemes of Divinity, Sermons printed and Preached, and so though preaching be an Ordinance of God, as it is, *Rom.* 10. 14. yet according to the words, expression, dialect, method, or doctrine, it is an humane ordinance; and so the Argument is against preaching as against our platforme.

Our Brethrens second Argument is. *The* Platforme *abridgeth Christian liberty, to try all things, and so though it be some meane of unity, yet it is a dangerous hinderance of some verity, binding men to rest upon their former apprehensions, and knowledge, without libery to better their judgements.*

Ans. 1. This in stile of language and truth of words is the very argument of Arminians. So in their (*a*) Preface, and in their (*b*) Apology it selfe they say. *All liberty of prophecing and disputing against the Orthodox faith is taken away, if men be tied and obliged to decisions and confessions of* Churches, *and* Synods. *Yea to make an end of controversies* (saith (*c*) Episcopius) *otherwayes then by perswading, is to bring a tyranny into the* Church *of* Jesus Christ, *and wonderfully to bind, if not to take away liberty of consciences*; So in their Apology they say, *confessions and decisions of* Synods *imposed by Oath, and to be firmely believed are contrary to the prayers of Saints, where they pray, that* God would teach them his statutes, *and revcale his Law and Testimonies to them, and open their Eyes to behold the wonders of Gods Law.* But the truth is, though these of *Berea* did well to try *Pauls* Doctrine, if it was consonant to the Scriptures, or not. Yet *Pauls* Doctrine was the determination apostolick of *Gods* Spirit, to the which they were firmely to adhere, and their judgements are to be bettered, *in graduali revelatione creditorum, non revelatione plurium credendorum*, in cleare revelation of things revealed. For so the children of God are to *grow in grace, and in the knowledge of our* Lord *and* Saviour, 2 *Pet.* 3. 14. After Christ is once revealed: but not in believing in a new Christ, or in believing of poynts contrary to the confession of faith.

The Argument presupposeth the Doctrine of the Arminians,

(a) *Remonstrant. apol. Hoc itaque fundamento semel rite jacto, semper in Ecclesia Christi sacra tecta manebit libertas (prophetandi) quâ sine periculo in formulas istas (id est filei cõfessiones) inquirere, iisque sine periculo contradicere licebit.*

(b) *Apol. Remonst. f.* 7. *Theologiae ipsius anima suffocatur atque elanguitur, ubi decisiones sunt, quibus constanter firmiterq; hærendum est.*

(c) *Episcop. disp.* 32. *Thes.* 11. *litium finem facere circa Religionis capita (per confessiones & canones synodicos) aliter quam persuadendo, est tyrannidem invehere in Ecclesiam. I. C. Et libertatem conscientiarum si non omnino tollere, saltem vehementer astringere & ligare.*

that

that there be a number of points in our confession, of which we have no certainty of faith, that they are *Gods* truth, but are things controverted, and, being not fundamentall poynts, may be holden, or we may forsake them, as false, after better information. Which indeed maketh our faith of *Gods* Word, no full perswasion, but as the learned *professors of* Leyden (d) say, *a faith of an houre, or a moneth, or a yeare, which we may cast away, the next yeare.* And this is to deny all confessions and points of truth, with pretence that the Spirit hath revealed new truth: but how are these new revealed truths (the Revelation whereof wee obtaine by prayer) rather workes of the spirit of truth; then the former poynts which wee retract? No man by this can be *rooted and built in the faith*, of any thing, except in the faith of things simply fundamentall. By which meanes all poynts, at least many of them betwixt us and Papists, Arminians, Macedonians, Sabellians, Arrians, Anabaptists, are matters reconcileable; and either side may be holden, without hazard of salvation. Neither is this definition of confessions any tyranny. Because confessions are to be believed, in so far, as they are agreable to *Gods* Word, and lay upon us an obligation secondary onely, yet are they not so loose, as that we may leap from poynts of faith, and make the doctrine of faith *arena gladiatoria* a fencing field for Gamesters and Fencers. The materiall object of our faith, and the secondary ground and foundation thereof, may be very well, and is, Gods Word; primary is preaching, confessions, Creeds, Symbols, which are not *serie & ordine Scripturæ*: and yet have wee certainty of Divine faith in these things, because the formall object is, because God so saith in his Scripture, and wee believe these with certainty of Divine Faith, under this reduplication, because the Lord hath spoken these *quoad sensum*, in true meaning, though not in *illâ serie & ordine*; But more of this hereafter.

(d) *Censure declar profess. Leyd. in præfa. Fides horaria, vel menstrua sic erit.*

CHAP. 6. SECT. 6.

Touching Officers and their election.

OUr Author laboureth to prove that Pastors and Doctors are different Officers, which wee will not much improve; but if the meaning be, that they are inconsistent, in one mans person, wee are against him. 1. Because the Apostles in their owne persons, and in feeding the flock, 2 *Tim.* 3. doth both under the name of Overseers and Bishops, and exercised both, as they could, according as they did finde the auditory. 2. Because the formall objects, the informing of the judgement, and exhorting are not so different, as that they should be imcompatible, for if God give them gifts both for the Doctors Chaire, and the pastors Pulpit, as hee often doth, what should hinder but the Church may call one and the same man, to both the Pastor and the Doctors Chaire, as hee is able to, overtake both.

Author. 1. *Reas.* 1 Cor. 12. 8. *To one is given a word of wisdome (for direction of practice,) to another a word of knowledge (for direction of judgement.) Ans.* This proveth they be different gifts and Offices, yet not that they are incompatible in one person, as one may have both gifts given unto him, as is cleare by experience.

2 *Reas.* Author ib. *Hee speaketh of diverse members of the* Church, *as of diverse members of the naturall body*, v. 4. 5. *All the members have not one Office, it is the action of the Tongue to speak, not to see. Ans.* The comparison holdeth not in all. The eye cannot heare, the eare cannot see, yet the pastor may both see as pastor, and heare and delate to the Church, as the Churches eare, the manners of the scandalous.

3. *Reas.* Author, *If the Apostle speake of severall exercises of severall gifts, but both coincident to the same person or* Church *office; why then doth he command the Teacher to waite on teaching, and the Exhorter upon exhorting? One who hath a gift of giveing Almes, and shewing mercy, is not commanded to wait upon Almes giving, unlesse it be his office, as well as his gift. Ans.* It

is

is not fit that the Doctor ſhould attend the paſtorall duties, except he be a paſtor alſo, and have both gift and office, but having gifts for both, he may attend both, as the Church calleth him to both.

Author. *Teaching and exhorting flow from ſeverall gifts, and they are ſeldome found in one in eminency.* *Anſ.* Then where they are found in one in eminency (as ſometimes they are) either hath God given a Talent, for no uſe, which is againſt the Wiſdome of Gods diſpenſation, or then hee who hath gifts for both, may diſcharge both, as hee may and can through time and ſtrength of body. But wee contend not with our brethren in this, ſeeing they confeſſe, he that is gifted for both, may attend both.

CHAP. 7. SECT. 7.

Of Ruling Elders.

WE ſubſcribe willingly to what our Author ſaith, for the office of ruling Elders in the Church. Ruling Elders.

For *Paul, Rom.* 12. 8. from foure principall acts requiſite in Chriſts houſe and body, *v.* 6, 7, 8. Teaching, Exhorting, Giveing of Almes, Ruling, maketh foure ordinary officers, Teachers, Paſtors, Deacons and Elders.

Oppoſite to the office of ruling Elders, *object, that by Rulers may be underſtood, Governours of Families.* *Anſ.* Families as they are ſuch, are not Churches, but parts of the Church, and cleare it is that the Apoſtle ſpeaketh of Chriſts Body, the Church in that place 5. *As we have many members in one body, &c.*

They Object that Paul *ſpeaketh of ſeverall gifts, not of publick Offices in the* Church, *for he ſpeaketh of all the power and actions, of all the members of the Body of* Chriſt; *now the offices alone are not the body, but all the multitude of believers.*

Anſ. This cannot well be anſwered, by theſe, who make all the believers governours, and a generation of Kings and Teachers: becauſe it is expreſly ſaid, *v.* 4. *all members have not the ſame office.* Ergo, they are not all to attend ruling, and to rule

with diligence. 2. It is false that he speaketh not of Officers, and publick Officer. Hee who speaketh of reigning doth indeed speak of a King, as he who speaketh of exhorting which is the specifick act of a pastor, speaketh of a pastor. The place, 2 Cor. 12. 28 29. *Is cleare for Ruling Elders: but some say, that governours are but arbiters, which* Paul *biddeth the* Corinthians *set up in the* Church *for decyding of civill controversies.* 2. Cor. 6. that they goe not to Law one against another, before heathen Judges.

Ans. *Paul* commandeth to obey Judges, but never to set up a new order of Judges in their roome. 2. These arbitees were not governours to command, but rather faithfull Christians to counsell, and remove controversies, or Christian reconcilers to hinder them to goe to the Law, *one with another before infidel judges.* 3. The Apostle is speaking here of such Officers as Christ hath set in the Church, as the Church and Kingdom of Christ, but these civill arbitrators, are no *Church-Officers*, 2 *Tim* 5. 17. *The* Elders *who rule well are worthy of double honour, &c,* This place speaketh cleare for ruling Elders.

The adversaries say: *here are meant Deacons to whom are allowed stipends, for either here, or elsewhere wages are allowed for Deacons.*

Answ. 1. *Paul* would not speake so honorably of Deacons, as to allow them the worth of a double honorable reward. Yea Gods Word putteth the Deacons out of the roll of Rulers and governours in Gods house, as having nothing to doe by their office *to labour in the* Word *and* Prayer, but are in Gods wisdome set lower to attend Tables, nor doth the word call them Elders or προϊστάμενοι in relation to the Church but onely in relation to their owne family and house. 2 *Tim.* 3. 12. their office is an office of meere service of Tables. 2. He is a labouring Elder worthy of wages, that the Apostle speaketh of here, as, *v.* 18. The Deaconship being to receive the mercy and charity, which is almes, and not debt, cannot be such an office as taketh up the whole man, so as hee must live upon the Churches charges. 3. *Bilson* (*a*) a man partiall in this cause, against the minde of all the ancients (saith *Didoclavius* (*b*) giveth this interpetation. But it is seconded with no warrant

Acts 6. v. 2.

(*a*) *Bilson. de gubernat. Eccles. c.* 10. *p.* 179.

(*b*) *Didoclav. in altar Damascen. p.* 918.

warrant of *Gods* Word, for Governours and Deacons are made two ſpecies of officers, *Rom.* 12.8. ὁ προϊσταμενος ἐν σπουδῇ, ὁ ἐλεῶν ἐν ἱλαρότητι. *he who ruleth with diligence; and he who hath mercy with chearefulneſſe.* And two oppoſite ſpecies are not predicated, the one of the other. And if well governing, *Rom.* 12. be well teaching and diligent exhorting, all are confounded in that Text, where the Apoſtle marſhalleth the officers and their ſeverall exerciſes ſo accurately.

Nor can hee meane here Biſhops ſo old that they are not now able to labour in the word and doctrine, for then paſtors for their age and inhability to preach, ſhould becauſe of their age and infirmity, deſerve leſſe honour and reward, then the yonger who are able to labour in the word and doctrine. This is croſſe to the fift Commandement, which addeth honour and double honour to age, and gray haires, being found in the way of righteouſneſſe. 2. Againſt Juſtice, that becauſe yeares and paines in Gods Service, hath made them aged, for that they are to have leſſe honour and reward: whereas they deſerve the double; rather then that the younger ſhould be preferred to them.

Nor. 3. Can the Apoſtles meaning be, that theſe who rule well, that lead an exemplarily holy life, are worthy of honour, eſpecially painefull preachers. Becauſe 1. A perſon is never called a labourer, and worthy of hire, *as the Oxe that treadeth out the Corne*, becauſe of holineſſe of life, eſpecially the Church is not to give ſtipend to a paſtor, for his holy life. 2. Their life ſhould be exemplarily holy, who did not labour in the word and doctrine, that is, *we have a paſtor paſſing holy in his life, but he cannot preach, or keepeth an ill conſcience in his calling, becauſe he is lazy and a loyterer in preaching.* 3. What Word of God, or dialect in the word expreſſeth a holy life, by *well governing*, for a holy life is the ſanctity of mans converſation, be he a private, or a publick man. But to *govern well*, is the paraphaſe of a good Governour and officer, in the Greeke tongue or any other Language.

Nor. 4. Can the Apoſtle underſtand *by labourers in the* Word *and* Doctrine (*as Biſſon* (a) ſaith) *ſuch as went thorough the Earth, and made journies, as Apoſtles and Evangeliſts did, to plant viſit and confirme* Churches, *and by thoſe who govern well,* (a) *Biſſon. de gubern. p.* 183.

ſuch

such as labour indeed in the Word and Doctrine, but are fixed to a certaine place.

I answer, Then the well ruling Elders are not *labourers in the Word and Doctrine*; for out of Question one of the species of Elders here mentioned, doe not *labour in Word and Doctrine* at all. But by this interpretation, both labour in the Word and Doctrine; but the one in a fixed place, the other by Apostolike journeys through the World. And the object of one of these Offices, to wit, the *Word and Doctrine* differenceth the one from the other, whose object must be not the *Word and Doctrine*; for word and Doctrine need not to be governed, but the Church, and persons in Church-state need to be governed.

2. There is no warrant of the Word, that to labour in the Word is proper to the Apostles and Evangelists, journeying through the World, seeing (as (*a*) *Didoclavius* observeth) the same word κοπιῶν, is ascribed to those who in a fixed place labour, 1 Thes. 5. 12, 13. *Who labour amongst you.* Yea, and it is taken for any travell of minde or body in the Word. 3. He is not here to deny, nor can the Apostle deny, but travelling Apostles and Evangelists did governe well, especially in planting Elders in every Church, and governing the planted Churches, but he cannot speake of travelling to the wearying of the body: when the object of travelling is expresst, to wit, (*in Word and Doctrine*) which object is not given to the well ruling Elder.

(*a*) *Didoclavius aliar. Damascen. p.* 921.

A more speciall consideration of Ruling Elders, Deacons, and Widdowes.

1 *Tim.* 5. 17.

After the *Apostle* hath spoken of Widdowes, and their service in the *Church*, he passeth from them to speake of excellenter Officers, to wit, of the ruling and the teaching Elders. *There be many interpretations* (say the opposers of ruling Elders) *given upon this place; and therefore it is hard to build a new Church-officer on a Text so obnoxious to various debates.*

Answ. This would be concludent in part, if the nature of the Text were the native seminary of these various interpretations; but most of these debates arise from the wits of parties interressed

reſſed in the queſtion, ſuch as *Papiſts*, *Prelates*, or deniers of all *Church-government*. But I provoke to all the Fathers, eſpecially to *Chryſoſtome* and the Greeke *Fathers*, who have expounded the place, if any ever did deny but this place holdeth forth two ſorts of Elders, though I grant they vary concerning the Elders, which labour not in *the word and doctrine*. And this interpretation, *Elders who rule well are worthy of double honour, eſpecially* οἱ, id eſt, ὅτι, *becauſe, or upon this conſideration and reſpect, that they labour in the word and doctrine*, was never knowne till of late. But we deſire theſe five circumſtances in the Text to be conſidered; for we build not our interpretation on any one, or two, or three of them, but we deſire they may be looked on copulatively; for I confeſſe a participle being *attributum*, or *quaſi attributum*, though doubled or multiplied, doth not multiply ſubjects, becauſe two, ſix, an hundred attributes may agree to one ſubject; and the Scripture and Greeke language can well beare this. As Col. 2. 5. *I am preſent with you in the ſpirit,* (χαίρων καὶ βλέπων) *rejoycing and beholding your order*. One *Paul* onely did both rejoyce and behold. And 2 Pet. 3. 11. *What manner of perſons ought we to be,* προσδοκῶντας καὶ σπεύδοντας, *looking for and haſtening unto the comming of the day of God*. Here is no multiplying of perſons. 2. I confeſſe alſo, that two articles ὁ, or οἱ, doe not multiply ſubjects, or make a diſtinction of divers ſorts of perſons. As Revel. 2. 1. *Theſe things ſaith he,* ὁ κρατῶν - ὁ περιπατῶν, it is one and the ſame Jeſus *who holdeth the ſeven Starres in his right hand*, and who *walketh in the middeſt of the Golden Candleſticks*. But we deſire that the confluence of theſe five may be looked unto: as 1. there is a *genus*, a generall attribute, πρεσβύτεροι, *Elders*; and this agreeth both to *well ruling Elders*, and to *thoſe which labour in the word and doctrine*. 2. There be here two participles, προεστῶτες, κοπιῶντες. 3. Two articles, οἱ, οἱ. 4. Two ſpecies, two kinds of Elders, under the generall attribute of πρεσβύτεροι. As the one ſpecies or kind is, οἱ καλῶς προεστῶτες, *ſuch Elders as rule well*; and the other kinde of Elders be οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ, ſuch as *labour in the Word*, as Paſtors; *and in Doctrine*, as Doctors. And fiftly, which is moſt conſiderable, here be two Participles, two Articles, two ſpeciall Elders divided and ſeparated διαιρετῶς, by the diſcretive particle (μάλιστα). And I provoke to all the Authours of the Greeke Language, *Demoſthenes*, *Iſocrates*, *Ariſtophanes*,

phanes, Pindarus, &c. to the *Septuagint* in the Old Testament, to the whole New Testament for one parallel place, where one and the same subject or kinde is so expressed, except you play foule play to the Text: also that (μάλιστα) is a particle of discretion and multiplication of divers kinds, to me is cleare, as *Titus* 1. vers. 11. *There be many unruly and vaine talkers,* μάλιστα οἱ ἐκ περιτομῆς, *especially those of the Circumcision,* if (μάλιστα) the particle (*especially*) doe not divide two sorts of *vaine talkers,* some vaine talkers of the *Circumcision,* and some *vaine talkers* not of the *Circumcision*; then must this particle conjoyne them, and make no *vaine talkers,* save onely these of the *circumcision*; and *Paul* shall say then, there be many unruly and vaine talking persons of the *circumcision,* but especially those of the *circumcision*; which non-sense is not to be ascribed to the spirit of God, so 1 *Tim.* 4. 10. *Who is the Saviour of all men, especially of believers,* μάλιστα πιστῶν. If μάλιστα doe not inferre that Christ is the Saviour of some who believe, and in a generall sence a Saviour of some who believe not; then must Christ bestow one and the same salvation on all men, and also on beleevers, which neither *Arminian* nor common sence can affirme, 1 *Tim.* 5. 8. *He who provideth not for his owne,* ἀλλὰ μάλιστα τῶν ἰδίων, especially for those of his own house. If it be not required that a believer provide for two sorts, to wit, these of his family, children and servants in an especiall manner; and for friends also, who are not of his owne house; then will *Paul* have the believer to provide for none but for his owne house, which doth belie the Text, which saith, he must provide *for all his owne, and in a speciall manner for his owne house*; now if he be to provide for them, for this respect because they are of his owne house, then by this Text he is not to provide for his brethren, sisters, and blood-friends, because they are not of his owne as members of his house, or his owne, *Gal.* 6. 10. *Let us doe good to all, but especially,* (μάλιστα δὲ) *to those who are of the houshold of faith. Ergo,* we are to doe good to some who are *of the houshold of faith,* and to some who are not of the *houshold of faith*; except you say the Text doth beare onely, that we are to doe good to none, save onely to those *who are of the houshold of faith,* which is non-sense, Phil. 4. 22. *All the Saints,* πάντες ἅγιοι, *salute you,* μάλιστα δὲ οἱ ἐκ τῆς καίσαρος οἰκίας *especially those of Cæsars house.* Hence two sorts of Saints saluted

the *Philippians*, some Saints of *Cæsars house*, and some not of *Cæsars house*; this you must say if you will not have the Text to beare either that no Saints did salute the *Philippians*, save onely the Saints of *Cæsars house*, contrary to sense; for the Text saith, *All the Saints* (here with me at *Rome*) *salute you*. Otherwaies you must say, that the reason and motive why the Saints saluted the *Philippians*, was because they were *Saints of Cæsars house*, as you say, *the speciall cause and respect why the well ruling Pastor is worthy of double honour, is because he laboureth in the Word and Doctrine*; for so you expound it. Now this is two waies false, for 1. this can be no respect and cause why all the *Saints saluted the Philippians*, except all the Saints which did salute them were onely the *Saints of Cæsars house*; and so both the argument should be false, and the conclusion false, for they were not all of *Cæsars house* who saluted the *Philippians*. Nor 2. was this the reason why they did salute them; for the Saints did salute the *Philippians* upon this ground of *Christian* relation, because they were Saints, and loved one another in *Christ*, and not upon this civill and common consideration, because they were *Cæsars* Domestickes, and Courtiers with the *Emperour*. So 2 Tim. 4.13. *Bring with thee the cloake which I left at Troas, and bookes, but especially the parchments*. And thus doe also the Hebrews speake, Prov. 11.31. *Retribution shall be made to the just, far more to the wicked*. Here be clearely two sorts of retributions, and two kinds of persons which are recompenced. And Prov. 17.7. *The lips of honour are not seemely for a foole, much lesse is falsity to a liberall man, or to a Prince*. I know these examples doe not every way come home to our point, but they prove that אף בי is to the Hebrews a note of discretion; as also, ו Psalm. 31. v. 11. is even as μάλιστα is to the Greekes. It is true, where a *genus* and a *species*, a generall and a speciall under that are set downe, (for as much as *genus & species non faciunt numerum*) there is no need that (μάλιστα) or the particle (*especially*) should be as a note of dicretion or multiplication. As if (*I should say, a Iudge is to be honoured, but especially judging righteously*,) I should not inferre that there are two sorts of Judges; but the case is not so here, because two *species* are expresly set downe, to wit, *those who rule well*, and those who *labour in the Word and Doctrine*. And if I should

אף בי רשע

אף כי לנדיב

Prov. 17. v. 7.

should say, (*a Iudge judging righteously for all, is worthy of much honour, especially he that judgeth righteously for the Widow and the Orphane*) I should in this hold forth, either two sorts of righteous Judges, or then I should say no other, but *he who judgeth righteously for all, is to be honoured, especially he who judgeth righteously for these, and these comprehended under this* (*all.*) Thirdly, I should in that also say that there be two things, though not two sorts of judges, worthy of much honour, to wit, *the office of a Iudge, and his equall and unpartiall judging are both worthy of double honor.* But *Paul* is not here allowing honour to the office in *abstracto*, and in a generall notion, but to the officer in specie and in *concreto*, who doth *rule well, and labour in the word and doctrine.*

Object. 2. *But Paul doth here understand by him that ruleth wel, the civill Magistrate.*

Answ. When *Paul* is here speaking of the Oeconomy of *Gods* house, it is not consonant to the Text, that he would instruct *Timothy* of the wages due to the Emperour *Nero*, and yoke the Emperour in one verse, with the Pastor and the Doctor *labouring in the word and doctrine, and prove from the Law that the mouth of Nero should not be muzled.* Nor doth the Word give this word προεστῶτες, to Magistrates, but some higher stile, calling them ἀρχὰς καὶ ἐξουσίας, *Tit.* 3. 1. *Principalities and powers, Rom.* 13. 1. Secondly, this Text would prove that double wages were due to *Paul* above *Nero* the Emperour, and that Pastors are more to bee honoured then Emperours and Kings. Thirdly, the Text speaks clearly of two parallel species of Elders in the *Church*, but the Magistrate is no parallel line with preaching *Elders.*

Bilson de Guber. c. 10. *p.* 179. *Didoclavius Altar. Damascen. p.* 920.

Object. 3. *By these who rule well, are understood Deacons, who take care of the poore.*

Answ. Didoclavius observeth, that *Deacons* are never called Rulers, but distinguished from them, *Rom.* 12. 8. Secondly, the *well ruling* here taketh up the halfe of the Pastors Office, and all that belongeth thereunto, except *labouring in the word and doctrine*; as to receive accusations against an Elder, to judge and governe with the Pastor, to visit the sicke, to exhort and rebuke in a judiciall way; but to serve Tables, and to take care of the poore onely, is the least and most inferiour part of well-governing

ing of *Gods* houſe, and is but a care for their bodies: VVhere is to rule well, is an Eccleſiaſticall Magiſtracy, to goe in and out before Gods people, *to watch for their ſoules, as thoſe which muſt give an accompt, Hebr.* 13. 17. 1 *Theſſ.* 5. 12. The Deacon careth for the body onely, and the Deacon, that *Bilſon* and others would have with him, is neither in this place, nor in all *Gods* VVord, as we ſhall heare.

Ob. 4. *By theſe who rule well, are underſtood,* Biſhops, *who for age, cannot preach, yet rule well.*

Anſ. Surely theſe who have *laboured in the* Word *and* Doctrine, and ſpent their ſtrength in painefull preaching, and now, in old age, *rule well*, cannot in reaſon bee thought worthy of leſſe honour and wages, then preaching Elders, but above them, as *emeriti milites* are not to be degraded: and if they have never *laboured in the* Word *and* Doctrine, they being Biſhops, by office, muſt be dumb dogs, and worthy of no honour at all. 2. They cannot *rule well*, as Paſtors, and yet be dumbe, and not labour in the word. 3. The Text ſpeaketh not of Elders, *ætate*, by age, but of Elders. *Officio*, by office, who labour, as work-men in a vineyard, *v.* 18.

Ob. 5. *By ruling well he meaneth a holy life, ſo as he meaneth not only that* Paſtors *ſhould live holily, but alſo preach painfully.*

Anſw. Didoclavius anſwereth, *that then all that live holily, ſhould have ſtipend, as* workmen; and certainly if *Paul* had ſpoken nothing of theſe who *labour in the* word *and* Doctrine, yet the Text doth hold forth that theſe *who rule well*, and doe not *labour in the* Word *and* Doctrine *are worthy of honour*; for the comparative here, or ſuperlative degree, doth well inferre the poſitive degree. But 1. Miniſters ſhall bee worthy of honor, though they preach not. 2. The arguments which I brought, to prove, and that undeniably, that there be two ſorts of Elders, in the Text fight againſt this ſenſe, which inferreth that their is but one ſort of preaching Elders here, to whom *double honor* is due, for two reſpects, to wit, holineſſe of life, and painfull preaching. 3. Holineſſe of life in all Gods Word, is never expreſſed *by well governing*, which is a worke of a publick *Church-officer*, as is cleare. *Rom.* 12. 8. 1 *Theſſ.* 5. 12, 13. holineſſe of life is common to all private Chriſtians, yea and to women, who cannot rule, nor rule well.

Ob. 6.

Ob. 6. *The Rulers here ought to have wages, as workmen, but your Elders have no wages.* Ergo, *your Elders are not in this Text.*

Answ. That is not concluded, which is in question; for the assumption should be, *but your* Elders *ought to have no wages, and are worthy of no honour,*) and the assumption is onely *de facto*, (*they have none*) 2. This argument might prove that a noble man, called to be a Minister, if he should take no stipend, were not a lawfull Minister; and *Paul* then was no lawfull pastor, at Corinth, because hee refused stipend; but stipend is due to both Pastor and Elder, and in the case of scandall, it is due to neither of them, *hic & hunc.*

Ob. 7. *If there be two sorts of* Elders *here, there must be two sorts of* Bishops, *for* Presbyter *and* Bishop *are* synonyma, *and one and the same, as is cleare,* Tit. 1. 6, 7. *Act.* 20. 17. *They are called* Elders, *and* v. 28. Bishops. But we *cannot admit of two sorts of* Bishops: *some to rule, and some to preach, that were* Antichristian.

Answ. Though there be two sort of Elders here, it doth not follow that there be two sorts of Bishops: and it is not proved because Elder and Bishop are not proved to be *synonyma* from the alledged places, *genus & species*, as a living Creature and a man are not *synonyma*, but have different definitions. *Gladius & ensis* have the same definitions, as a man and a discoursing creature are *synonyma*. An Elder is a generall, and a Bishop a sort of Elder, and an Apostle is an Elder, and so *Peter* tearmeth himselfe, 1 *Pet.* 5. 1. an Elder: but Divines say that a preaching Elder, and a Bishop are *synonyma*, one and the same, and *synonyma non faciunt numerum*, as *Gladius & Ensis*: but they never taught that an Elder in general and a Bishop, are *synonyma* and the same, nor doe the places, *Acts* 20. *Tit.* 1. prove it; for if they be all preaching Elders, to whom *Paul* preached at Ephesus, *Acts* 20. as the Text seemeth to make them, *Acts* 20, 28, 29. then the Elders that *Paul* called for *v.* 17. are preaching Elders, and the same with Bishops *v.* 28. and *Tit.* 1. *Paul* willeth *Titus* to ordaine Elders, that is, both preaching & ruling Elders, and there he giveth an instance in preaching Elders, or Bishops, and sheweth what sort of men Bishops should be. 2. *If there be two sorts of* Elders, 1 *Tim.* 5. 17. *then should there be two sorts of Bishops;*

I diſtinguiſh the propoſition, then are there two ſorts of preaching Biſhops, I deny the propoſition in this ſenſe, but if the meaning be, there be two ſpecies of Biſhops, or Overſeers, one ruling Overſeers, and another preaching Biſhops, we ſhall not contend for the word, if we agree upon the thing, though I much doubt, if the ruling Elder in the Scripture, come under the name of Biſhop or ἐπίσκοπος. 3. This objection falleth under the ſtroake of the arguments proving that there be two ſorts of Elders in this Text, and how they can bee anſwered, I know not.

Ob. 8. *That office is not in Scripture, whoſe Characters, qualities, and notes are not ſpecified in Scripture, as the Characters of a* Deacon *are*, 1 Tim. 3. *and of a* Biſhop *ibid. But the Characters, qualites and notes of a ruling* Elder *are not in the Scripture*, Ergo, *&c.*

Anſw. 1. I deny the major propoſition; for then, becauſe the Scripture ſaith not, *an Apoſtle ſhould be blameles, the husband of one wife, vigilant, ſober*, and thus and thus, and an Evangeliſt ſhould be thus and thus, and a prophet ſhould be thus and thus qualified, therefore Apoſtles, Evangeliſts, Prophets, are not in Scripture. It is true theſe were but temporall offices, yet it is enough to take off and breake the argument, for theſe temporary offices, muſt be no leſſe warranted by the word, except they be unlawfull. then the offices that are of perpetuall indurance. 2. I diſtinguiſh the major propoſition, *That office is not in Scripture, whoſe characters are not in Scripture*, neither in one particular place, expreſly and totall, it is not true; for baptiſme is no one place ſo expreſly ſet downe in Scripture, from all its Characters in particular, as is the Supper of the Lord, which is deſcribed, *Mat.* 26. *Luk.* 22. *Mark*, 14. 1 *Cor.* 11. in the Elements, ſacred actions, prayer, conſecration, words of inſtitution, efficient, forme, end, geſture, &c. Yet is baptiſme for that not excluded from the claſſe and number of Gods ordinances and ſeales, or, *that office is not in Scripture whoſe Characters are not in* Scripture, nether in divers places of Scripture, nor by good conſequence, and lawfull analogy with other its fellow offices, that I yeeld willingly: but now the aſſumption is falſe: for as baptiſme by analogy is deſcribed in many

of

of its Characters, as prayer, consecration of the Elements, end &c. when the Supper of the Lord is described, making a just proportion betwixt baptisme and the other Sacrament, and by other places of Scripture, so is the ruling Elder in his characters described; when the Bishop his fellow-officer is described. 3. The assumption also is false; for the ruling Elder is described out of this Text. 1. negatively, that hence is gathered, by strong consequence, as is said, that he is an Elder who *laboureth not in the* Word *and* Doctrine. 2. Hee is described affirmatively, for an office is sufficiently described, when the specifick acts thereof are set downe, as a man is described when wee say, hee is a Creature *who doth discourse, and make use of Reason*; so is this Elder described, when wee say it is *his office to rule well*, 1 Tim. 5. 17. hee is a κυβερνησις, and a government which Christ hath (ἔθετο) instituted in the body, 1 Cor. 12. 28. and he is *Rom.* 12. 4. an Organ and member of *Christs body*, whose office it is *to rule* (ὁ προϊστάμενος) *with diligence*, Rom. 12. 8.

Ob. 9. *But it is but a generall, that he rule, we have not these wherein the particulars of his ruling consist.*

Ans. If this be strong, you have not, 1 *Tim.* 3. the particulars of the pastorall teaching, but onely the generals, *a Bishop must be apt to teach.* Yet in other places we have the particulars, as instructing, rebuking, confuting, convincing; so what ever the Scripture saith of the preaching Elders ruling, that same it saith of the ruling Elders ruling, seeing the ruling Elder is the assistant officer to help the preaching Elder, and both of them with the Doctor are to rule the *House of* God.

Ob. 10. *But if ruling be the specifick and essentiall note of the ruling* Elder, *he cannot be a speciall officer different from the preaching* Elder, *for what is essentiall to one species cannot agree to another, and what constituteth one species, doth not agree to another.*

Answ. This connexion may well be denied, and it is said well by one; The ruling Elder *solùm regit*, doth onely governe, *sed non solus regit*, but he doth not govern his alone, but with the Pastor and Doctor. From these things I infer that as this is not a good consequence, *Mat.* 26. *Luk.* 22. *Mark.* 14. the Spirit of God doth set downe the Lords Supper in all its materialls, and passeth over Baptisme in silence, and goeth to another subject,

ject; Ergo, Baptisme is not the other Sacrament of the New Testament so neither is this a good consequence, (*Paul*, 1 *Tim.* 3. *Discribeth the* Bishop, *and overskippeth the ruling* Elder, *passing to the* Deacon; Ergo, *the ruling* Elder *is not an Ordinance of God*) for while hee describeth the Bishop, he teacheth what an one, both the Doctor, and ruling Elder should be, by cleare analogy, and it had beene superfluous for the Holy Ghost to say more, then he doth. And by this wee may answer to what is tenthly objected, *The ruling* Elder *is omitted in* Christs *roll*, *Eph.*4 11. Ergo, *there is no such officer. Answ.* It followeth in no sort negatively, from one particular place of Scripture, *Rev.* 1. It is said onely God hath made us Kings and Priests unto God; *Ergo*, he hath not made us Prophets also, the contrary is, *Esai.* 54. 13. *Joh.*6.45. so because, It is *life eternall to know the Father, and the Sonne*, *Joh.*17. Socinians collect; *Ergo*, the holy spirit is not *God*, because no mention is made of him, in this place. 2. In this place *Paul* ennumerateth offices necessary rather for planting *Churches*, then for ruling *Churches* already constituted and planted: Miracles and Tongues are *ad benè esse*; Elders and Deacons are not named here, because they are for the leading on of the *Church*, and the body already set up in a visible frame, and therefore reckoned cut, *Rom.*12.4.8. 1 *Cor.* 12.28. and consider, I pray you, how uncertaine and lubrick a way it is to pin *Gods* Spirit, and to fetter him to any one place in his enumerations, Behold, *Rom.*12. 8. all the ordinary officers are expressed, and yet Apostles, Evangelists, Miracles, Tongues are omitted, all which are ennumerated, 1 *Cor.*12 28,29. yet are specifick acts of Prophets, Teachers omitted, 1 *Cor.* 12. at lest onely spoken of in generall under the notion of hearing, seeing, walking, and *Rom.*12. they be more particularly set downe. And 1. *Tim.*3. *Phil.* 1. 1. onely Bishops and Deacons are mentioned, and governments, and Elders ruling well omitted; and also all the extraordinary officers are omitted, and yet mentioned, 1 *Cor.*12.28, 29. and Miracles, Tongues, Deacons, Governments are omitted, *Eph.*4. 11. and, 1 *Tim.* 5.17. Preachers, Rulers, Doctors are expressed, Deacons and extraordinary officers, Apostles, Evangelists, &c. passed over in silence:

Ob. 11. *The Keyes are not given to this ruling* Elder, Ergo, *he is no lawfull officer : the antecedent is proved, the keyes of jurisdiction, because they can operate nothing, but by the Key of knowledge, cannot be given to this new officer, now the key of knowledge is given only to the preaching* Elder.

Ans. All dependeth upon this false proposition ; *To these only are the keyes of jurisdiction, and power of binding and loosing given, to whom the keyes of knowledge are given,*) for though the one key worke nothing without the other, yet the proposition is not from this made good, for the key of knowledge, and the power of pastorall preaching is given, *uni subjectivè, non unitati nisi objectivè*, to one man as to the subject, and to the *Church*, for her salvation and good, as for the end and object ; and the Pastor being once ordained a Pastor, may use these Keyes, *quoad specificationem* independently, for hee may preach mercy and wrath, not waiting the *Churches* suffrages, *Et potestas clavium quoad jurisdictionem data est ecclesiæ & subjectivè & objectivè, & data est non uni, sed unitati* : but the power of the keyes, in censures, for binding and loosing is given to no one mortall man, but to the *Church*, both as to the subject, and the object. I meane the Ministeriall *Church* ; and not one man Pastor, Pope, or prelate may use the Keyes, the *Church* hath them, and can onely validly use them.

Ob. 12. *But how is it proved that Ruling Elders are of divine institution ?*

Ans. God hath placed, τιθετο, Ruling Elders in the body, as is said, 1 *Cor.* 12. 28. and this is, *Rom.* 12. 4. compared with *v.* 8. an Office that *Christ* hath appointed, and as these places prove the exhorter or pastor to be of Divine institution, and the Apostle, Teacher, Prophet, 1 Cor. 12. 28. *and the Elder who laboureth in the* Word *and* Doctrine, to be an instituted *worke-man worthy of wages*, 1 *Tim.* 5. 17, 18. So must they prove the man *who ruleth well, and with diligence*, to be of divine appointment.

Ob. 13. *But the ruling in diligence*, Rom. 12. 8. *and the governments*, 1 Cor. 12. 28. *are generalls, and so cannot constitute a speciall office, in the body ; for it is against logick, that that which is generall, and common to all the officers, can constitute a species, or a speciall kind.*

Answ. This

Answ. This obligeth the opponent, to teach, what is meant by governors, whether Magistrates, but these be not an office in *Christs* Body as is here said, *Rom.* 12.4. and 1 *Cor.* 12.14,15. or doe they meane *masters of families?* but these be parts of heathen societies, as well as of Christian, and a Family as it is such, is not the *Church.* 3. Nor can hee meane here of Preachers, for *Rom.* 12.8. 1 *Cor.* 12.28. the exhorter and the ruler with diligence, the Teacher, and Prophet, and governments are clearely differenced, as different organs of the body, Eye, Eare, Hand, Foote, 1 *Cor.* 12.14,15. *Rom.* 12.4. nor (4) can they understand Rulers in generall: for, a genus, a generall doth not exist, or have actuall subsistence, but in some determinnate species; as a living Creature doth not subsist but in man, or in some specifick nature of Birds and Beasts: now *God* is sayd to place these governments in the body, 1 *Cor.* 12.28. even as the Eye, and Eare and Hand are seated in the body, 1 *Cor.* 12.16,17,18. Now as a generall Eye, or an Organ in generall is not placed in the body, but such a determinat Organ, an Eye, an Eare, an Hand, a Foot; so neither hath the wisdome of Christ appointed a governor in generall, and left it to the Churches discretion to specifie what this governour shall be, whether a Prelate, a Pastor, a ruling Elder: but as *God* hath not set Teachers in the body in generall, but hee hath placed such and such species, Apostles, not Popes, Evangelists, not Cardinalls; so must hee have determined such and such Governors, ruling Elders, rather then a certaine Creature named a Diocesan prelate, an uncouth beast in the holy Scripture.

A very Jesuite, *Salmeron*, saith, by the two Elders hee meaneth, 1 *Tim.* 5.17. (*aperte sermonem esse de presbyteris & Episcopis*) of Elders and Pastors, and with that of *Ambrosius*, which wee all know to be ruling Elders, who were out of use in the *Church*, *by the negligence, or rather by the pride of preaching* Elders, *forte Doctorum desidiâ, aut magis superbiâ*; and we are not to thinke, *Chrysostom* was ignorant of his mother Tongue, and hee findeth 1 *Tim* 5.17. two sorts of Elders in this place, and a popish Expositor *Estius*, *porrò manifestè Colligitur ex hac sententia, fuisse, etiam apostolorum tempore, quosdam in ecclesia presbyteros, qui & bene præessent, & duplici honore digni essent, nec tamen laborarent*

Salmeron in 1 Tim. 5. 17. *disp* 15. *Tom.* 15. *Ambrosius in* 1 Tim. *Chrysost. hom.* 15. *Estius, comment.* 1 Tim. 5.

in verbo & Doctrinâ, neque id hodierni ſectarii negant; and all the hæreſie that he layeth on *Calvin*, in this point, is that *Calvin* maketh theſe lay-men; And *Eſtius* maketh a queſtion what theſe Elders were, whether they be the Cardinalls, which the pope hath, or the Canonicall Elders, which their Biſhops uſe as counſellors in grave matters, or *Elders which rule well, and labour not in the* Word *and* Doctrine, ſuch as were in the Apoſtles time, or rather ſuch as did help the Biſhops in offering ſacrifice, and in adminiſtrating the Sacraments; or if they be ſuch as rule the people, but cannot preach, ſuch as *Alipius* and *Valerius* were in *Auguſtines* time; ſo *Eſtius* knoweth not what theſe Elders bee, but inclineth to make them elders to the Apoſtles, in the adminiſtration of the Sacraments.

Ob. 14. *But* Rom. 12. 8. *the Apoſtle ſpeaketh of divers gifts, as* v. 6. *having then gifts, differing according to the grace, that is given to us, whether prophecy, let us prophecy, &c.* Ergo, *the Apoſtle doth not ſpeak of divers offices:* 2. *One and the ſame man may both teach, and exhort, and therefore Paſtor and Doctor are not here differenced.* 3. *The Deacons office ſhall be here deſcribed, by the interjection of the ruling* Elder, *but the two acts of the deacon, which is to give with ſimplicity, and, to ſhew mercy with cheerefulneſſe, and which is an inſolens order, therfore the Apoſtle doth not here ennumerate divers offices.*

Anſw. There is no better conſequence in this, to ſay, *he ſpeaketh of divers gifts*; Ergo, *he ſpeaketh not of divers offices*, then to ſay, he ſpeaketh of divers faculties and habilities in the naturall body, as of an hability of ſeeing, hearing; Ergo, hee acknowledgeth not divers members with divers offices, as the Eye to ſee, the Eare to heare, yea the contrary is rather a good conſequence; and the Text is cleare that he ſpeaketh of divers offices, v. 4, *for as we have many members in one body, and all members have not the ſame office. So we being many, are one body, in* Chriſt, *and every one members, one of another.* Yea the Text holdeth forth theſe five to us to be diſtinctly conſidered. 1. That the *Church* is one body organicall, having divers members. 2. That there be divers gifts of the ſpirit in this body, as is cleare, *Rom.* 12. v. 3, 4, 5. (3) That there be divers offices, and places and functions in this body, which the Apoſtle excellently

lently divideth into two generalls according to the neceſſities of the members of Chriſts body. Now in generall this neceſſity is two fold, one reſpecting the ſoule, and for this, hee hath ordained, προφητεία prophecy, and for the bodily neceſſity, διακονία. Miniſtery and Service, *v.* 6. and *v.* 7. and theſe two having ſet downe in *abſtracto*, hee commeth to divide them, in *concreto*, according to their ſeverall offices and functions, which

be foure in the Text.
1. The Teacher, or Doctor. *v.* 7.
2. The Exhorter, or Paſtor. *v.* 8.
3. The ruler, or governing Elder. alſo *v.* 8.
4. The Diſtributer, who is to ſhew mercy on the poore, or the Deacon alſo. *v.* 8.

Then (4) the Apoſtle doth ſet downe the ſeverall ſpecifick actions and operations of theſe offices, and that againe two wayes. 1. in generall.
1. Prophecying. *v.* 6.
2. Miniſtering. *v.* 7.

2. He ſetteth down the operations and ſpecifick actions of the foure offices in particular, as
1. Teaching, in the Doctor. *v.* 7.
2. Exhorting, in the paſtor. *v.* 8.
3. Ruling in, the Elder. *v.* 8.
4. Diſtributing, and ſhewing mercy, in the Deacon. *v.* 8.

Then (5) he ſetteth downe the manner and holy qualification of theſe operations, and exerciſes of their offices; and that alſo two wayes. 1. In generall. 2. In the foure particulars in generall.
1. In Propheeying; but how? *according to the proportion of Faith v.* 6.
2. Miniſtering, and how? *By being given or addicted to Miniſtering* v. 7.

2. He ſetteth them downe in foure particulars, as
1. The Doctor or Teacher, is to be in, or given to Teaching. *v.* 7.
2. The paſtor, is to be in Exhorting, Sedulous and painefull. *v.* 8.
3. The ruling Elder, to rule, ἐν σπουδῇ with diligence. *v.* 8.
4. The Deacon is to diſtribute, and ſhew mercy, on the Sick, poore, impriſoned, ſtranger, diſtracted, in ſimplicity, in Cheareſulneſſe. *v.* 8.

Alſo though it be true, that one and the ſame man may both teach and exhort, and the compariſon of the naturall body doth not in all things hold, for one member cannot both be the eye to ſee, and the eare to heare, but both are here a ſort of eye to the *Church*; yet hath *Chriſt* made the Paſtor and the Doctor different. (It is needleſſe to diſpute, if they differ in nature, and if it be a confounding of *Chriſts* order, that one be both, when *Chriſt* hath given gifts for both to one man) for firſt, the VVord of *God* doth difference them; ſecondly, we know that many have gifts to teach, who are but dull and weake to perſwade and worke upon the affection, as is obſerved amongſt the Fathers. *Auguſtine* excelled in teaching and diſputing, *Chryſoſtome* in exhorting. *Salmeron* obſerveth, that there *Thomas Aquinas* was eminent in informing the underſtanding, and *Bonaventura* excellent for moving the affections. And many are fitted to worke on the affections, as Paſtors, who are not able to teach as Doctors in the Schools. So hath *Chryſoſtome* and *Theodoret* obſerved upon theſe words, *Rom.* 12. 7, 8.

Salmeron comment. in Rom 12. *v.* 8.

Nor doth it move me much, that *Paul* ſpeaketh twice in one verſe of the Deacon, it is not unuſuall to the Spirit of God in divers Scriptures ſo to doe, as *Prov.* 1. *Prov.* 2. *Pſal.* 119.

How dangerous it is to affirme, that all the Officers are not ſet downe in Gods VVord, we may be taught by Papiſts, for *Eſtius* giveth a reaſon, why the Apoſtle ſetting downe, 1 *Cor.* 12. 28. the Officers in *Gods* houſe, hath omitted the Pope; he anſwereth, the Apoſtle is not here ſetting downe the degrees of the Hirarchicall Order, for then he ſhould have ſet downe Biſhops, Presbyters, Deacons, which be parts of that Order, but onely he ſetteth downe ſome chiefe members of the *Church*, indued with rare gifts, and commenting on *Epheſ.* 4. he ſaith, The Pope *is ſet downe under the name of Paſtors and Doctors, becauſe he ſendeth Paſtors and Doctors to all the world*; and this was the reaſon why the Prelate was reputed a Paſtor, and the onely Paſtor, becauſe though it was too baſe for him to preach; yet he preached in and through poore Presbyters whom he ſent. And *Salmeron* moveth the queſtion, why 1 *Cor.* 12. 28. *the Pope, Cardinals, and Patriarches are omitted in this place; and we ſay, Why are Biſhops, Archbiſhops, Primates, Metropolitans, Deanes, Archdeacons,* Chan-

Eſtius com. in 1 *Cor.* 12. *Idem com. in Epheſ. c.* 4. 11. *Salmeron in* 1 *Cor.* 12. 28.

Chancellours, Officials, &c. never once mentioned in the VVord of God. But *Salmuron* anſwereth, 1. *They are implicitely ſet downe here, and under the name of helps, opitulations; Paul hath inſtituted Deans, Archdeans, and the foure leſſer orders.* And what elſe doe divers anſwer, who teach that government 1 *Cor.* 12. 28. is but a generall; and the *Church*, in a prudentiall way, under this may ſubſtitute and introduce ſuch and ſuch ſpecies of governments as they ſhall finde convenient, as ruling Elders, ruling Prelates, and ſuch like: but I would gladly know why the Spirit of God hath particularly ſet downe the laſt ſpecified Officers, as 1 *Cor.* 12. 28. *Apoſtles*, under which are no ſpecies of *Apoſtles*, but onely ſuch individuall perſons, *Matthias, Paul, &c.* and hath alſo ſet downe Paſtors in *ſpecie*, Doctors and Teachers in *ſpecie*, *Epheſ.* 4. 11. under which there be onely ſuch individuall perſons who are Paſtors and Teachers, as *John, Epaphroditus, Archippus, Thomas, &c.* and there is no roome left for the *Church* to ſubdivide Paſtors or Doctors into ſuch and ſuch new *ſpecies*, as *Popes, Cardinals, &c.* and yet under the generall of governments, many *ſpecies* and new kindes of governments in a prudentiall way may be brought in. If *Chriſt* have ſet downe the particulars of *Paſtors, Prophets, Apoſtles*, according to their laſt ſpecified nature, why hath his wiſdome not beene as expreſſe and particular in all other offices neceſſary for feeding and governing the flocke of *Chriſt? a Pope, a Prelate, a Cardinall, an Officiall*, would take as ſmall roome in print, and in Chriſts Teſtament, as *Apoſtle, Doctor, Paſtor*, though I grant they doe take halfe ſo much more roome in the State and Parliament.

Of Deacons.

WE conceive, according to Gods VVord *Acts 6.* that Deacons be of divine inſtitution, becauſe when ſome poore widowes were neglected in the dayly miniſtration, the Apoſtles appointed ſeven men *of good report, and full of the holy Ghoſt*, to take care of Tables and provide for the poore, that the *Apoſtles might give themſelves to the Word and Prayer.*

Object. 1. *There is not one word of Deacons*, Acts 6. *not one word*

word of the poverty of widows, and these seven were but civill curators and tutors of the widows, and not Church-officers, for any thing that can be collected from Gods Word.

Answ. The equivalent of a Deacon in name, is *Acts* 6. there are those who are not to preach the VVord, but *are to serve Tables*, διακονεῖν τραπέζαις and some did complaine because their widowes were neglected, ἐν τῇ διακονίᾳ τῇ καθημερινῇ, if widowes were neglected through the want of a dayly Deaconry, the Text must insinuate a Deaconry, and a want of a Table to these widowes. Secondly, it is unknowne divinity, that the twelve Apostles in a *Church-assembly* doe institute, and that with solemne prayer, and imposition of hands, officers meerly civill to tutor widowes. Thirdly, the daily ministration was the want of sustenance, as it is said, *That certaine women ministred to Christ of their substance*, αἵτινες διηκόνουν αὐτῷ, *Acts* 20.34 *Yea your selves doe know that those hands have ministred to my necessities.* And is it like that the Apostles were civill curators to widowes before this time?

Luke 8.3.

Object. 2. *It is evident from the Text that these Deacons were not of divine institution, but of a meere temporary erection, for the present necessity of the Church. First, it is said they were appointed,* Acts 6. 1. ἐν ταῖς ἡμέραις ταύταις. *Secondly, they were erected upon occasion of the multiplying of the disciples. Thirdly, upon occasion of the poverty of widows, and therefore when there be no poore, there is no need of Deacons, and so it is but an office of a temporary standing in the Church.*

Answ. These words (*in those dayes*) are not so much referred to the institution of Deacons, as to the order of the history. Secondly, to Satans malice, who raised a schisme in the Church, *when the number of Disciples grew.* And thirdly, are referred to the murmuring of the widows; and they doe no more prove that Deacons are a temporary institution, and brought in, by the Church, in a prudentiall way for the Churches present necessity, then the Lords Supper is concluded to be but a temporary and prudentiall institution of the Church, because it is said, *In the night that Jesus was betrayed, he tooke bread, &c.* Secondly, the occasion of the multiplying of Disciples & the neglecting of the widows, doth not prove that Deacons are a prudentiall and temporary institution: for here I distinguish betwixt an occasion and

and a motive and cauſe; divers Ordinances of God have both theſe. As the occaſion of writing the Epiſtle to *Philemon*, was the flight of *Oneſimus* a fugitive ſervant from his maſter, and his willing minde to returne to him againe, and upon that occaſion *Paul* did write to *Philemon*; but that will not prove that the Epiſtle to *Philemon* is but a prudentiall Letter, and obliging for a time, becauſe the motive and cauſe why the holy Ghoſt would have it written, was, that it ſhould be a part of Canonicall Scripture obliging to the ſecond comming of Chriſt. The like I ſay of the Epiſtle to the *Galathians*, written upon occaſion of ſeducing Teachers, who had bewitched the *Galathians*, and made them beleeve, *they muſt be circumciſed and keepe the Law*, if they would be juſtified in *Chriſt*: Yet hence is not proved, that the Epiſtle to the *Galathians* is but a prudentiall Letter, and not of divine and perpetuall inſtitution; for the cauſe and motive of writing was, that it might be a part of the Canon of faith. So alſo the Covenant of Grace and the Goſpell was made upon this occaſion, by reaſon that the firſt Covenant could not ſave us, *Heb.* 8. *verſ.* 7. *Rom.* 8. 2. 3. *Gal.* 3. 21, 22. is therefore (I pray you) the Covenant of grace but a temporary and a prudentiall peece? Upon the occaſion of the death of *Zelophead*, who died in the wilderneſſe without a male-childe, whoſe name thereby was in danger to be delete and blotted out of *Iſrael*, the *Lord* maketh a generall Law through all *Iſrael*, binding till the Meſſiah his comming, *Numb.* 27. 8. *If a man die and have no ſonne, then ſhall you cauſe his inheritance to paſſe unto his daughter*; this was no prudentiall Law. I might alleage infinite Ordinances in Scripture, the like to this. Yea, moſt of all the Ordinances of God are occaſioned from our ſpirituall neceſſities; are they therefore but humane and prudentiall Statutes, that are onely to endure for a time? I thinke, no.

Ob. 3. *But if the civill Magiſtrate had been a friend to the Church,* Acts 6. *his place had beene to care for the poore, for the law of nature obligeth him to take care of the poore, therefore did a woman in the famine at the ſiege of Samaria cry, Helpe O King; and if this were done by Chriſtian Magiſtrates, Paſtors ſhould be eaſed thereof, that they might give themſelves to the Word and Prayer, and there ſhould be no neede of a divine poſitive inſtitution of Deacons for this charge.*

Answ. That the godly Magistrate is to take care of the poore, as they are members of the Common-wealth, I could easily grant. But this is not now in question; but whether, or not, the *Church*, as it is an Ecclesiastical society, should not have a treasure of the peoples Evangelike free-will-offering for the necessity of the Saints, as *Heb.* 13. 16. 1 *Cor.* 16. 1, 2. 2 *Cor.* 9. 5, 6, 7, 8. and consequently, whether or not *Christ* hath ordained, not the Pastors, but some officers besides, to attend this worke? We affirme, he hath provided for his poore members, even their bodily necessities. Secondly, if this be true, that there should be no Deacon but the Christian Magistrate, then were these seven Deacons but the Substitutes and Vicars of the *Emperour* and *King*. Now certainly, if Apostolike benediction and laying on of hands, in the wisdome of God was thought fit for the Vicars and Deputies of the Magistrates, it is like that beside the coronation of the Roman Emperour, the twelve Apostles ought to have blessed him with prayer, and separated him by laying on of hands for this Deaconrie; for what Apostolike calling is necessary, for the temporary substitute is more necessary, and at least that same way necessary for the principall. But that civill Magistrates, *ex officio*, are to be separated for this Church-office so holden forth to us, 1 *Tim.* 3. 12. I can hardly beleeve. Thirdly, I see not what the Magistrate doth in his office, but he doth it as the Minister of God *who beareth the sword*, *Rom.* 13. 4. and if he should compell to give almes, then should almes be a debt, and not an almes and free-will-offering. It is true, there may intervene some coaction to cause every man to do his duty, and to force men to give to the poore; but then I say, that forcing with the sword should not be an act of a separated *Church-officer*, who, as such, useth no carnall weapons. Fourthly, the law of nature may lead to a supporting of the poore, but that hindreth not but God may ordaine it as a *Church-duty*, and appoint a *Church-officer* to collect the bounty of the Saints, 1 *Cor.* 16. 3. 5. I see not how the Apostle, 1 *Tim.* 3. should not hold forth his Canons concerning a Deacon, to the King, if he *ex officio* be the *Church-treasurer*, but the Apostle doth match him with the Bishop, *Acts* 6. the appointing of the Deacon is not grounded *Acts* 6. upon the want of a Christian Magistrate,

but

but on another ground, that the Apostles must attend a more necessary worke, then Tables.

Object. 4. *But the occasion of appointing Deacons was to disburden the Pastor, who was to give himselfe wholy to preaching and praying*; Ergo, *at the first the Apostles and so also Pastors were Deacons; if therefore the poore be fewer then they were at Ierusalem, Act. 6. where the Church did exceedingly multiplie; this Office of Deaconry was to returne to the Pastors, as its prime and native subject; and therefore is not essentially and primarily an Office separated from the Pastors Office. And if the poore cease to be at all, the Office ceaseth also.*

Ans. I cannot well deny but it is apparent from *Act. 6. 4.* that the Apostles themselves were once those who cared for the poore, but I deny that hence it followes in the case of fewer poore, that the Office can returne to the Pastors as to the first subject, except you suppose the intervention of a divine institution to place it againe in the Pastors; as the power of judging *Israel* was once in *Samuel*, but upon supposition that *Saul* was dead, that power cannot returne backe to *Samuel* except you suppose that God by his authority shall re-deliver and translate it backe againe to *Samuel*. For seeing God by positive institution had turned the power of judging over from *Samuel* into the person of *Saul*, and changed the same into a regall and Kingly power, that same authority who changed the power must re-change it againe, and place it in, and restore it to its first subject. 2. The fewnesse of poore, or no poore at all, cannot be supposed, Joh. 12. 8. *for the poore you have alwaies with you.* And considering the afflictions of the *Churches*, the object of the Deacons *giving and shewing mercy*, as it is Rom. 12. 8. cannot be wanting, as that the Churches fabricke be kept in good frame, the poore, the captives of Christian Churches, the sicke, the wounded, the stranger, the distracted be relieved, yea and the poor Saints of other Churches, 1 Cor. 16. be supported. 3. Not onely because of the impossibility that Pastors cannot give both themselves to *praying and the Word*, and to the *serving of Tables*; but by reason of the wisdome of Christ in a positive Law, the Pastor cannot be the Deacon *ex officio* in any case. For 1. Christ hath made them distinct Offices, upon good grounds, Act. 6. 4.

2. The Apoſtle hath ſet downe divers qualifications, for the *Biſhop*, 1 Tim. 3. 1. and for the *Deacon*, V. 12, 13. And 3. the Paſtor who is to give the whole man to the preaching of the Goſpell, cannot entangle himſelfe with Tables, 1 Tim. 4. 15. 2 Tim. 2. 3, 4, 5. if we ſhould ſay nothing, that if there were need of Officers to take care of the poore, when there was ſuch grace and love amongſt the Saints and Apoſtles able and willing to acquit themſelves toward the poore, and when all things were common Act. 2. 44, 45, 46, 47. Act. 4. 31. 32, 33, 34. far more now is the Office needfull, when the love of many is waxen cold.

Obj. 5. *But if there were a community of goods, and no man lacked any thing, Act. 5. 34. there were no poore at all, and ſo no need of Deacons.*

Anſw. This is to carpe at the wiſdome of God, who appointed ſeven men to ſerve Tables; for juſtice might ſay, thoſe who had nothing to give to the publique treaſury of the Church, ſhould expect nothing thence, charity would ſay the contrary.

Object. 6. Diſtribution of earthly goods is not ſuch a thing, as requireth a ſpirituall Office; for money given by a Church-officer hath no ſpirituall influence on the poores neceſſity, more then money given by the Magiſtrate, or one who hath no Church-office.

Anſw. I deny the conſequence: for then the Prieſts killing of Bullockes to *God* had no more influence, if we ſpeake phyſically, then a Bullocke killed by another man. Now the Churches bounty and grace, 1 Cor. 16. 3. being a ſpirituall offering to *God*, by vertue of Chriſts inſtitution, hath more in it then the common charity of an Heathen, if it were but for this, that the wiſdome of *God* in his Ordinance is to be conſidered; and if we ſpeake phyſically, the Word of *God* hath no more influence when ſpoken by a Paſtour in publique, then when ſpoken by a private man; yet if we looke to *Gods* Ordinance, the one hath more aſſiſtance when it is ſpoken, then the other, *cæteris paribus.*

Object. 7. *The Office of a Deacon is not mentioned in the Word, and what ſhould be his charge is ſcarcely holden forth in Scripture.*

Anſw. The Scripture ſaith the contrary, 1 Tim. 3. 13. *They that have uſed the Office of the Deacons well, &c.* V. 8. *Likewiſe muſt the Deacon be grave,* Phil. 1. 1. 2. The Scripture holdeth forth to us, that he muſt take *care that Widdows and the poore be not neglected*

neglected in the daily miniſtration, Act. 6. 1. and *therefore muſt he ſerve Tables*, v. 2. And 3. he muſt be *appointed over this worke*, v. 3. and 4. looke how farre *giving* and *ſhewing mercy*, and how farre *ſingleneſſe of heart* and *cherefulneſſe* in theſe things extend, as farre muſt the office of the Deacon extend, hence all in poverty, want, captivity, bonds, ſickneſſe, are to be helped by him.

Object. 8. *But it would ſeem, that a Deacon hath a higher imployment then to diſtribute goods, and that he is to preach, as Stephen and Philip did: for* 1. *they did chooſe men Act.* 6. *full of the Holy Ghoſt; now to be full of the holy Ghoſt is a requiſite in a preacher, and is not required in a man to diſtribute money; yea theſe who are leaſt eſteemed in the Church*, 1 Cor. 6. 4. *may judge in things pertaining to this life, Ergo, they may ſuffice to diſtribute* τὰ βιωτικὰ, *things which belong to this life.*

Anſw. To diſtribute in a civill and naturall way requireth not a man full of the *Holy Ghoſt*, but to *diſtribute in ſimplicity*, and with the grace of heavenly *cheerfulneſſe*, Rom. 12. 8. and with the qualities of a compleat Deacon, 1 Tim. 3. 12, 13, 14. requireth the holy Ghoſt, though they may be good Deacons who are not full of the *holy Ghoſt*, but ſuch were choſen, 1. becauſe this was to be a rule to all *Deacons* to the Worlds end, and the rule ſhould be as ſtreight and perfect as can be. 2. Becauſe there were choice of ſuch men, as thoſe in the *Apoſtolike Church*, and reaſon that *God* be ſerved with the beſt of his owne. 3. The Holy Ghoſt is required for ſanctification, as well as for gifts of preaching, Luke 1. 15. Matth. 10. v. 20. 4. *Stephen* did no more *ch.* 7. in his Apology then any witneſſes of Chriſt convened before Rulers may doe who *are obliged to be ready alwaies to give an anſwer to every one who asketh them of the hope that is in them, with meekneſſe and feare*, 1 Pet. 3. 15. yea though it were a woman who yet may not preach, 1 Cor. 14. 34. *Philip* was an Evangeliſt. 5. The Apoſtle, 2 Cor. 6. 4. doth ſharply checke the Corinthians, for going to Law one with another, before heathen Judges, whereas the ſmalleſt amongſt them might have ſupplied the bench of an heathen Judge in *matters of this life*, the loſſe whereof was nothing comparable to the great ſcandall they gave. But there is a greater grace required to the *Church-diſtribution*, and the officiall regulating of the conſcience in a conſtant office of diſtribution, then

then in a transient and arbitrary act of deciding a matter of money.

Object. 9. 1 Tim. 3. 9. *The Deacon must hold the mystery of the faith; Ergo, he must be able to preach.*

Answ. It followeth not, for there is a twofold holding of the mystery of faith: one for the preaching of sound doctrine recommended to *Timothy*, of this *Paul* doth not speake; there is another holding of faith for stedfast beleevers, and for an holy and blamelesse conversation; and therefore it is not said simply, *holding the mystery of faith*, but, *holding the mystery of faith in a pure conscience.* In which sense Christ saith to the Church of *Pergamus*, Rev. 2. 13. *Thou holdest fast my name, and hast not denied my faith.* And *Paul* saith of himselfe, 2 Tim. 4. 7. *I have fought a good fight, I have finished my course, I have kept the faith.* He meaneth not, that he kept so much of the knowledge of the sound doctrine of faith as made him fit for the ministery, and qualified him to teach, and 1 Tim. 1. 19. *holding faith and a good conscience*, which is meant of the grace of saving *faith.* But that the Deacon is not to preach is, cleare, 1. because *Paul* clearely differenceth the *Deacon* from the preaching Elder, 1 Tim. 3. 1, 2, 12, 13. and requireth that the preaching Elder be apt to teach, but requireth not this of the Deacon, and Act. 6. they are made two Offices not consistent in one man; for if the Deacon must be a Teacher, he must either be a Teacher as a gifted man, or he must be a Teacher in Office; he cannot *ex officio*, by his Office, be a Teacher as a gifted man, for the authours of that opinion hold that men are Preachers that way as Christians, and so the Deacon though he were not a Deacon, he might be a teacher in that sense, though he were onely a gifted *Christian*: Ergo, he cannot be such a teacher by his Office: but neither can he be an officiall teacher as a Deacon, for he who doth teach that way must also pray, for the one cannot be granted, and the other denied; if then the Deacon, *ex officio*, by his office must pray and preach; he must pray and preach εὐκαίρως in season and out of season, and give himselfe to it. But if he must give himselfe to praying and preaching by his office, then by his office he must give over the *serving of Tables*, as is said, Act. 6. 2. and if he must leave Tables by his office, the Deacon by his office must quit and give up his

his office, and it ſhall belong to the Deacon by his office, to be no Deacon. 2. Whoever by his office may teach, by his office may adminiſter the Sacraments, for *Chriſt* giveth one and the ſame royall Patent and Commiſſion for both, Matth. 28 19. 1 Cor. 11.23. Joh:4. 1, 2. but this is to be a Miniſter by Office, and ſo a Deacon, as a Deacon, is a Paſtor. 3. The Deacons office is to preach if he be thereto called by the Biſhop: hence the Biſhop is the principall and ſole Paſtor; the Preacher, Elder, and Deacon, none of them may preach or baptize, except they be called thereunto by the Biſhop. Hence judge what a Paſtor that man is, who *actu primo*, and by office is a preacher, but cannot nor may not exerciſe his Office, but by the will of a mortall man.

Obiect. 10. *The Deacon muſt be the husband of one wife ruling his children and his own houſe well* 1 Tim.3.12. *Ergo, he muſt be able to governe the Church well, no leſſe then the Paſtor of whom the ſame qualification is required*, v. 5. *and ſo the Deacon muſt be ſomewhat more then a carer for the poore.*

Anſw. The Deacon is never called προϊσταμένος a Ruler; nor is that ſame dignity of ruling the Church put upon the Deacon, *v.* 12. which is put upon the Paſtor, *v.* 5. Nor are theſe ſame words ſpoken of both. Nor is it ſaid that the Deacon muſt rule the Houſe of God; but the meaning is, he who cannot rule his owne children and houſe, ſhall not be able to rule the Hoſpitall houſes of the poore and ſicke; and this ruling is nothing but a caring for tables, and for the houſes of the poore. Whereas taking care for the houſe of *God* is given to the Paſtor, *v.* 5. but if you give to the Deacon the keyes of the Kingdome of Heaven, he is higher then his firſt inſtitution can beare, Act. 6. where he is expreſly removed from all officiall medling with *word and prayer*, and ſet to the *ſerving of Tables.*

Obiect. 11. *The Deacon by his Office is to ſerve Tables, Act. 6.2. that is, to adminiſter the Sacraments, at leaſt he is by office to baptize; for Ieſus himſelfe baptized not, but his Diſciples, Ioh.4.2. and Chriſt ſent not Paul to baptize, but to preach; therefore the Apoſtles baptized by others, by Deacons, and by others, whoſe miniſtery and helpe they uſed in baptizing. Ergo, the Deacons office is not onely to care for the poore.*

Anſw.

Answ. I yeeld that the Deacon is to serve at the communion Table, and provide the Elements, and to carry the Cup at the Table: but that is no wayes the meaning of *serving Tables* in this place, *Acts* 6.2. becauſe the ſerving of Tables, here, is ſuch a ſervice, as was a remedy of the Widowes *neglected in the dayly miniſtration*, for of this neglect they complaine *v.* 1. but they did not complaine that they were neglected of the benefit of the Lords Supper, for the Apoſtles doe never thinke that the adminiſtration of the Lords Supper is a burden which they put off themſelves as inconſiſtent with the preaching of the word and prayer, and which they devolve wholly over to Deacons. Its not ſo ſayth the ſixt councell, and *Chryſoſtome* ſeemeth to teach the ſame; and becauſe a Table ſignifieth an Altar, (as *Salmeron* ſaith) therefore ſome papiſts ſay that Deacons ſerved at the Altar; and ſo ſaith *pontificale Romanum oporte diaconum miniſtrare ad altare, Baptizare, & prædicare*: and Salmeron ſaith, *to ſerve at the altar is eſſentiall to the* Deacon, *but to preach and baptize agreeth to him by commiſſion and of neceſſity.* 2. The Apoſtles in the Text, *Acts* 6. doe denude themſelves, *of ſerving of Tables* in an officiall way, or, as *ſerving of Tables* was a peculiar office impoſed upon *ſeven men, of honeſt report, and full of the Holy Ghoſt*, with apoſtolick benediction, and *laying on of the hands of the Apoſtles*, and doe manifeſtly make it an office different from their paſtorall charge, which was *to give themſelves continually to prayer, and to the miniſtery of the word*, *v.* 3. 4. for baptizing cannot but include praying and preaching. *Mat.* 28. 19. or at leaſt muſt be neceſſarily conjoyned in one and the ſame Church-officer; for where doth the word of *God* hold forth to us ſuch a rare and ſtrange Creature, who by office is to baptiſe, but by office is neither to preach nor pray? now the Text doth clearely difference the office of *ſerving Tables*, and the office of continuall praying and preaching, as not conſiſtent in one perſon *v.* 3. 4, 5, 6.

6. *Synod. can* 16. *invenimus eos eſſe locutos* (*Act.* 6) *non de viris qui miniſtrant myſteriis, ſed de miniſterio quod in uſu menſarum ad hibebatur, ſecundum Chryſoſtom.*

Chryſoſt. homil. 13. *in act.*

Object. 12. *Paul*, 1 Tim. 3. *requireth that the* Deacon *v.* 10. *ſhould firſt be tryed, and thereafter uſe the office, ſo he be found blameles*; Ergo, *the* Deacon *muſt be ordained with impoſition of hands, as the* presbyter, *and ſo muſt be, by office, ſome more eminent perſon, then one who ſerveth Tables only; for grace was given to* Timothy;

Timothy; *by the laying on of hands*, 1 Tim. 3. 14. *and* Chryſoſtome *obſerveth, that* Steven *did no miracles; nor aid he ſpeak with wiſdome, that the adverſaries were not able to reſiſt* v. 8. 9. 10. *till firſt hee was appointed a* Deacon, *by impoſition of hands, which evidenceth to us more then a poore office of giving almes to the poore.*

Anſw. There is need that Deacons be tryed; and it is ſayd, they muſt be found ἀνέγκλητοι, blameleſſe in converſation, not διδακτικοὶ, apt to teach, which is required in a Teacher, 1 *Tim.* 3. 1. for theſe who are *to ſhew mercy with cheerfulnes, and to give with ſimplicity*, as Deacons muſt by their office doe, *Rom.* 12. 8. muſt be of approved and tryed blameleſnes, leſt they defraud the poore. 2. It is not ſayd that Deacons were ordained *with faſting and prayer*, Acts 6. as the Elders are choſen in every *Church*, Acts 14. 23. and as hands are layd upon *Paul* and *Barnabas*; Acts 13. *v.* 3. 4. but ſimply that the Apoſtles, *Acts 6. 6. prayed and layd their hands on them.* Which ſeemeth to mee, to be nothing, but a ſigne of praying over the Deacons, and no ceremony, or Sacrament conferring on them the Holy Ghoſt; And *Steven* his working of miracles, and ſpeaking with wiſdome irreſiſtible, was but the fruit of that grace and extraordinary meaſure of the Holy Ghoſt, abundantly powred forth on all rankes of perſons, in thoſe dayes, when the prophecy of *Ioel* was now taking its accompliſhment; *Act.* 2. 16, 17, 18 19. *Joel.* 2. 28. 29. which grace was in *Steven* before hee was ordained a Deacon, *by the laying on of hands*, Act. 6. 3, 4, 5. And the Text ſaith not that *Steven did wonders and ſignes amongſt the people* by vertue of impoſition of hands, or of his Deaconry, but becauſe he was *full of faith and power. v.* 8. elſe you muſt make working of miracles a gift beſtowed on all thoſe who ſerve Tables, and are not to *give themſelves to continuall praying, and the Miniſtery of the* Word. I thinke, papiſts will not ſay ſo much of all their prieſts; and we can ſay it of none of our paſtors, nor doth *Chryſoſtome* ſay that *Steven*, as a Deacon, and by vertue of the office of a Deacon wrought miracles; but onely that his miracles and diſputing was a meere conſequent of laying on of hands. Farther laying on of hands was taken from the cuſtome of bleſſing amongſt the Jewes, Chriſt layd his hands upon

on young children and blessed them, yet did hee not, thereby, designe them to any office. The fourth councell of *Carthage* saith, Deacons should administer the Sacraments; but times were growing worse then: and two things in ancient times made the office degenerate. 1. The lazinesse of pastors who layd preaching and baptizing on the Deacon. 2. The Deacons having in their hands *ararium Ecclesiasticum*, the Church Treasury, as the Church became rich, the Deacons were exalted; and then came in their *Archidiaconi*, Archdeacons and Deacons, and so some Deacons were above pastors, whereas Act. 6. in their first institution they were inferior to pastors; this moved *Spalato* to tell us of two sorts of Deacons, the apostolick Deacons, which we assert, and the ecclesiastick Deacons, popish and of the newest cut; which we disclaime.

As concerning the perpetuity of Deacons. I conceive that Deacons must be as permanent in the Church, as distribution and shewing mercy on the poore.

Ob. 13. *How doe those words* Act. 6. *v.* 7. *and the word of* God *grew, and the number of Disciples multiplied in* Jerusalem *greatly, &c. follow upon the institution of* Deacons *v.* 2, 3 4, 5, 6. *if* Deacons *were not, according to their primitive institution and Office, ordained to be Preachers of the word, by whose paines the word grew?*

Answ. The cohesion three wayes is good. 1. Because the Apostles being exonerated of *serving Tables*, and giving themselves to *continuall praying and the ministery of the word v.* 2. Through the constituting of the seven Deacons the word thereby did grow (2) Satan stirred up a schisme betwixt the *Grecians* and *Hebrewes*, which is prejudiciall to the growth of the Gospell and *Church*, yet the Lord being superabundantly gratious, where Satan is exceedingly malitious, will have his Gospell and Church to flourish. 3. These words *v.* 7. doe cohere kindly with the last verse of the foregoing Chapter. *v.* 41. *And daily in the Temple, and in every house, they ceased not to teach and preach* Jesus Christ *and* Ch. 6. *v.* 7. And the word of God increased, &c. God blessing the labours of his persecuted Apostles, and the story of the ordained Deacons is cast in by *Luke* upon occasion of the neglected Grecian Widdowes, and the growth of the

the word could not ariſe from the appointing of ſuch officers who were not to labour in the word and prayer, but imployed about Tables, to the end that the Apoſtles might labour in the word and prayer.

Ob. 14. *But doth not the faithfull adminiſtration of the* Deacons *office, purchaſe to the* Deacon *a good degree, that is, doth it make him fitter in a preparatory way to be a* Paſtor?

Anſw. The word of *God*, 1 *Tim.* 3. and elſewhere ſetting downe the qualification and previous diſpoſitions of a Teacher, doth no where teach us, that none can be a miniſter, but he who is firſt a Deacon. 2. *Didoclavius* ſaith, many are faithfull Deacons who are never Teachers, nor apt to be Teachers, and many in the ancient Church were, of lay-men, made Teachers. *Ambroſius heri Catechumenus, hodie Epiſcopus*; and *Eſtius* granteth, many good Deacons can never be Teachers, becauſe of their ignorance.

Altar Damaſc. 110.
Eſtius com. in 1. *Tim.*

Hugo Cardinal ſaith, this is onely againſt theſe, *qui ſubito aſcendunt in prelationes*, who ſuddainly aſcend to prelacies, *Cornelius a lapide* ſaith, *ut promereantur altiùs promoveri in ſacerdotia*; they are to ſerve ſo, as they may deſerve to be promoted to higher places; but this doth not infer that none can be presbyters who have not firſt beene Deacons. As *Chryſoſtome* ſaith, we uſe not to place a novice in an high place, *antequam fidei ſuæ & vitæ dederit documenta*, before hee have given proofe of his faith, and good converſation. And *Cyprian* writing to *Antonianus*, commendeth *Cornelius* that hee came not by a leap and ſuddainly to be a Biſhop, *ſed per omnia eccleſiaſtica officia promotus*, *being promoted by degrees to all* Church-Offices; and *Bernard* followeth the ſame meaning. *Lyra*, *merebuntur quod fiant ſacerdotes, acquirunt altiorem gradum*, ſaith *Salmeron*. Now it is cleare that the fathers and papiſts could extort no more out of the Text; but that hee who uſeth the office of a Deacon well, doth deſerve of the Church, to be promoted to an higher office, but there is no ground for papiſts, or others to make the Deacons office a neceſſiary degree, without the which none can be a Teacher. (*a*) *Sozomenus* ſaith the Deacons office was to keepe the Churches goods (*b*) *Epiphanius*, *Diaconis in eccleſia non conceditum eſt, ut aliquod myſterium perficiant, ſed ut adminiſtrent ſolum*

Hugo Card. com. in loc.
Cornelius a lap. in loc.
Chryſoſtome in locen.
Cyprian l. 4. epiſt. 2. ad Antonianū.
Bernard Serm. 3. de aſſupt.
Lyra in loc.
Salmero com. in loc.

(a) *Sozomen l. 5. c. 8.*
(b) *Epiphan. l. 5. c. 19.*

ſolùm & exequantur commiſſa; then they might neither teach nor baptize. (c) *Euſebius* ſaith, the care of the poore and the keeping of the Church and the veſſels thereof were committed to the Deacons (d) *Ruffinus* ſaith, Deacons diſputed in Synods; and *Athanaſius*, when hee was a Deacon, helped his Biſhop *Alexander* at the *Niſen* councell; but this came (as I ſuppoſe) becauſe about the fourth century, they were admitted to be ſcribes in Synods (e) *Ambroſe* ſaith at the beginning, Deacons did preach and baptiſe, but after when the Church was well furniſhed with officers, they durſt not preſume to teach. The (f) Canon of the councell of *Nice* ſaith; *Diaconi ne ſedeant in conceſſu presbyterorum, aut illis præſentibus Euchariſtiam dividant, ſed illis agentibus ſolùm miniſtrent*; if there was not a presbyter preſent (g) *Ruffinus* ſaith, then the Deacon might diſtribute the Elements.

(c) *Euſebius l. 4. de vita conſ.*

(d) *Ruffinus l. 1. c. 14.*

(e) *Ambroſ. c. 4. ad Ephes.*

(f) *Concil. Nice c. 20.*

(g) *Ruffin. l. 2. c. 6.*

I conceive, the place 1 *Tim.* 5. ſaith, that Widowes were in the Apoſtolick Church, both pooreaged Women, who were to be maintained by the Church, and alſo anxiliary helps, for meere ſervice to helpe the Deacons in theſe hot Countries. Both is apparent from the Text, honour Widowes that are Widowes indeed, that is as (h) *Hugo Cardinalis* expoundeth it, *who want both the comfort of an husband and of Children to maintaine them*; and ſo alſo (i) *Chryſoſtome*, before him expounded it; and (k) *Hugo Cardinalis*, the honour that is due to them, ie, ſay *Chryſoſtome*, *Theophylact*, *Anſelmus*, that they bee ſuſtained by the oblations of the Church. *Eccleſia oblationibus ſuſtententur*, ſay (l) *Salmeron* and (m) *Eſtius*; and *Cornelius* (n) *à lapide*, ſaith, as (*honour thy Father and thy Mother*) doth include (*honorem ſuſtentationis*) that children are to give the honour of maintenance to their indigent parents, no leſſe then the honour of obedience and reverence, ſo are Widowes to have this honour. (2) It is ſaid, *if any Widow have children or nephewes, let them learne firſt to ſhew mercy at home, and torequite their Parents*; Ergo, *the children or grand children of theſe Widowes* were to ſuſtaine them, and not to burden the Church, with them, and ſo they were poore Widowes; and this. 3. The Text clearely holdeth forth, while the Apoſtle proveth that the children who are able, are to helpe the Parent being a deſolate Widow;

(h) *Hugo Cardinal. com. in loc.*

(i) *Chryſoſt. in loc.*

(k) *Hugo Cardin. c. in. loc. Chryſoſto. Theophyl. Anſelmus.*

(l) *Salmer. com. in loc.*

(m) *Eſtius in loc.*

(n) *Cornelius à lapid. com. in loc.*

becauſe

becauſe *v.* 8. all are to provide for theſe of their owne houſe, and to maintaine them in their indigence, elſe they be in that, worſe then Infidell children, who by natures love, doe provide for their poore parents. 3. This is cleare from, *v.* 16. *if any man or woman that believeth, hath widows, let them relieve them, and let not the* Church *be charged, that they may relieve them that are widowes indeed*; Ergo, theſe widowes called alſo, *v.* 3. *widowes indeed*, did ſome way burden the Church with their maintenance, and they were not to be layd upon the Churches ſtock, to be maintained thereby, except they were deſolate and without friends.

But ſome may object, *if theſe widowes had a charge, and did any worke or ſervice to the* Church, (*as it is cleare from the Text, v.* 9. *they did*) *in overſeeing the poore, and the ſick, were not wages due to them, for their worke? for the Labourer is worthy of his hire; the Scripture ſaith not, if a Preacher have a father who is Rich, and may ſuſtaine his Son; let not the* Church *be burdened with his wages, but on the contrary, the Preacher is to have his wages for his work, as an hire; ad modum debiti, non ad modum eleemoſynæ*; as a debt, not as an Almes. I anſwer, the reaſon is not alike of the preaching Elder, and of the Widow; for the paſtors ſervice requiring the whole man way of that nature, that it was a worke deſerving wages, as any worke-man, a dreſſer of a Vineyard deſerveth wages, 1. *Cor.* 9. 7. or a plower, or one that Threſheth *v.* 10. Therefore the Preachers wages is ſo wages that its debt, not almes: but a Widow of ſixty yeeres being weake and infirme, cannot acquit her ſelfe, in ſuch a painfull office, as doth merit poore wages, and therefore the reward of her labour was both wages and an almes.

Againe, that this Widow had ſome charge or ſervice in the Church, (I meane not any Miniſteriall office, for ſhe was not ordained as the Deacon, *Acts* 6. with impoſition of hands) I prove from the Text. 1. Becauſe this Widdow was not to be choſen to the number or Colledge of Widowes, except ſhee had beene 60. Yeares, this is a poſitive qualification of a poſitive ſervice, as if it were an office; for elſe what more reaſon in 60. Yeares then in 61. or 62. or in 58. or 59. if ſhee was a meere eleemoſynary and an indigent woman for can godlineſſe permit

us to thinke that *Paul* would exclude a Widow of 50. or 54. or 56 Yeeres, from the Colledge of Widowes, who were desolate and poore? nor, 2. Would *Paul* rebuke the Widow taken into the society of these Widowes, because shee married an husband, except she had entered to this service, and had vowed chastity, nor is marrying the second time which is lawfull, *Rom. 7.1.2. a waxing wanton against* Christ *and a casting off of the first faith; as the marrying of these widowes is called. v.11.12.* therefore this Widow, had some charge and service, in the Church. 3. The word καταλεγεσθω let a Widow be chosen of such an age, and not younger, and with such morall qualifications, as is required in the Deacon, &c. doth also evidence that it was an election to some service or charge, as *if she be of good report, if she have brought up her children; if she have lodged strangers; if she have washed the saints feete*; which qualifications not being in a Widow poore and desolate, cannot exclude her from the Churches almes, and expose her to famishing for want: this also doth *Ambrose, Augustine* tract. 58. in *Joan. Chrysostomus, Theophylact. Hieronymus* observe on this place; It is not unprobable to me that *Phœbe* called *a Deacon, or servant of the* Church *of* Cenchrea, was such a Widow, seeing she is *Rom. 16.1.* expresly so called: how shee came to *Rome*, if shee was a poore Widdow and now 60. yeares old, I dispute not, seeing Gods Spirit calleth her so. We can easily yield that VVidows of sixty yeares entring to this service did vow not to marrie againe; so teach *Cyprian. l. 1. epist. ad Pomponium, Hyeronym. contr. Jovian. Epihan.* 48.

The last Canon of the councell of *Nice* (as *Ruffinus l. 1. c. 6.* saith) denieth Widowes to be *Church-officers*, because they were not ordained with imposition of hands. *Hyeronimus* in *c. 16. ad Roman.* saith, *Diaconisses* in the Orientall Church had some service in Baptisme. *Epiphanius l. 3. tom. 2. Heres. 79.* saith, they were in the Church, *non ad sacrificandum, sed propter horam Balnei, aut visitationis——quando nudatum fuit corpus mulieris. Constantine* placed them amongst the Clergy, to governe the Corps of the dead; but Papists then have no warrant for their Nuns.

CHAP. 8.

CHAP. 8. SECT. 8.

Of Election of Officers.

HEre the Author teaches, *that Election of Officers belongeth to the* Church *whose officers they are.* 2. *That the* Church *of believers, being destitute of all officers, may ordaine their own officers and* Presbyters, *by imposition of hands, in respect that the power of the keys is given to the* Church *of believers,* Mat. 18. The way of the Churches of Christ.

Answ. Election of Officers (no doubt) belongeth to the whole Church, not in the meaning of our Brethren; but that this may be cleared, whether a Church without officers, may ordaine Elders, there be diverse other questions here to be agitated; as 1.

Whether the Church be before the Ministery, or the Ministery before the Churches.

1. Dist. *There is an ordinary, and an extraordinary Ministery.*

2. *There is a mysticall* Church *of believers, and a ministeriall* Church *of* Pastors *and flock.*

3. *A* Church *may be so called by anticipation, as* Hos. 12. Jacob *served for a wife; or formally, because it is constituted in its whole being.*

4. *A Ministery is a Ministery to these, who are not as yet professors, but only potentially members of the* Church.

1. *Concl.* There is a Church of believers sometime before there be a ministeriall Church. 1. Because a company of believers is a mysticall Church, for which Christ died, *Eph.* 5. 25. And such there may be before there be a setled Ministery. As there is a house, before there be a Candlestick, because conversion may be by private meanes, as by reading and conference; yea a woman hath carried the Gospell to a Land, before there was a Ministery in it. 2. *Adam* was first and Evah by order of nature a Church created of God, before there was a Ministery; So *Adams* Ministery is founded upon a nature created according to *Gods* Image.

2. *Concl.* A publick ordinary Ministery is before a Church of believers. *Eph.* 4. 11. Pastors, Teachers, and a Ministery, are given

to

to the inbringing and gathering of the Church; πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς οἰκοδομήν. That is, edifying, and not onely for confirming, but for the converting of the Body of Christ. Nor is *Robinson*(a) and his fellowes here to be heard, *that the word of restoring is the same which is used*, Gal. 6. 1. *and so nothing is meant but repairing of* Christians *already converted, not the converting of those who are yet unconverted.* But I Answer 1. The Word of restoring doth no more import that they were converted before, then the word of renewing, *Eph.* 4. 23. *Rom.* 12. 2. and the word of awaking from sleepe of sinners, *Eph.* 5. 14. doth import that these were new Creatures before, and that they had the life of *God*, before they be said to be renewed againe and made new, and awaked out of their sleepe. And this *Pelagian* and popish exposition, is a faire way to elude all the places for the power of grace; and to helpe Papists and Arminians. 2. By this there is, 1. no necessity of a publick Ministery, for the conversion of Soules to Christ, nor is a Ministery and Pastors, and Teachers given by Jesus Christ, with intention, *to open the eyes of the blind, and to convert soules to God.* All the ordinary wayes of conversion of Soules, is by the preaching of men out of office, and destitute of all calling of the Church to preach, which is a wonder. 3. The Fathers begetting, by order of nature, are before the children; the pastors are Fathers, the seede before the plant or birth; the word preached, *Rom.* 10. 14. is the immortall seed of the new birth, 1 *Pet.* 1. 23. The Ministery and ordinary use thereof, is given to the pastors as to Christs Ambassadours, 2 *Cor.* 5. 18. 20. Therefore the Ministery is before the Church of believers, though wee will not tie the Lord to these only: yet is this his ordinary established way: but more of this hereafter.

(a) *Robinson Iust. of separ. p.* 320.

Robinson objecteth (b) *The Apostles and brethren were a* Church *of God*, Acts 2. 25. *when as yet no Pastors or Teachers were appointed in it. How then are the Ministers spoken of* Eph. 4. 11. *before the* Church *out of which they were taken? yea the office of pastors was not heard of in the* Church *then.* Ans. 1. It is cleare there were in that meeting, eleven Apostles called to be pastors; *Mat.* 10. 1, 2, 3. *sent of God*, *Mat.* 29. 19. inspired of the *Holy Ghost* to open and shut Heaven, *Joh.* 20. 21, 22. Before Christs ascension,

(b) *Iust. of separ. p.* 320. 321.

aſcenſion; and this meeting was after his aſcenſion, *Acts.* 1.15. and here was a governing Church, and without the Apoſtles, an Apoſtle could not be choſen and called by men. And an inſtance of ſuch a calling is not in Gods Word. 2. He objecteth. *The Apoſtles themſelves, were firſt Chriſtians and members of the* Church, *before they were Miniſters.*

Anſw. Men may be a Church of Chriſtians, and a myſticall Church before they have a Miniſtery, but they are not a governing Church, having the power of the keyes, ſo long as they want officers and ſtewards, who only have warrant ordinary of Chriſt to uſe the keys.

3. He objecteth, *God* 1 Cor. 12.28. *hath ſet officers in the* Church; Ergo, *the* Church *is before the Officers, as the ſetting of a Candle in a Candleſtick, preſuppoſeth a Candleſtick. The* Church *is the candleſtick,* Rev. 1. *The officers candles, lights, ſtars*

Anſw. God hath put and breathed in man a living ſoule. Ergo, he is a living man, before the ſoule be breathed in him; friend your logick is naught. The Church is the *Candleſtick*, not ſimply without *Candles* and Lampes: the *Church miniſteriall* is the Candleſtick, and the Miniſters the Candles ſet in the Church miniſteriall, as Eyes and Eares are ſeated, and all the ſeales are ſeated in a living man; Ergo, he is a living man before the ſenſes be ſeated in him, it followeth in no ſort. Becauſe by the candles ſeating in the Church, the Church becommeth a miniſteriall and governing Church: It is as you would ſay, the Lord giveth the wife to the husband; Ergo. He is an husband before *God* give him the wife.

4. He objecteth. *That it is ſenſeles, that a Miniſter may be ſent as a Miniſter, to the hidden number not yet called out, which are alſo his flock potentially, not actually; as* Mr. Bernard *ſaith, becauſe it is the property of a good ſhepheard, to call his own ſheep by name.* Joh. 20. *alſo it is a logicall error, that a man may have an actuall relation to a flock potentially, it is as if a man were a husband becauſe he may have a wife.*

But I anſwer; he not onely may be, but is a paſtor to theſe that are but potentially members to the inviſible Church, though unconverted, except you ſay, a man hath no relation as a paſtor to the flock, to all and every one of a thouſand ſoules, which

are his flock, except they bee all truly converted, and members of the invisible Church, which if you say, I can refute it easily as an Anabaptisticall falsehood; for if they all professe the truth, and chuse him for their pastor, hee is their pastor, but they are a saved flock potentially, though actually a visible flock having actuall relation to him, as to their pastor.

But. 2. *That a good minister know all his flock by name*, be requisite, and is spoken of Christ, *Joh.* 10. in relation to the whole Catholick Church, as is expounded *v.* 14. yet will it not follow, he is not a pastor nor not a good pastor, who knoweth not all his flock at all times. 3. A man is indeed not properly a pastor, and a Church officer to Indians, who neither are called nor professe the truth, if he preach to them, though he have not relation to such, as to a Christian flock, yet he hath a relation of a pastor to them in that case.

Yea I desire our brethren to satisfie me in this even according to their grounde. A number of Christians is a *Church mystical*, but they are not a *Church ministeriall*, while they be conjoyned *covenant-wayes*, and use the keyes in such acts of Church union; Ergo, They are not a Church ministeriall before they bee a Church governing: which is all wee say; for then they should be a body seeing and hearing, before they be a body seeing and hearing.

Quest. 2. *Whether there be any* Church *in the Scripture having power of the keys, yet wanting all Church-Officers?*

The Question is neere to the former, yet needfull in this matter to be discussed. The Question is not, if the name Church be given to a company of Christians, without relation to their Officers, for the word ἐκκλησία is given to a civill meeting. The Hebrews call, sometimes, any meeting of people a Church: as קָהָל doth sometime signifie, *Gen.* 49. 6. *my soule come not thou* בקהלם *to their assembly.* So the *Rabbines* use קהלה for a place, where the Congregation meeteth. So the *Chaldaick* and *Arabick* use מסגד, for the place where the worshippers met, from סגד *Caldaice & Syriace, Adoravit*, because it is a place of meeting for adoration; and עדה the Congregation from the Arabick עדע *congregavit.* Yet speaking of a governing and orderly constituted Church, you shall never finde,

finde, such a Church having the name of a Church, but such a company as hath officers, and is spoken of as a house and family, where there are stewards, keys, doores, bread and other things noting a City-incorporation.

1. Because the keys are given to stewards, who, by office, beare the keys; for taking in and casting out, by power of censures, is proper to an ordered City, where there are governors, and people governed. 2. Because wee reade not that the keyes are given to a company of single believers, out of office. 3. Wee never finde in the word of God, any practice, or precept, that a single company did use the keyes, or can use them, wanting all Officers.

Heare what *Robinson* objecteth, that he may establish a popular government. (a) *Two or three making* Peters *confession, Mat.* 16. *are a* Church. *But two or three may make this confession without officers; Ergo, The proposition is cleare, by the premisse made to build the* Church *upon the Rock of* Peters *confession.* (a) *Robinson. Iustif. Separ.* p. 107. 108.

Answ. 1. I deny the proposition, and it is not proved: two or three making *Peters* confession are not the Church ministeriall, to which Christ gave the keyes; for the keys include pastorall power to preach and baptise, which Separatists (b) deny to two or three wanting officers, they may be a mysticall Church or a part of the redeemed *Church, Eph.* 3. 25. 26. nor doth *Christ* promise to build the ministeriall Church properly on the rock, but only the Church of believers, for whom he gave the keyes, but to whom he gave no keyes. 2. This argument will hurt our brethren: for two or three not entred in Church-state, nor in Couch-Covenant, without Church-state, as well, as without officers, may, and doe often make *Peters* confession; yet are they not for that a governing Church, because they may not happily as yet bee united covenant-wayes. (b) *Confess. art.* 37.

2. He objecteth, *If the Apostles appoint* Elders *in every* Church Acts 14. 23. *If God set in the* Church *Apostles, Prophets, Teachers,* 1 Cor 12. 28. *Then there is a* Church *before Officers, Apostles, Prophets: a Major presupposeth there was a City, before he was Major, a Steward presupposeth a family; is not the Eldership an ordinance of the* Church, *and called the* Elders *of the*

Church? *The* Church *is not an ordinance of the* Elders, *or given to the* Elders.

Anſ. Job. 10 20 God hath granted to *Iob* life; Ergo, *Iob* was a living man before God had given him life. The Lord breathed in man the breath of life; Ergo, he was a breathing and a living man, before God breathed that life in him. God formed man of the duſt, *Gen.*2.7. Ergo, hee was a man before God formed him. All theſe are as good conſequences. So *Iacob ſerved for a wife, Hoſ.*12.12. Ergo, ſhe was his wife before hee ſerved for her; it followeth not.

2. This proveth not there is a governing Church without Officers, but the contrary, becauſe for that end doth the Lord appoint Elders in every Church, and a ruler in a City, a King in a Kingdome, to governe them, to feed the flock, *Acts* 20. 28. Ergo, before there be Officers in a Church, there is no government in it. And ſo it is not a governing Church; nor is a City a governing incorporation without a Major or ſome other Rulers, nor a Kingdome a monarchicall ſtate without a King. And ſo the Elders, are the Churches Elders, as life is the forme of a living man. And this argument is much againſt them. God (ſay our Brethren), hath appoynted a *Church-covenant*, in his Church, will it follow: Ergo, there is a Church, before a *Church-covenant*; They cannot ſay this.

Ib. 108. 3. *Theſe with whom* (*ſayth* Robinſon) *God hath made a covenant, to be their God, and to have them his people, and to dwell in them as his Temple, which have right to the promiſes of* Chriſt *and his preſence, are his* Church. *But a company of believers without Officers are ſuch*; Ergo, *The propoſition is Scripture*, Gen.17. 17. Levi.26.11, 12. Mat.18.17. *The aſſumption is true, becauſe they may believe, ſeparate themſelves from the world, come out of* Babel *without Officers, except you ſay they muſt go to* Rome, *to* Jeruſalem, *and beyond ſea, to ſeeke a* Church.

Anſw. The major is falſe; for God is in covenant with ſix believers before they ſweare a Church-covenant, and ſo all the promiſes are made to them, and yet by your grant, they are not a Church. Yea all theſe agree to the inviſible *Church*, and every ſingle member thereof. 2. Without officers, believers may not ſeparate themſelves from the world, and come out of *Babel*, by

by a positive and authoritative separation, to erect a new Church without pastors, or in an ordinary way; though as Christians they may separate from *Rome*, negatively and touch nouncleane things. 3. We send none to *Jerusalem* and *Babylon* to seeke a *Church* yet, but except we fall unto the Tenets of *Anabaptists*, *Socinians* and *Arminians*: wee must send farther then to every house, where three believers are, to seeke such as have warrant from Christ to administrate the seales of grace, except you incasting downe *Babel*, build *Iericho*, and raise up a Tower of confusion, and evert the ministeriall order that Christ hath appointed in his Church.

4. *Then how often* (saith he) *the Officers die, so oft the* Church *dieth also; to remove the candlestick is to dischurch the assembly; but the death of Officers (which may be in a great persecution) is never said to be a dischurching of an assembly. And all communion of Saints shall perish, when the Officers are removed; for Baptisme is without the visible* Church; *Eph.* 4.

Answ. 1. When the shepheards are removed, the Tents cannot be called the *Shepheards Tents*, and persecution often doth deface the visible face of a Ministeriall Church, and to remove the *candlestick* is to remove the ministery, as to takeaway eyes, and eares and hands from the body, is to hurt the integrity of it, and make it lame. 2. All communion Ministeriall *whereby we are a body visible*, 1 *Cor.* 10. 16. *eating one bread*, may well be loosed, when pastors are removed, whose onely it is, by your owne confession, to administrate the Sacraments, except you allow all to administrate the Lords Supper, and women to Baptise; nor is there a communion in a family betwixt husband and wife, if you remove husband and wife out of the family, except you meane a communion by way of charity, to rebuke, exhort, comfort one another, which communion is betwixt two independent congregations, who are not in *Church-state* one to another: but if you meane in *Church-communion*, take heed that the keys of every christian family, and the keys of the Kingdome of Heaven be not by this, made all one.

Also it is (saith he) *unequall dealing to make a prophane multitude, under a diocesian prelate a* Church, *and to deny, that a company of faithfull believers is a* Church. 2. *God hath not tied his* *Robins. Iust of separ. p.* 110. 118.

power

power or presence to any order, or office of the world, but accepteth of them that feare him, and worke Righteousnes. 3. *A power to enjoy the officers is seated in the body, as an essentiall property.* 4. *The* Lord *calleth the body of the Saints the* Church, *excluding the* Elders Acts 20.17.28. 1 Tim.3.15. *because the* Church *is essentially in the saints, as the matter and subj. & formed by the covenant, unto the which the Officers are but adjuncts, not making for the being, but for the welbeing of the* Church, *and so the furtherance of their faith and their service.*

Answ. A profane multitude under a diocesian prelate, is not a Church mysticall of redemed ones, as a company of Believers are, but professing the truth and consisting of a flock of called Officers, they may wel be a Ministeriall Church, which foure Believers cannot be. It is true *God hath not tied his power and presence to any order or office*, as Anabaptists say: and so speaketh the *Catech.* of *Raccovia*(a) and *Smalcius*(b) and *Nicolaides*(c) say, there is no necessity of a Ministery, after that the Evangel is preached by the Apostles and confirmed by miracles: and that a Ministery is onely profitable *ad benè esse*, and not necessary; The Arminians teach so, the (d) *Remonstrantes, prædicationem verbi ad id simpliciter necessariam negant: quid clarius?* So (e) *Episcopius, pastoris actio non tam necessaria est quam utilis ad edificationem, postquam Scriptura omnibus & singulis legenda data est, ut ex ea suopte Marte discat quisque quantum satis est.* But *Paul* maketh it in the ordinary way, necessary for salvation to believe,* *to call on the Name of the* Lord, *and to heare a Prophet sent*; and the presence and power of God in the Seales of Righteousnes, is tyed to lawfull Pastors, who onely can administrate those Seales, *Mat.*28.19. as to meanes ordained of God, not as if God could not save without them, and accept the righteous doers without them, but see how this man would beare us in hand, that the comfort of pastorall preaching and the Sacraments cannot be tyed to called Ministers, except we call God *an accepter of persons, which is denied*, Acts 10? I believed Teachers and Doctors and Elders, had beene the Eyes, Eares and Hands, and so integrall parts of the visible Church, as Christ is the head of the catholick church. And this man maketh integrall parts adjunctes of the church, thereby declaring Ministers may

(a) *Catech. Rac. de eccles. ch. p.* 301.302.
(b) *Smalcius in refut. thesiū Dr. Iuniorii. par.* 2. *disp.* 4 *p.*379.
(c) *Nicolaid. in defens. tract. Sociniani de ministr. missione contra Miedzibozrum p.* 140.
(d) *Remonst. apol. f.* 246.
(e) *Episcop. disp.* 28. *Thes.* 11.
* Rom.10. 14, 15.

may be well wanted, and that they are paſſements *ad bene eſſe*, and things of order. Never did Anabaptiſts ſpeake louder againſt the Ordinances of Chriſt; and *Sveinians* and *Arminians* are obliged to him. Thirdly, the beleevers have right to the Officers, and this right is an eſſentiall property of the Church; then alſo, becauſe beleevers have right to the Keys, the Keyes are onely an adjunct of the viſible Church, which our brethren muſt deny. 4. *Acts* 20. 17. 1 *Tim.* 3. 15. *The Church excluding the Officers is* (ſaith *Robinſon*) *called the Church, as the Elders of the Church, and Timothy was to behave himſelfe well in the Church of God.* This is anſwered; they are firſt a myſticall Church, not a governing Church. Secondly, a man is called a man excluding his ſoule, (if your ſoule were in my ſoules ſtead.) Therefore a man is a thing living, and a reaſonable man without his ſoule: what vanity is here! Fifthly, if the Church-Covenant be the eſſentiall forme of the Church, it is as accidentall to the well being of beleevers, as Officers are; for they are the light of the world, the ſalt of the earth, which is more neceſſary then a *Church-Covenant*.

And *Robinſon* ſaith (*a*) further, *Two or three have received Chriſt, and his power and right to all the meanes of grace, and Chriſt and his power are not divided; alſo the wife hath immediate right to her husbands perſon and goods for her uſe.* (*a*) p. 112, 113.

Anſw. Two or three (yea one beleever) and theſe not entred in Church-ſtate, but beleeving in Chriſt, have received Chriſt and his power in all Chriſtian priviledges due to that ſtate: True; They have received Chriſt and his power in all miniſteriall and Church-priviledges, it is falſe; nor can our brethren admit of this by their grounds: for then ſhould they have right in their owne perſon to preach paſtorally, and adminiſtrate the Sacraments; if Chriſt and the paſtorall power to ſuch acts cannot be divided, and if they have an immediate right to uſe the keys in paſtorall acts as the wife hath to the husband and goods.

Alſo (ſaith he) (*b*) *Of the Churches of the Gentiles, ſome were converted to God by Apoſtles, others by private Chriſtians, Acts* 8. 12. *and* 10. 36, 44, 47, 48. *and* 11. 19, 20 21. *and* 13. 1, 12, 48. *and* 14. 1, 2. *Can we in reaſon think, during the Apoſtles abſence, that the Churches never aſſembled together for edification in praying,* (b) *Juſt.* p. 117.

pre-

propheſying, and other ordinances? were not all they converts, who deſired to be admitted to their fellowſhip? Had they not uſe of excommunication? The Apoſtles came but occaſionally to the Churches, where they appointed Elders, Acts 14.25. *Why did Paul leave Titus at Crete, ſave onely that men of gifts might be trained up in propheſying?*

Anſw. All here ſaid is conjecturall, he cannot give us an inſtance of a Church exerciſing Church-power, and deſtitute of Officers, onely he ſaith, *Can we conceive that in the Apoſtles abſence there was no Church meetings for edification?* But were there no Elders and Officers in the Apoſtolike Church, but onely Apoſtles? I thinke there have beene Paſtors, and when the Apoſtles firſt left the planted Churches, can we conceive that they left new converted flockes without Paſtors? and if without Officers they met for prophecying, can wee conceive that they wanted the Seales of the Covenant? certainly, Sacraments without Officers are no rules for us to follow. Secondly, of converſion by private perſons, I purpoſe to ſpeake hereafter; if they preached, it is not ordinary, nor a rule to us. Thirdly, at *Crete* there have beene Preachers, but of government without them I ſee nothing; ſince Elders *Timothy* and *Titus* are limitted in receiving accuſations againſt Elders, and are forbidden to lay hands ſuddenly on any man; I ſee not how the people without Officers did this. It is good, that this Church that they give us, is all builded upon conjectures, and an unwritten Church is an unwritten tradition. If the Apoſtles appointed Elders in the Church for this end, to governe; wee gather the contrary of your collections: *Ergo*, there was no government in the Churches before there were governours, for the end could not be exiſting in Gods wiſdome without the meanes; that watchmen ſhould goe about the walls before the City bee walled, and diſcipline erected, I cannot conceive: without Officers, the ordinary diſciplinators, the City of God can be no governing City.

It is (ſaith he) *ſtrange where multitudes are converted, and that where neither Apoſtles nor Officers were preſent, that there were no Churches here; it is groſſe to ſay, That in the Apoſtles times nothing was begun but by them.*

Anſw.

A. There was converſion of multitudes to the Lord; *Ergo*, there was a Church-Covenant in ſtating them all in Church-ſtate; you cannot ſay it your ſelves. Secondly, it is not groſſe, but Apoſtolike, that all new Acts of government ſhould take their beginning from the Apoſtles, as the chuſing of *Matthias*, *Acts* 1. the ordaining of Deacons, *Acts* 6. the preaching to the Gentiles, *Acts* 10. had their beginning from the Apoſtles, who founded and planted Churches.

3. *Queſt. Whether or not ordination of Elders may be by the Church of beleevers wanting all Elders or Officers.*

Here theſe particulars muſt be diſcuſſed; firſt, *from whence is ordination of Elders from Elders or from the people. Secondly, if election by the people be all that is requiſite in a lawfull calling. Thirdly, the argument from the calling of our reformers muſt be diſcuſſed.*

For the firſt, obſerve the following conſiderations:

First, *A ſucceſſion in the Church is neceſſary ordinarily; extraordinarily, and in caſes of neceſſity it may be wanting. Secondly, we deny the popiſh ſucceſſion to be a note of the Church, nor doe we in any ſort contend for it.* First, becauſe a right ſucceſſion muſt be a ſucceſſion to truth of Doctrine, not perſonall or totall to the chaire and naked office. So (*a*) *Tertullian*, *and falſhood may ſucceed to truth, ſickneſſe to health, as* (*b*) *Nazianzen.* Yea, as (*c*) *Occam* ſaith, *Laymen and Teachers extraordinarily raiſed up, may ſucceed to hereticall Paſtors.*

Secondly, there is ſucceſſion to the errors of preceding teachers, either materiall without pertinacie, holding what they hold; or formall to the ſame errors, with hatred of the truth and pertinacie; the latter we reject, the former may be in lawfully called Paſtors. See what *Beza* (*d*) ſaith of this. Neither will we here go from true ſucceſſion, whereas (*e*) *Ireneus* ſaith, men, *Cum Epiſcopatus ſucceſſione chariſma veritatis acceperunt.* And as (*f*) *Auguſtine*, when they doe prove themſelves to be the Church onely by Scriptures, *non niſi canonicis libris.* Thirdly, we deny not but *Aſia*, *Africa*, *Egypt*, and a great part of *Europe* heard not a word of Chriſt for a long time, as *Binnius* (*g*) obſerveth in the (*h*) Lateran Councell. And ſucceſſion was interrupted many ages in the world, ſaith (*i*) *Proſper* and (*k*) *Auguſtine.* Nor can (*l*) *Bellarmine* deny it. 3. We deſire that more may be ſeene of this alſo

(*a*) *Tertul de præſcrip. c.* 32.
(*b*) *Naz. orat.* 21. περὶ θεολ.
(*c*) *Occam dial. p.* 1. *l.* 4. *c.* 9. & *ſcil.* 5. *c.* 3. & *c* 28. *quiſidem primitus fundavit catholicam, poteſt dare pauperes, ſimplices illiteratos & ruſticos in ædificationem Eccleſ. orthodoxæ.*
(*d*) *Beza to.* 3. *in. opuſc. p.* 140, 141.
(*e*) *Iren. l.* 4. *c.* 43.
(*f*) *Aug. de vinc. c.* 16.
(*g*) *Binnius to.* 4 *p.* 599.
(*h*) *Concil. lateran. c.* 10. *ſ.* 8. *iacet deſolata Aſia, &c.*
(*i*) *Proſper de voc. 2 gentium l.* 2 *c.* 6.
(*k*) *Aug. de conſenſ. Evang. l.* 2. *c.* 31.
(*l*) *Bellarm de Pont. Rom.* 3. *cap.* 4.

in (m) *Irenæus*, (n) *Cyprian*, (o) *Auguſtine*. And a great Ieſuit (p) *Suarez* in words paſſeth from this note. The Epiſtles of *Anacletus* to all ingenious men, except to ſuch as *Stapleton*, are counterfeit; and the Greeke *Church* hath as much of this as the Roman, and more. *Antiochia*, *Alexandria*, and *Conſtantinople*, may ſay more for it alſo.

(m) Iren. l. 3. c. 3.
(n) Cyprian l. 1. ep. 6.
(o) Aug. ep. 165
(p) Suarez. de triplici virt. Theol. diſp. 9 de eccleſ. ſect. 7 n. 6

3. Diſtinct. *It is one thing to receive ordination from a Prelate lawfully, and another thing to receive lawfull ordination. The former we deny; Miniſters ſinne who receive ordination from a Prelate, as they ſinne, who receive baptiſme from the Romiſh Church; yet is the ordination lawfull and valid, becauſe Prelacy, though different in nature from the office of a true Paſtor, is conſiſtent in the ſame ſubject with the Paſtors office.*

4. Diſtinct. *Though election by the people may make a miniſter in ſome caſes, yet it is not the eſſentiall cauſe of a called Paſtor, as a Roſe cauſed to grow in winter by art is of that ſame nature with a Roſe produced by nature in ſummer, though the manner of production be different. So are they both true Paſtors, thoſe who have no call but the peoples election, and thoſe who have ordination by Paſtors.*

(q) Innocent 4. ca. de Sacramen. iterandis.
(r) Bell. tom. 2. de ſacr. ord. l. 8. c. 9.
(ſ) Vaſquez in 3. part. Theol. diſp. 239.
(t) Joan de Lugo tom. de ſacra. diſp. 2 ſect. 4. n. 86.
(u) Petr. Arcudius de concor. Eccleſ. Occ. & orient. in ſacra. adminiſtrat. l. 6. c. 4. circa initium capitis.
(x) Concil. Floren.

5. Diſtinct. *The ſubſtance and eſſence of ordination (as we ſhall after heare) conſiſteth in the appointing of ſuch for the holy miniſtery by perſons in office.* All the corrupt rites added to this by Papiſts, take not away the eſſence and nature of ordination. For the Greeke Church, even this day at *Rome*, receiveth ordination by impoſition of hands, & not by the reaching a cup and a platter, and that with the Popes good will. Whereas the Latine *Church* have far other Ceremonies following the decree of *Eugenius* the fourth, and the common way of *Rome*, approved by (q) *Innocentius* the third, and yet they grant both wayes of ordinations lawfull; becauſe as (r) *Bellarmine*, (ſ) *Vaſquez* (t) *Joan. de Lugo* the Popes Profeſſor this day at *Rome* ſaith, Theſe are but accidents of ordination; and becauſe (ſay they) Chriſt ordained that this Sacrament ſhould be given by ſome materiall ſigne, but whether by impoſition of hands, or otherwiſe, he hath not determined *in individuo* (particularly:) ſee for this, *Peter Arcudius* his reconciliation of the Eaſterne and VVeſterne *Church* (u) in the Councell of *Florence*, (x) The Greeke *Church* is not blamed, though impoſition of hands be commanded

manded in (*b*) the Councell of *Carthage*. See that variations may be in a Sacrament, and yet such as make not the Sacrament invalid, in (*c*) *Sotus* (*d*) *Suarez*, (*e*) *Vasquez*, (*f*) *Ioan. de Lugo*, (*g*) *Scotus*. But since (*h*) *Robinson* granteth, that the Baptisme of the Romish Church is not to be repeated, ordination of Pastors is of that same nature, and must stand valid also.

Hence our first conclusion. In cases of necessity, election by the people onely may stand for ordination, where there be no Pastors at all. This is proved before by us; (*i*) first, because God is not necessarily tied to succession of Pastors. Secondly, because where men are gifted for the worke of the ministery, and there be no Pastors to be had, the giving of the holy Ghost is a signe of a calling of God, who is not wanting to his owne gracious intention, though ordinary meanes faile. And see for this that learned *Voetius* (*k*). Nor do we thinke that we are in this straited, as the Papist *Iansenius* (*l*) in that place saith, *That wee must wait for an immediate calling from Heaven*, as also (*m*) *Robinson* saith.

2. *Conclus.* Thence may well be deduced that they are lawfull Pastors, and need not a calling revealed, who, in cases of extraordinary necessity, are onely chosen by the people, and not ordained by Pastors; and that Pastors ordained by Pastors, as such, are Pastors of the same nature; as *Matthias* called by the Church, and *Paul* immediately called from Heaven, had one and the same office by nature.

3. *Conclus.* The established and setled order of calling of Pastors, is by succession of Pastors to Pastors, and Elders by Elders, 1 *Tim.* 5. 22. *Lay hands suddenly on no man.* 2 *Tim.* 4. 14. *Neglect not the gift which was given to thee by prophecie, with the laying on of the hands of the Elders.* Secondly, the practice of the Apostles is our safe rule, because at all ordination of Church-officers the Apostles and Pastors were actors and ordainers, as *Acts* 1. 15, 16. *Acts* 6. 2 3. *Acts* 14. 23. 1 *Cor.* 3. 6. *Tit.* 1. 5. and this (*a*) *Robinson* granteth, because the charge of all the Churches did lie on the Apostles. As also before the Law, the people did not ordaine the Priesthood, but God ordained the first-borne by succession to be *teachers* and *priests*; (*b*) and after he chose the Tribe of *Levi*, without consent of the people, though

(*b*) *Concil. Carthag. IIII. c.* 3, 4.
(*c*) *Sotus* 4. *d.* 1. *q.* 1. *art.* 8.
(*d*) *Suarez in* 3 *part. disp.* 2. *sect* 5.
(*e*) *Vasq. in* 3. *part. disp.* 129. *c.* 6. *&* *c.* 7.
(*f*) *Joan. de lugo. de sacra. disp.* 2. *sect.* 6. *n.* 104, 105.
(*g*) *Scotus in.* 4. *disp.* 3. *q.* 2.
(*h*) *Robins. Inst. sepa p* 334.
(*i*) *Ut supra.*
(*k*) *Voet. disp. causa Papatus. l.* 2. *sect* 2. *c.* 20. *&* *c.* 21. *p.* 263, 264, 265.
(*l*) *Apud Voetium loc. cit.*
(*m*) *Robinson Just. sepa.*

(*a*) *Robinson Just. of sepa. p.* 327.
(*b*) Gen. 21. 9. Gen 25. 31, 32 Num. 3. 12, 13 Num. 8. 15, 16

though the Princes and heads of Tribes laid hands upon them. And also *God* of sundry other Tribes raised up Prophets, and did immediately call them, they had onely of the people not the calling, but at the least the silent approbation of the faithfull amongst the people. *Christ* comming in the flesh chose twelve Apostles not knowing either the governing *Church* or the people; at length, when the Apostles established a Church-government, and a Pastor to a certaine flocke, they ordained that the chusing of the man should be with consent of the people, and began this in *Matthias*, then the seven Deacons, then *Acts* 14. 23. *Elders were chosen by lifting up of the peoples hands.* But that persons were ordained Pastors and sanctified, and set apart for the worke of the ministery, by the authority of the sole multitude, and that without all Officers, we never read. And the laying on of the hands we see not in the New *Testament*; we shall be desirous to be informed of this by our deare brethren, and intreat them in the feare of the Lord to consider of an unwritten calling of a Ministery. Thirdly, if ordination of Pastors bee laid downe in the Apostolike Canons to Officers, as Officers, then is not this a charge that doth agree to the people, especially wanting Officers. But the former is true; *Ergo*, so is the latter. I prove the proposition: What is charged upon Officers as Officers cannot be the charge of the people, because the people are not Officers. I prove the assumption, because 2 *Tim.* 2. 1, 2. *To commit to faithfull men the things of the Gospell*, which *Timothy* heard *Paul* preach, is a charge laid on *Timothy* in the very tearms, that he is *vers.* 4. *not to intangle himselfe with the affairs of this life*, but to be separated for preaching the Gospell, from all worldly imployment; as a Souldier sworne to his Captaine, can attend no other calling, *vers.* 5. *and as he is to put other Pastors in minde of these things, and to charge them that they strive not about words*; and as he is to be an *approved workman, dividing the word aright, vers.* 14, 15. But these are laid upon *Timothy* as a Pastor. So 1 *Tim.* 5. as he sheweth the honour and reward due to Elders, so doth he charge *Timothy* not to heare accusations of Elders, but upon two or three witnesses testimony, which is the part of *Church-Iudges*; even as hee is to rebuke sinne *publikely, that others may feare*, *vers.* 19, 20. So according

to

to that ſame office, muſt impoſition of hands be conferred upon Paſtors adviſedly, *verſ.* 22. As the Apoſtle commandeth all beleevers to lay hands ſuddenly on no man. Alſo *Paul* would have ſaid, I left a Church of beleevers at *Crete* to appoint Elders in every City; if it be the Churches part, even though deſtitute of Elders to appoint Elders over themſelves, *but by what power Titus was to rebuke ſharpely the Cretians, that they may be found in the faith*, by that power was he left at *Crete to appoint Elders in every City*; but this is an officiall power, *Titus* 1. 13. due to Biſhops, as a part of their qualification, *verſ.* 9.

4. *Argu.* The ſpeciall reaſon againſt ordination of Elders, by Elders onely, is weake; and that is, a ſucceſſion of Paſtors muſt be granted ever ſince the Apoſtles times, which is (ſay our brethren) Popiſh. This reaſon is weak, becauſe a ſucceſſion of Elders and Paſtors, ſuch as we require, is no more popiſh then a ſucceſſion of viſible beleevers; and viſible Churches ordaining Paſtors, is popiſh: but our brethren maintaine a ſucceſſion of beleevers and viſible profeſſors ſince the Apoſtles daye. Secondly, we deny the neceſſity of a ſucceſſion perpetuall, which papiſts hold. Thirdly, we maintaine onely a ſucceſſion to the true and Apoſtolike Doctrine: papiſts hold a viſible *Cathedrall* ſucceſſion to the chaire of *Rome*, and titular office of *Peter*.

4. *Queſt. Whether or not our brethren doe prove that the Church of beleevers have power to ordaine Paſtors?*

In anſwering our brethrens reaſons; I firſt returne to our Author; ſecondly, I obviate what our brethren ſay in the anſwer to (*a*) the *Queſtions* ſent from *old England*; and thirdly, ſhall anſwer *Robinſons* arguments. (*a*) Queſt. 13.

Our (*b*) Author ſaith, *Beleevers have power to lay hands on their Officers, becauſe to them Chriſt gave the keyes; that is, the miniſteriall power of binding and looſing, Matth.* 16. 16, 17, 18. and *Acts* 1. *The voices of the people went as farre as any humane ſuffrages could goe, of an hundred and twenty they choſe two. And Acts* 14. 23. *The Apoſtles ordained Elders by the lifting up of the hands of the people. Acts* 6. *They are directed to looke out and chuſe ſeven men to be Deacons. And the ancient Church did ſo from Cyprians words,* (*c*) *Plebs vel maxime poteſtatem habet, vel dignos ſacerdotes eligendi, vel indignos recuſandi.* (*b*) The way of the Churches of Chriſt in new England, *c.* 2. *ſect.* 6. (*c*) *Cyprian epiſt.* 4. *l.* 40.

Answ. The places Math. 16. and 18. give, to some power ministeriall to bind and loose, open and shut, by preaching the Gospell, and administring the Sacraments, as to stewards the Keyes of an house are given: but this power is given to Elders onely, by evidence of the place, and exposition of all Divines. 2. If the ministeriall power and the warrantable exercise thereof, be given to all; then are all Ministers; for the faculty and exercise doth denominate the subject and agent; but that is false by (d) Scripture. 2. That all the hundred and twenty did ordaine *Matthias* an Apostle, Act. 1. is not said, they did nominate and present him. 2. they did choose him. But authoritative separation for the Office was Christs and his Apostles worke. 3. That women, and *Mary* the mother of *Iesus*, v. 14. being there, had voice, and exercised authority in ordaining an Apostle cannot be orderly. Yea the Apostles names are set downe, and these words, V. 23. *and they appointed two*, are relative to v. 17. these words, *For he was numbred with us* the Apostles, and to these V. 21. *Wherefore of these men which have companied with us, &c.* and to these v. 22. *must one be ordained to be witnesse with us of his resurrection, and they appointed two, that is, the Apostles*; and the rest are set downe as witnesses, v. 14. *These continued*, that is the Apostles, *with the women, and Mary the mother of Iesus, &c.* The women and others were onely consenters. 3. Here is no probation, that onely a company of believers wanting Pastors are ordainers of *Matthias* to the *Apostleship*, and this is the question. 4. The place Act. 14. 23. proveth that Elders appoint or ordaine Elders, with consent, or lifting up of the hands of the people, which is our very doctrine. 5. Act. 6. The multitude are directed to choose out seven men, as being best acquainted with them. Yet if *Nicholas*, the sect master of the fleshly Nicolaitans was one of them, it is likely they were not satisfied in conscience of the regeneration of *Nicholas*, by hearing his spirituall conference and his gift of praying, which is your way of trying Church-members. But 2. they looke out seven men. 2. They choose them. But v. 6. *The Apostles prayed, and laid their hands on them* (which we call ordination) and not the multitude. 6. *Cyprian* giveth election of Priests to the multitude, but neither *Cyprian*, nor any of the Fathers give ordination to them.

(d) 1 Cor. 4. 1, 2.
1 Cor. 3. 6.
2 Cor. 4. 1.
2 Cor. 5. 18, 20.
1 Cor. 12. 28.
Ephes. 4. 11.

Author

Author Sect. 7. *If the people have power to elect a King, they have power to appoint one in their name to put the crown on his head. Ergo, if beleevers elect their Officers they may by themselves or some others lay hands on them and ordaine them.*

Anſ. The caſe is not alike, the power of electing a King is naturall, for *Ants* and *Locuſts* have it, Prov. 30. 25, 26, 27. Therefore a civill Society may chooſe and ordaine a King. The power of chooſing Officers is χαρισμα, a ſupernaturall gift. And becauſe God giveth to people one ſupernaturall gift, it is not conſequent that he ſhould give them another, alſo beſide ordination is another thing, then coronation of a King. Presbyters in the Word have alwaies performed ordination.

Neither will it hence follow (ſaith the *Authour*) *as ſome object, that becauſe the Church of believers neither make the Office nor authority of Paſtors, that both are immediately from Chriſt, and that therefore the beleevers may not lay hands upon the Officers; nor doth it follow, becauſe they receive ordination from the Church, that therefore they ſhould execute their Office in the Churches name; or that they ſhould be more or leſſe diligent at the Churches appointment, or that the Church of beleevers have a Lordly power over them, or that the Elders muſt receive their commiſſion from the Church, as an Ambaſſadour doth from the Prince who ſent him, or that the Church in the defect of Officers may performe all duties proper to Officers, as to adminiſter the Sacraments. For* 1. *moſt of the objections doe ſtrike as much againſt impoſition of hands by Biſhops and Presbyters.* 2. *Though Officers receive the application of their office and power by the Church, yet not from the Church; and if from the Church, yet not from her by any Lordly power and dominion, but onely miniſterially as from inſtruments under Chriſt, ſo that they cannot chooſe or ordaine whom they pleaſe, but onely him whom they ſee the Lord hath fitted and prepared for them; nor can they preſcribe limits to his Office, nor give him his Embaſſage, but onely a charge to looke to the Miniſtery that he hath received of the Lord.*

Manuſcript. (a) Way of the Churches of Chriſt in new England, ch. 1. ſect. 2.

Anſ. 1. I know none of ours who uſe ſuch an Argument, that becauſe *a Paſtors or Elders Office is from Chriſt, that therefore the Church cannot ordaine him.* For it ſhould prove that the Presbyterie cannot ordaine him a Paſtor, becauſe his Office is from Chriſt

Christ and not from the Presbyterie. It would prove also, that because the Office of a Judge is from God, that the free States of a Kingdome could not ordaine one to be their King; or that the King could not depute Judges under him, because the Office of a King and Judge is from God and not from men.

2. If Elders have their Ordination to that heavenly Charge from the people, as from the first principall and onely subject of all ministeriall power, I see not how it doth not follow, that Elders are the servants of the *Church* in that respect; and that though it doth not follow, that they come out in the name of the *Church*, but in the name of *Christ*, whose Ambassadours they are, yet it proveth well that they are inferiour to the Church of beleevers. For 1. though the power of the Keys given to beleevers in relation to Christ be ministeriall, yet in relation to the Officers whom the Church sendeth, it is more then ministeriall, at lest it is very Lordlike. For as much of this ministeriall power is committed to the Church of possibly twenty or forty beleevers, as to the Mistresse, Lady, Spouse, and independent Queen, and highest dispencer of all ministeriall power; and the Elders, though Ambassadours of Christ, are but meere accidents or ornaments of the Church, necessary *ad benè esse* onely, and lyable to *exauthoration* at the Churches pleasure; yea, every way the Officers in jurisdiction are inferiour to the Church of beleevers, by your grounds, and not *over the people of the Lord*. For if the Church of believers, as they are such, be the most supreame governing Church, then the Officers, as Officers, have no power of government at all, but onely so farre as they are beleevers; now if they be not believers (as it falleth out very often) then have they no power of the Keyes at all, and what they doe, they doe it meerely as the Churches servants, to whom the Keyes are not given marriage-waies, or by right of redemption in Christs b'o d: yea, Officers as they are such, are neither the Spouse, nor redeemed Church, yea nor any part, or members of the redeemed Church. 2. The Church of believers are the end, the Officers meanes leading to the end, and ordained to gather the Saints; if therefore, as the end, they shall authoritatively send Officers, they should call and ordaine Officers as the States of a Kingdome, with more then a power ministeriall; Yea with a Kingly

Kingly power, for all authority should be both formally and eminently in them, as all Regall or Aristocraticall power is in the States of a Kingdom, as in the fountaine.

But neither doe we bring this argument to prove a simple Dominion of the Church of believers over the Officers, or a power of regulating, limiting, and ordering the Ambassage of Officers, as King and State lay bands upon their Ambassadours; but we bring it to prove that this doctrine degradeth the Officers from all power of government above the believers, and putteth them in a state of ministeriall authority under these, above whom Jesus Christ hath placed them, contrary to (a) Scripture.

3. The *Authour* saith, *believers may not administer the Sacraments in the defect of Pastors, because that, by appointment of Christ, belongeth onely to such as by Office are called to preach the Gospell,* Math. 28.29. which is indeed well said; but I desire to be satisfied in these. 1. These places Math. 28.29. Mar. 16.14,15. Luke 24.28. being all one with Math. 16.17. and Joh. 20.21,22,23. The Keyes of the Kingdome are given to Church-officers because of their Office. So the Text is cleare, and so the ancients have taught, as *Tertullian, Irenæus, Origen, Cyrill. Theophylact. Oecumenius. Clemens Alexandrin. Justin Martyr. Chrysost. August. Hilarius, Ambrose, Basil. Epiphanius, Ierome, Eusebius, Cyprian, Damascen, Beda, Anselme, Bernard.* So our Divines, *Calvin, Luther, Bezа, Martyr, Iunius, Bullinger, Gualter, Danæus, Vilenus, Bucanus, Trelcatius, Piscator, Pareus, Tossanus, Polanus, Oecolampadius, Bucer, Hipperius, Viret, Zuinglius, Fennerus, Whittakerus, Feildus, Reynoldus, Anto. Wallæus. Profess. Leydens. Magdeburgenses, Melanthon, Chemnitius, Heminginus, Aretius.* Then the Keyes be given to *Church-officers*, because they are Officers and Stewards of the Kingdome. And you will have the Keyes to be given to believers as believers, and as the Spouse of Christ. Now Elders and believers may be opposed, as believers and no believers, as the Church of the redeemed, and not the Church of the redeemed, but the accidents onely of that Church; as you teach, and as the Spouse of Christ and his body, and not the Spouse nor his body. I see not by our brethrens doctrine that Officers as Officers have any right title or

(a) Ier. 1.10. Ioh. 10.35,36. Rom. 12.7,8. 1 Cor. 12.17, 18,28,29. Ephes. 4.11. 2 Cor. 10.8. 1 Thes. 5.12. Heb. 13.17. 1 Tim. 3.4,5. 1 Tim. 5.17. 19.20.21, Acts 20.28. Tit. 1.5. 1 Pet. 5.2. Revel. 2.1.

warrant to the Keyes, or to any use of them, seeing they are given to believers as believers, and as Christs body and Spouse. 2. The place Matth. 28. 19. is against you; for you say, that Pastorall preaching and administration of the Seales are given onely to such as are Preachers by office. Now the converting of infidels and other unbelievers, to make them fit materials of a visible Church, is not (as you say) the charge proper to Pastors as Pastors, and by vertue of their Pastorall charge, as baptizing; by this place is their proper charge, because Pastors as Pastors convert none at all, nor can they as Pastors exercise any pastorall acts toward the un-converted; the un-converted by your way are under no Pastorall charge, but converted by Prophets, not in Office; Pastors as Pastors exercise all pastorall acts toward these onely who are members of a visible Church, as toward these onely who *have professed by oath subjection to their ministery, and are partakers of the precious faith, and are the sonnes and daughters of the Lord God Almighty.* So you teach. So by this Text, Pastors as Pastors cannot convert infidels, and we desire a warrant from *Gods Word* for the pastorall acts in converting soules; yea, seeing by this place persons out of office onely doe convert soules by your doctrine, with all reason persons out of place should baptize, for teaching and baptizing here, and by your owne doctrine are of a like extent. See to this, and satisfie us in this point of such consequence as overteth the ministery of the *New Testament*, which we believe our brethren intend not, being so direct Anabaptatisme and Socinianisme, points that, we know, our deare brethren doe not love or affect.

The *Author* addeth, *He who said to the Apostles, Whose sinnes ye retaine they are retained, and whose sinnes ye remit they are remitted, Joh. 20. 23. He also said to the Church, Whatsoever ye bind on earth shall be bound in Heaven. Matth. 18. 18. Which is a Commission of the same power, and to the same effect; and so the Apostles and the Churches both received the same power immediately from Christ: and therefore though the Church presented their Officers chosen by themselves to receive ordination from the Apostles, yet now when the Apostles are ceased, and no other successors left in their roome from whom their officers might receive ordination, but from the Presbyterie of their owne Churches; where such a Presbytery*

is yet wanting, and is now to be erected, the Church hath full power to give ordination to them themselves, by the imposition of their hands.

Answ. If the *Reverend Author* had framed an Argument here, it should have been thus: Those who have received immediately from God a Commission of the same power, and to the same effect, by the Text Math. 18. 18. Which the Apostles of our Lord received by the Text, Joh. 20. 23. These may doe what the Apostles did in ordaining of Elders, seeing they are the successors of the Apostles, where there be no Elders.

But the Church of believers received the same Commission, Matth. 18. 18. which the Apostle did Joh. 20. 23. and where Elders are wanting in the *Church*, the *Church* of believers is their successors. *Ergo. &c.*

First, the assumption is false; for if the Church receive the same Commission Math. 28. The Apostles received Joh. 20. and you must adde Math. 28. 19. for the same Commission is given to the Apostles, Math. 28. 19. which is given Joh. 20. 23. But the Disciples received Commission, Ioh. 20. and Math. 28. of Pastorall binding and loosing, and preaching, by vertue of their Office; and to administer the Sacraments in their owne persons, as you grant: therefore the Church of believers received commission from Christ (where Presbyters are not) to preach by vertue of an Office, and administer the Sacraments in their owne persons. *Ergo*, the Church of believers may, where there is no Presbytery, preach by vertue of an Office, and administer the Sacraments. You will happily say, there is no such necessity of baptizing as of ordination of Ministers, and baptizing is incommunicable, because we read not that any in the Apostolique Church baptized, but Pastors. I answer, there is, in an extraordinary necessity where there are no Presbyters at all, as little necessity of ordination if there be Presbyters in other Congregations to ordaine. And since you never read that any in the Apostolique Church ordained Pastors, but Pastors only; why, but we may have recourse to a Presbytery of other Congregations for ordination, as well as for baptizing; for it is *petitio principii*, a begging of the question, to say that baptizing is proper to Pastors, but ordination is not so, yea but ordination by precept & practice

is never given but to Pastors, and Elders in consociation 1 Tim. 4 14 1 Tim. 5. 22. 2 Tim. 1. 6. 2 Tim. 2. 2, 3. Tit. 1. 5. Act. 6. 6. Act. 13. 3 Act. 14 23. 2. There is good reason why Pastors should be successours of the Apostles in the act of ordaining Pastors; & you grant, where Pastors and Elders are, they succeed to the Apostles in the acts of ordination; but that all believers men and women should be the Apostles successours to ordaine Pastors, is a rare and unknowne case of Divinity, for 1 Cor. 12. 29. *Are all Apostles? are all Prophets?* Yea, not long agoe you said that Act. 1. an hundred and twenty, amongst whom there were women, had all hand in the ordination of *Matthias* to be an Apostle; so that believers by you are made the Apostles successours, and more, yea even co-ordainers, and joynt-layers on of hands with the Apostles. Yea, if believers received immediately this same Commission from Christ, Math. 18. which the Apostles received Ioh. 20. Believers are to ordaine Pastors no lesse, when the Presbytery and Elders are present, then when they are absent; yea, and rather then the Apostles, because the *Church* of believers their patent passed the Seales first, even before the Lords resurrection. 3. It is good you grant that ordination and election are different, we will make use of it hereafter.

Ib. sect. 8. The *Authour* addeth, *We willingly also acknowledge, where God hath furnished a Church with a Presbytery, to them it appertaineth by imposition of hands to ordaine Elders and Deacons chosen by the Church; but if the Church want a Presbytery, they want a Warrant to repaire to other Churches to receive imposition of hands to their Elders.* 1. *Because ordination is a worke of Church power, now no Church hath power over another, so no Presbytery hath power over another Church then their owne; All the Apostles received alike power, Ioh. 20. 23.* 2 *The power of the keyes is a liberty purchased by Christs blood, Math. 28. 8. Phil. 2. 8, 9 10. Therefore it is unlawfull for any Church to put over that power into the hands of another.*

Answ. We desire a warrant from *Gods Word, where Elders, where they are present, are to ordaine Elders by imposition of hands,* and not believers; for ordination is a worke of the Church; Officers are not the Church, nor are they parts or members of the Church, but onely accidents; the Church hath its full being,

ing, the power and use of the Keyes given to them by Math. 18. though there be not a Pastor or Officer among them; and if Christ before his resurrection gave the Keyes to beleevers as to his Spouse, living body, and such as have *Peters* faith Math. 16. Resolve us, we beseech you brethren, in this, how Christ can give the Keyes after his resurrection, Ioh. 20. 23. to the Apostles as Pastors, and as no believers, not his Spouse, not his body; for Officers, as Officers, are not the redeemed of God, nor Christs Spouse. If you say that Christ, Ioh. 20. gave the Keyes to his Disciples as beleevers, then he gave the power of baptizing after his resurrection also, by the parallel place Math. 28. 19. to the Apostles as to beleevers. Hence 1. Christ hath never given the Keyes to Officers as Officers. 2. The place Ioh. 20. is but a renewing of the Keyes given to the Church, Math. 16. and Math. 18. and all believers are sent and called to be Pastors, as the Father sent *Christ*, and as *Christ* sent his Apostles, as our Lord speaketh, John 20. 21. This I thinke all good men will abhorre, though M^r. *Smith* [illegible] these words, and that power Iohn 20. 21. was given to *Caiphas and Mary Magdalen*. And by your way, *Paul* (as I thinke) without warrant interdicted women of the use of that power, that *Christ* purchased by his blood. 3. There is no warrant of the Word to make good, that Christ gave the Keyes to Officers as Officers, by your way, but onely to Officers as to beleevers; and therefore believers ought rather to ordaine Pastors then the Officers, though there be Officers to ordaine. 3. That Pastors of other Congregations may not ordaine Pastors to Congregations, who have no Pastors of their owne, as they may baptize infants to them also, we see no reason. Yea, and Church power is not a thing that cannot be communicated to another Church by your Doctrine, for ye grant members of one Congregation may receive the Lords Supper in another Congregation, except you deny all communion of sister Churches, for it is a worke of Church power to give the Lords Supper to any, then if you give that Sacrament to members of another Congregation; consider if the liberty purchased by Christs Blood be not communicable to other Churches.

Thirdly, (saith he) *if one* Church *repaire to another* Church *for ordination, they may submit to another* Church *for censuring*

censuring of offenders, now how can Churches *censure those that are not members? Is not this a transgression of the Royall Law of government? Mat.* 18.15, 16, 17, 18.

Answ. The offence being great, and the offender deserving to be cast out of all the visible congregations round about, yea and to be bound in Earth and Heaven, the congregation is to have recourse to all the congregations consociated, when they are convened in one presbytery; that they, being convened in their principall members, may all cast him out, because it concerneth them all: as if onely one congregation doe it, they transgesse that royall Law, *Quod omnes tangit, ab omnibus tractari debet.* 2. The Author granteth, *that the* Church *presented their officers chosen by them, to receive ordination from the Apostles*; Ergo, The Church did give away their liberty of ordination, bought by Christs bloud, to the Apostles, not as to Apostles, but as to pastors: which is against our Brethrens Doctrine; for except the Apostles bee said to ordaine Officers, as Pastors, and not as Apostles, our [illegible]ren shall find none to be the successors of Apostles in the power of ordination, but onely Believers; so Pastors have no power at all to ordaine Pastors, the contrary whereof our Brethren teach.

Ubi sup. sect. 7. c. 2.

(a) *Quest.* 21. Now I come to the Brethrens minde in their Question. It was objected (a) *How can it be lawfull for meere lay and private men to ordaine* Elders? *they answer, the persons ordaining are the publick assembly, and so cannot, in any congruity of speech, be called meere Lay-men.*

Answ. Seeing they have no *Church office*, they can be nothing, but meere private men; For the unwarrantable action of ordination maketh them not publick Officers. As if a Midwife baptize in the name of the Church, shee is not a meere private person.

2. They say, *The* Church *hath power from* Christ *for the greater, to wit, for Election*; Ergo, *she hath power to doe the lesse, which is ordination; or ordination dependeth upon Election, and it is nothing but the putting of a person in actuall possession of that office, whereunto he had right by Election.*

Answ. Ordination, by your owne grant, is more then Election, for the Apostles ordained, *Acts* 6. and must have done the

the moſt, and the multitude elected the ſeaven Deacons, *Acts* 6.2. Ordination is more then the inſtalling of a perſon choſen, it is a ſupernaturall act of the Presbytery ſeparating a man to an holy calling, election is poſterior to it, and is but an appropriation of a called perſon his Miniſtery, to ſuch a particular flock.

3. Say they; *Ordination may be performed by the* Elders, *where there be* Elders, 1 Tim. 4.14. *yet it is an act of the whole* Church, *as the whole man ſeeth, but by the Eye.* *Queſt.* 21.

Anſw. Though you ſay, Paſtors in the Churches name baptize, yet doth it not follow; Ergo, where Paſtors are not, the Church of believers may baptize.

4. They object, *when the* Church *hath no Officers, the prime grave men performe ordination; as* Num. 8. *The* Iſraelites *layd on Hands on the* Levites, *that is, ſome prime Men layd on hands.*

Anſw. Iſrael wanted not Officers. 2. Theſe prime Men are called the Congregation; Ergo, there is a repreſentative Church.

5. They object; *If Believers may not ordaine, it ſhall follow either that Officers may miniſter without ordination, againſt the* Scripture, 1 Tim. 4.14. Heb. 6.1. *or, by vertue of ordination received in another* Church, *they might miniſter. Now if this be, we eſtabliſh an indeleble character of Papiſts, but if being called to another* Church, *there be need of a new Election, then there is need of a new ordination, for that dependeth upon this;* Ergo, *then ordination commeth by ſucceſſion, but we ſee not what authority ordinary officers have to ordaine Paſtors to a* Church, *whereof themſelves are not members.*

Anſw. 1. That ordination be wanting, where Miniſters are wanting, is extraordinary, and not againſt, 1 *Tim.* 4.14. No more then that one not baptized for want of a Paſtor ſhould yet believe in Chriſt. 2. We ſee no indeleble Character, becauſe a Paſtor is alwayes a called Paſtor; if the man commit ſcandals, the Church may call all his character from him, and turne him into a meere private man. But to renew ordination, when election to another congregation is renewed, is to ſpeake ignorantly of ordination and election: for election maketh not the men

man a Minister, nor giveth him a calling, but appropriateth his Ministery to such a flock. But they speake of Election to a charge as of marriage, which is not well understood, for by marriage a man is both made a Husband, and a Husband to this Wife onely: by election a Pastor is not made a Pastor, by ordination he is made a Pastor of the Church Universall, though hee be not made an Universall Pastor. 3. The ordination by succession of Pastors, where Pastors are, you hold your selves. But a popish personall succession, wee disclaime, as well as you doe:

* 6. Reas. ib.
(a) *Perkins. on Gal. 1.*
(b) *Willet synop. con. 1. 4, 3. p. 371.*
(c) *Whittaker de eccles. q. 5. c. 6.*
(d) *Ames. Bellarmenerv. de cler. l. 3. de ordin. c. 2.*
(e) *Apol. Remostran. c. 21. f. 227 missio seu ordinatio Episcoporum non est tam necessaria in ecclesiâ constitutâ.*
(f) *Nicolaid. in def. tract. de miss. min. c. 1. f. 144. In canonibus Apostolorum, quibus describuntur omnia quæ pertinent ad constituendos Episcopos & Doctores, quoniam nulla fit mentio missionis (ordinationis) hinc concludimus eam ad ipsâ muneris Episcopalis substantiâ & naturam nullo modo requiri.*

The 5. Objection I omit to another time. The 6.* Objection is; *If there be a magistrate before, the succeeding magistrate receiveth keys or sword from the preceding magistrate: but if there be none, he receiveth them from the people. So here.*

Answ. Christs calling is not ordered according to the patterne of civill governments, his kingdome is not of this world. People may both ordaine and elect to a civill office; without consent of the preceding Magistrate. But we reade of no officers ordained by the people, only in an ordinary way.

Ordination (say they) *is not of such eminency as is conceived, it is not mentioned in the Apostles first commission*, Mat. 28. 19. Marke 16. 15, 16. *The Apostles accompted preaching and praying principall. So* (a) *Perkins* (b) *Willet* (c) *Whittaker*, (d) *Amesius.*

Answ. So answer Arminians (e) and so doth the Socinian (f) *Theol. Nicolaides*, and (g) *Socinus*; and so in your words saith (h) *Ostorodius.* 2. In the Apostles first commission there is not one word of the Lords Supper, of praying, of your *Church-covenant*, therefore are they not of such eminency, but they may be performed pastorally, by single Believers. 3. *Perkins, Willet, Whittaker, Amesius*, and our Divines deny, that ordination by Pastors ordinary can improve or weaken the calling of *Luther* and our first reformers, though the chaire of *Rome* and the then Doctors and Prelates gave no calling to them

(g) *Socinus in loc. ad Rom. 10.* (h) *Ostorodius in defens. de Eccles. & miss. Ministrô. adversus Miedzeboz. c. 1. f. 102. & c. 2. falsum est Apostolos semper requisivisse in Ministro ordinationem.*

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to reforme, but this is not to take away the necessity of ordination, by Pastors.

I come now to answer, what Mr. *Robinson* doth adde, to what is said for the ordination of Pastors by Pastors, and not by single Believers, Mr. *Robinson* (i) saith, *the question is, whether succession of Pastors be of such absolute necessity, as that no Minister can in any case be made but by a Minister, and if they must be ordained by* popes, *and* prelates.

(i) *Robinf. Inlif. p. 325, 326.*

Answ. But we say that this is no question at all, wee affirme ordination of pastors not to be of that absolute necessity, but in an exigence of necessity the election of the people, and some other thing, may supply the want of it. Nor doe wee thinke a calling from papists no calling, as we shall heare: before I proceed this must be discussed.

Q. 5. *Whether Election of the people be essentiall to the calling of a Minister.*

In Election we are to consider, to whom it belongeth of right. 2. The force and influence thereof to make a Church-officer; but let these considerations first be pondered.

1. Consid. *Election is made either by a people gratious and able to discerne, or by a people rude and ignorant; the former is valid,* Jure & facto, *the latter not so.*

2. Consid. *Election is either comparative or absolute; when Election is comparative, though people have nothing possibly positively to say against a person, yet though they reject him and choose one fitter, the Election is reasonable.*

3. Consid. *Peoples Election is not of a person to the Ministery as a Wifes choyse of a man to be a Husband, but of a Minister; Election doth not make a Minister.*

(a) *Iunius contra Bellarm. de Cler. l. 1. c. 7.*

4 Consid. *Election is either to be looked to,* quoad jus, *or,* quoad factum. *A people not yet called externally, cannot elect their own Minister, a Synod or others of charity* (as Reverend Junius (a) *saith*) *may chuse for them, though,* de facto, *and in respect of their case, they cannot chuse their own Pastor.*

(b) *Acts 15. 22. 1 Cor. 16. 3. 1 Cor. 8. 19. Acts 6. 6. Acts 14. 23.*

1. *Conclus.* The people have Gods right to chuse, for so the (b) word prescribeth. So (c) *Tertullian*, (d) *Cyprian*. Non blandiatur sibi plebs, quasi immunis à contagione delicti esse possit, cum sacerdote peccatore communicans & ad injustum atque

(c) *Tertul. apol.* 39.

(d) *Cyprian. l. 1. epist. 4. ad fabi. presbyterum.*

atque illicitum propositi Episcopatum consensum suum accommodare, &c. *and* (d) nefas sine consensu populi: and this *Cyprian* writ an hundreth yeeres before the *Nicen* Councell. *Bellarmine* loſed his face (e) to say this custome began in the time of the *Nicen* Councell. It was not a consuetude (f) *Quod ipsum (inquit Cyprianus) videmus de Divina auctoritate descendere*; (g) Ignatius, *It is your part as the* Church *of God to chuse the Pastor*; ποιμένα ὑμῖν, ὡς ἐκκλησία θεοῦ, χειροτονῆσαι ἐπισκοπον. So speaketh hee to the people of *Philadelphia*; and so speaketh (h) *Ambrose* to *Valentinian*, *Omitto, quia jam ipse populus judicavit*, (i) *Origen*: *Requiritur ergo in ordinando sacerdote praesentia populi, &c.* and his reason is Scripture, a pastor must be of good report. And (k) *Chrysostome* saith, all elections of pastors are *null*, ἀνευ λαοῦ συνόδου, without the consoience of the people. And the Councell of *Nice* did write this to the Bishops of *Alexandria* as (l) *Theodoret* saith, and the first generall councell of *Constantinople* wrote the same to *Damasus*, *Ambrose*, and others, as (m) *Theodoret* also sheweth (n) The councell of *Africa* is cited by *Cyprian* producing Scripture, as *Acts* 1.23. *Acts* 6. to prove that the people had their consent in elections; and (o) the councell of *Chalcedon* (p) the councell of *Ancyron*, and (q) of *Laodicea*; and the Popes owne (r) Canons say this, (s) so *Nicolaus* the Pope in his Decrees saith, the Clergy and people did chuse the pope, *Reliquus clerus & populus Romanus ad consensum novae electionis pontificis a Cardinalibus factae accedant*. So (t) *Gelasius* the pope writeth to *Philippus* and *Cernutius* Bishops, so *Stephanus ad Romanum* (u) *archiepiscopum Ravennatensem*, is cited in the glosse to that purpose; in (x) the Epistles of *Ivo* Bishop of Chartres, we being called, by the will of God, the Clergy and people of such a City, and this Pope *Urban* practised upon *Ivo*.

2. *Conclus.* But election in the ancient Church were not by one single congregation, but by the Bishops of diverse other Churches. In the (y) councell of *Sardis*, *Si unum tantùm in provincia contigerit remanere Episcopum, superstes Episcopus convocare debet Episcopos vicinae provinciae, & cum iis ordinare sibi comprovinciales Episcopos; quod si id facere negligat, populus convocare debet Episcopos vicinae provinciae & petere sibi rectorem.*

In

(d) *Cyprian ep.* 9 c.2.l. 2 ep. 5.
(e) *Bellarmine.*
(f) *Cyprian ep.* 17
(g) *Ignatius ep. ad Philadelph.*
(h) *Ambros. ep.* 32. *quae est ad Valentin.*
(i) *Origen Hom.* 6. *ad c.* 8. *Levit.*
(k) *Chrysost. de sacerdot. l.* 3.
(l) *Theodoret hist. l.* 1. *c.* 9.
(m) *Theodoret. hist. l.* 5. *c.* 9.
(n) *Concil. Africanum.*
(o) *Con. Chalcedon.* 1. 6.
(p) *Concil. Ancyr. c.* 18.
(q) *Conc. Laodic. can.* 5. *& can.* 13
(r) *Gratian. ex constit.* 63 *glossa ad regul.* 29.
(s) *Nicolaus papa c. in nomine d.* 23.
(t) *Gelasius pap. ad Phil. & Ser. epist. dist.* 62.
(u) *Dist.* 62.
(x) *Ivo Episcop. Carnotensis ep.* 3.
(y) *Concil. Sardicense. ut habetur c.* 3. *dist.* 64.

In the (z) councell of *Toleao* it was ordained, that the Biſhop of *Toledo* might chuſe *in quibuſlibet Provinciis*, in any provinces about Biſhops to be his ſucceſſors, *ſalvo privilegio uniuſcujuſque provinciæ*. Cardinalls are forbidden to uſurp to chuſe a Biſhop, if the *ſee vace* in the time of a generall Councell, this was enacted in the councell of * *Conſtance* and (a) *Baſil*. The Abbot of *Panormo* ſaith, it was obtained of the councell of *Carthage* (b) to avoyde diſſenſion, that they ſhould transfer their right to the Cardinalls. So (c) *Almain* and (d) *Gerſon* prove the equity of this by good reaſons. That wicked councell of Trent, labouring to exalt the popes chaire, did abrogate theſe good acts to the offence of many, as the Author (e) of the review of the councell of *Trent* ſheweth; nor ſhould good men ſtand for *Leo* his abrogation of what the councell of *Baſil* did in this kinde, as may be ſeene in that wicked councell of *Lateran* (f) wherein much other wicked power is given to the pope and his Legates by *Iulius* III. and *Paul* the III. and *Pius* the IIII. and (g) *Theodoret* ſaith, all the Biſhops of a Province ought to bee at the ordination of a Biſhop. The ordination of the worthy, *Ambroſe*, as bee (h) himſelfe ſaith, *was confirmed by all the Biſhops of the* Eaſt *and* Weſt. *Cornelius* Biſhop of *Rome* was confirmed by the Biſhops of *Africa*. More of this may be ſeene in (i) *Zonaras*, in (k) *Theodorus* (l) the councell of *Carthage* and (m) *Petrus* a Navarre, who all witnes *ordination of a Biſhop was never done in the ancient* Church *by one ſingle Congregation, and theſe deſtitute of paſtors and Elders.* The learned ſay, that *Gregory* the VII. or *Hildebrand* did firſt exclude the people from voycing in elections of paſtors. *Illiricus* ſayth onely from the time of *Frederick the* XI. *about the yeare*, 1200 *they were excluded from this power*. And though it were true, that the election of *Alexander* the III. was made 400 yeres before that, by the Cardinalls only, without the peoples conſent, the Law and Logick both ſay, from one fact no Law can be concluded. Yea the election of *Gregory* the VII. (ſaith (n) *Vaſquez*) was five hundred yeares before that, and litle enough that ſuch a monſter and ſuch a ſeditious head to the Lords anointed no *Henry* the IIII. as this *Gregory* was, could violate Chriſts order. (o) *Platina* ſayth ſo; yet *Bellarmine*, *Suarez*

(z) *Concil. Toletan.* 12. *can.* 6. *ut ordinetur cum longa diſt.* 63.

* *Concil. Conſtan. Seſſ.* 14.

(a) *Concil. Baſil. Seſſ.* 37.

(b) *In c. licet de electione diſt.* 2.

(c) *Jac. Almain de poteſt. Eccleſ.*

(d) *Ja. Gerſon de poteſt Eccleſ.*

(e) *Review of the Councell of Trent.* l. 4. c. 1.

(f) *Concil. Lateran.*

(g) *Theodoret.* l. 5. c. 23.

(h) *Ambroſ. Epiſt.* 82.

(i) *Zonaras in Con. Laodic. c.* 1. & 5.

(k) *Theod. hiſt.* l. 1. c. 9

(l) *Concil Carthag. an.* 418.

(m) *Petrus a Navar. de reſt. oblator.* l. 3. c. 8.

(n) *Vaſquez* 3. *tom.* 3. *diſp.* 144. *cap. unic.* §. 1.

(o) *Platin. in vit. pontif.*

(p) *Sanctius cō. Acts* 14. 22.
(q) *Azorius Instit. moral. par.* 2. *l.* 2. *c.* 26.
(r) *Krantius metropol. l.* 8. *c.* 8.
(s) *Concil. Bracar. c.* 2.
(t) *Concil. Nic.* 11. *ca.* 3.
(u) *Concil. Constant.* 4. *c.* 28.
* *Conc. Laodic. c.* 13.
(x) *Bellarm. de cler.* 1. *c.* 2. *& l. de ordin. c.* 9.
(y) *Vasquez in* 3. *tom.* 3. *de sacr.* 4. *dis.* 144. *c.* 5.
(z) *Concil. Antioch.*
(a) *Ruffinus Histor. l.* 10. *c.* 9.

(b) *Perkins on* Gal. 1. 8.

(c) *Peter Martyr on* Judg. *c.* 4. *v.* 5
(d) *Zanchius com. in* Eph. 5.

(e) *Robinson Iustification of separ. p.* 338, 339, 340.
(f) *Tertullian Apologet. c.* 30.

Suarez and others grant, in the Apostles time it was so; but because it was a positive Law (some say) and others that it was a Church constitution, not a divine Law, the Pope might change it. Yet the Jesuite *Sanctius* (p) in his comment proveth it from Scripture, (q) *Azorius* sayth, it should be common Law, *communi jure*, (r) *Krantius* layeth the blame of wronging the people in this, on *Gregory* the IX. yea (s) the councell of *Bracare*, the (t) second councell of *Nice*; The councell of *Constantinople*. 4. called the eight generall Councell (u) the councell of * *Laodicea* are corruptly expounded by (x) *Bellarmin.* (y) *Vasquez* and others: because. 1. They forbid onely disorder and confusion. 2. That all the multitude, without exception of age, gifts, or sexes, should come, and speak and voyce at the election. For in the councell of *Antioch* (z) it is expressely forbidden that the multitude should be debarred. And wee will not deny but a pastor may be sent to a Church of Infidels that knoweth nothing of Christ, without their knowledge, as (a) *Ruffinus* sayth, that *Frumentius* was ordained Bishop to the Indians, they knowing nothing of it, *Indis nihil scientibus neque cogitantibus. Epiphanius* writeth to *John* Bishop of *Ierusalem*, that hee had ordained *Paulinianus* a presbyter, the people not consenting. *Gregorius* ordained *Augustine* Bishop of *England* and sent him to them to teach them, *Anglis nescientibus*. And *Gregorius* II. ordained *Bonifacius* a Bishop to bee sent to Germany, *Germanis nihil de eare cogitantibus*. And thus (b) *Perkins*, if the Gospell should arise in America, where there were no Ministers, ordination might be wanting. And why not (say I) election also in another case, if as (c) *Petrus Martyr* sayth well, a woman may be a Preacher of the Gospell; Yea, and a Turke (sayth (d) *Zanchius*) converted by reading the New Testament, and converting others, may baptize them whom hee converteth, and be baptized where both ordination and election should be wanting: and this may answer what (e) *Robinson* saith for ordination by the people.

Nor did the people first begin to have hand in election in (f) *Tertullians* time, as *Bellarmine* saith, nor yet that the people might love their Bishops, nor yet by meere custome.

Conclus. III. It is false our (g) Brethren say, that the calling of a Minister consisteth principally and essentially in election of the people, for the Apostles were essentially pastors, yet not one of them, except *Matthias* was chosen by the people. 2. If, as our Brethren say, the peoples after acceptance may supply the want of Election at first, as *Jacobs* after consent to *Leah* made her his Wife, yet all the pastorall acts of Word, Sacraments, and censures going before the after consent shall be *null*, because he wanteth that which most principally and essentially is required in a calling. And all baptized by him must be rebaptized. And what if the people shall never assent, and it is ordinary that hypocrites in hearts will never consent to the Ministry of a gratious pastor, shall his acts of converting, and baptizing be no pastorall acts, and to the hypocrites no pastorall acts: and shall all be Infidels, who are baptized by him? The people are not infallible in their choise, and may refuse a man for a pastor, whom *God* hath called to be a pastor: election maketh not one a pastor, *in foro Dei*, then he shall be no pastor whom *God* hath made a Pastor, because people out of ignorance or prejudice consent not to his Ministery. Nor are we of Dr. *Ames* judgement, that the calling of a Minister doth essentially consist in the peoples election, for his externall calling consisteth in the presbyters separation of a man for such a holy calling, *as the Holy Ghost speaketh.* Wee finde no *Church-calling* in all *Gods* Word of sole election of the people, and therefore it cannot be the essentiall forme of a right calling. All the arguments of Doctor *Ames* prove, that election is necessary to appropriate a made Minister to such a Congregation, but concludeth not the poynt.

(g) *Quest.* 20.

Qu. 5. *From whence had* Luther, Calvin, *and our blessed Reformers their calling to the pastorall charge?*

This question there is moved because of our Brethren, who thinke. 1. *If ordination of* pastors *by* pastors; *be so necessary for an ordinary calling to the Ministery, and if Election of people be not sufficient, though they want* pastors *and* Elders *then* Luther *and our Reformers had no calling*, for they were called by the Pope and his Clergy, for saith (h) *Robinson when there be no true* Church-officers *on Earth to give ordination, we must hold*

(h) *Robinson Iustif. p. 129.*

with Arians, *and expect new Apostles to give ordination; neither can a true* pastor *go and seek a calling from a false* pastor. Hence observe carefully the following distinctions, to obviate both papists cavillations and our Brethrens doubts.

1. *Distinct.* That is. 1. Properly extraordinary, which is immediately from God, without any other intervening cause; so *Moses* his calling, when God spake to him out of the Bush to goe to *Pharaoh* and command the letting goe of his people, was extraordinary, for, both the matter of the calling, and the persons designation to the charge was immediately from *God*. *Luthers* calling this way was not extraordinary, because he preached no new Gospell, nor by any immediate calling from *God*.

2. That is extraordinary which is contrary to the Law of of nature. Neither the calling of *Luther* nor of *Hus* and *Wiccliff* was extraordinary; for that any inlightened of *God* and members of the Catholick Church should teach, informe, or helpe their fellow-members being seduced, and led by blind guides, is agreeable to the Law of nature; but according to our Brethrens grounds *Luthers* calling here, was not onely extraordinary, but unlawfull and contrary to a Divine Law. For now when Apostles are ceased, *Luther* had no warrant (if our Brethren say right) no calling of *God*, to exercise pastorall acts of preaching, converting soules to *Christ*, and baptizing through many visible *Churches* & congregations, because that is (say they) Apostolick; and no man now may be a pastor, but in one fixed congregation whereof he is the stated pastor.

3. That is extraordinary, which is beside a Divine positive Law. So that one should be chosen a pastor in an Iland where there be no Elders nor pastors at all, and that the people onely give a calling, is extraordinary, and so it is not inconvenient that something extraordinary was in our reformers.

4. That is extraordinary, which is against the ordinary corruptions, wicked and superstitious formes of ordinary calling: so, in this sense, *Luther* and our reformers calling was extraordinary.

2. *Dist.* A calling immediately from God, and a calling from God, some way extraordinary, are far different. An immediate

mediate calling often requireth miracles to confirme it, especially the matter being new, yet not alwayes; *John Baptists* calling was immediate, his Sacrament of Baptisme beside the positive order of Gods worship, yet hee wrought no miracles, but an extraordinary calling may be, where there is an immediate and ordinary revelation of Gods Will, and requireth not miracles at all.

3. *Dist.* Though ordinarily in any horologe the higher wheele should move the lower, yet it is not against ordinary art, that the horologe be so made as inferiour wheeles may move without the motion of the superiour. Though by ordinary dispensation of Gods standing Law, the Church convened in a Synod should have turned about *Hus*, *Wicliff*, *Luther*, to regular motions in *orthodox Divinity*; yet it was not altogether extraordinary, that these men moved the higher wheeles, and laboured to reforme them. *Cyprian* urged Reformation, *Aurelius* Bishop of *Carthage*, *Augustin* and the *African* Bishops did the like, the Bishop of *Rome* repining thereat: It is somewhat extraordinary that Reformation should begin at Schollers, and not at principall Masters.

4. *Dist.* A calling may be expresly and formally corrupt, in respect of the particular intention of the ordainers, and of the particular Church, *ex intentione ordinantis & operantis*. Thus *Luthers* calling to bee a Monke was a corrupt calling, and *extenus*, and in that respect hee could not give a calling to others. But that some calling may be implicitely and virtually good and lawfull in respect of the intention of the Catholick Church and *ex intentione operis, Christus ordinationis*, he was called to preach the Word of *God*.

5. *Dist. Luthers Oath* to preach the Gospell did oblige him as a pastor, this is his calling according to the substance of his Office, and is valid; but his Oath to preach the *Roman* Faith intended by the exacters of the Oath, was *extenus*, in so far unlawfull, and did not oblige him. Even a Wife married to a Turke, and swearing to bee a helper to her Husband in promoving the worship of the *Mahomet*, or being a papist is ingaged in an Oath to promote *Romish Religion*; if shee be converted to the true Faith of *Christ*, needeth not to be married

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de novo, but remaineth a married Wife; but is not obliged by that unjust Oath to promove these false Religions, though the marriage Oath, according to the substance of marriage duties, tieth her.

6. *Dist.* A pastor may, and ought to have a pastorall care of the *Catholick Church*, as the hand careth for the whole body, and yet neither *Luther* nor *Zuinglius* are universall pastors, as were the Apostles. For they had usurped no power of Governing and Teaching all Churches: though, I professe, I see no inconvenience to say that *Luther* was extraordinarily called by *God*, to goe to many Churches, to others then to *Wittenberg*, where hee had one particular charge, yea even through *Germany* and the Churches of *Saxony*, and *Zuinglius* through the *Helvetian* and Westerne Churches, which yet doth not make them essentially Apostles, because. 1. They were not witnesses of Christs Death, and Resurrection, which as a new Doctrine to the World, as Apostles, they behoved to preach, *Acts* 1. *v.* 22. They only revealed the old truth borne downe by an universall Apostasy. 2. Because they were not immediately called, nor gifted with diverse Tongues. And the like I may say of *Athanasius*, for men in an extraordinary apostacy to goe somewhat farther then to that which a particular Church calleth them to, is not formally apostolick, yet lawfull.

7. A calling to the Ministery is either such as wanteth the essentialls, as gifts in any messenger, and the Churches consent, or these who occupy the roome of the Church, the Church consenting, such a Minister is to bee repute for no Minister. Or. 2. An entry to a calling, or a calling, where diverse of the Apostles requisites are wanting, may bee a valid calling, as if one enter as *Caiphas* who entered by favour and money, and contrary to the Law was High-Priest but some yeers: yet was a true High-Priest, and prophecied as the High-priest.

8. If the Church approve by silence, or countenance the Ministery of a man who opened the Church doore to himselfe, by a *silver key*, having given the prelate a bud. The ordinance of *God* is conferred upon him, and his calling ceaseth not to be *Gods* calling, because of the sins of the instruments both taking and giving.

9. Ieu

9. Though *Luther* was immediately called by Men *An.* 1508. by the Church of *Wittenberg* as may be seene (a) in his writings, as *Gerard* (b) sheweth, and the Jesuit *Becanus* (c) saith, hee was called and ordained a Presbyter, and so had power to preach and administer the Sacraments, yet that hindereth not that his calling was not from the Church, whereof hee was a member, that is from the Roman Church, and from *God*, and that his calling to cast downe *Babylon* was not from the Church of *Rome*: and his gifts being extraordinary. 2. His Spirit heroick and supernaturally couragious, and so extraordinary. 3. His Faith in his Doctrine greate, that hee should so bee blessed with successe in his Ministery extraordinary, his calling in these considerations may well bee called extraordinary, though not immediate or apostolick.

(a) *Tom. 9. Wittenber. p. 104.*
(b) *Gerard. loc. com. to. 6. de minister. eccles. sect. 8 p. 148.*
(c) *Becan. in opusc. de vec. min. N. T. thes. 48. p. 128.*

10. Then wee may well acknowledge a middle calling betwixt an ordinary and every way immediate calling, and an extraordinary and immediate calling, for the calling of *Luther* was neither the one, nor the other, in proper sense, but a middle betwixt two; and yet not an immediate calling. See (d) *Saddeel* and (e) *Paræus*.

(d) *Saddeel adversus articul. Burdegalenses Art. 51. p. 502.*
(e) *Paræus com. 1 ad Rom.*

11. The question, if such a pastor bee called lawfully, is a question of Fact, not a question of Law; as this, if such an one be baptized, and there be an invincible ignorance in a question of Fact which excuseth. And therefore wee may heare a gifted pastor taken and supposed by the Church, to have the Churches calling, though indeed he received no calling from the Church, at his entry.

1. *Conclus.* To shew that our Church was a visible Church before *Luther* arose, and that our Reformers were lawfully called of *God*, and his Church, is a question of Fact: and cannot be proved by the Word of *God*. Because the Word of *God* is not a Chronicle of these who were the true Church and truly called to the Ministery since the Apostles departed this life. 2. Because these must be proved by Sense, and the Testimony of humane writtings, who can erre.

2. *Conclus.* Yet may it be gathered from humane writers, that the visible Church of Protestants this day, hath beene since the Apostles dayes. I meane the determinate persons may be knowen by humane reasons and signes; as. 1. If Orthodox

Doctors are knowen to have lived in all ages since the Apostles; it is likely that there was a visible Church, which approved of these Doctors; and if we teach that same Doctrine in substance, that these Doctors did, then hath our Church, this determinate Church, beene since the Apostles time. But Orthodox Doctors are knowen to have lived in all ages as men of approved learning and soundnesse in the Faith; Ergo, our present Church visible hath continued since the Apostles time. The proposition is probable, for these Fathers would not be so renowned, if the Church about thē had not approved their Doctrin. It is probable (I say) because the writters against them have beene suppressed, false Teachers have beeve spoken of and renowned, and true Prophets ill reported of, *Mat.* 5. 11, 12. I prove the assumption; for there lived in the first age, *Iohn* the *Baptist*, the Apostles, and *Polycarpus*, the Scholler of *Iohn* (as they say) and *Ignatius*. And in the 2. age, *Iustinus*, *Clemens Alexandrinus*, *Ireneus*, *Melito Sardensis*, *Theophilus*. In the 3. age *Tertullian*, *Cyprian*, *Dyonisius*, *Alexandrin*, *Methodius*, *Origen*; It is likely they opposed purgatory, prayer for the dead, reliques and the Popes supremacy, which in their seede did arise in this age. In the 4. age were *Eusebius Cesariensis*, *Basilius*, *Athanasius*, *Magnus Gregorius*, *Nissenus*, *Nazian. Macarius*, *Cyrillus* Bishop of Jerusalem, *Arnobius*, *Lactantius*, *Epiphanius*, *Optatus Melivitanus*, *Hilarius*, *Ambrose*, *Prudentius*, *Hieronymus*, *Ammonius*, *Ephrem*, *Faustinus*. I thinke they opposed the infallibility of councells, invocation of Saints, and the monastick life springing up in this age. In the 5. age were *Anastasius*, *Chrysostome*, *Augustine*, *Alexandrinus*, *Theodoretus*, *Leo*, *Socrates*, *Vigilianus*, *Cassiarus*, *Prosper*, *Elmherius*, *Marcus eremita*, *Marius Victorius*. Wee conceive these opposed the corrupt Doctrine anent freewill, sinne originall, justification by works, mens merits. In the 6. age were *Fulgentius*, *Cassiodorus*, *Fortunatus Olympiodorus*, *Gregorius Magnus*, *Maxentius*; These opposed the heresies of this age, as the Doctrine of worshipping Images, Indulgences, Satisfactions, Crossing, Pilgrimages, Service in an unknowen Tongue, Offerings for the dead, worshipping of Reliques of Saints, necessity absolute of Baptisme, the making the Sacrament a Sacrifice for the dead. In the 7. age being a time of Darknesse very few,

few, *Isidorus*, and few others, here the holiest opposed the Popes stile and place of being universall Bishop, and the abominable Sacrifice of the Masse. In the 8. arose *Beda*, *Paulus Diaconus*, *Joann. Damascen*, a superstitious Monke, *Carolus Magus*, *Albinus*; In this age came in Transubstantiation, the Sacrament of penance, and confirmation. It was an evill time. In the 9. age were *Rabanus*, *Haymo*, *Remigius*, *Hincmarus*, *Paschasius*, then extreme unction, orders, and marriage were made Sacraments. In the 10. age was *Theophylact*, *Smaragdus*, *Giselbertus*. In the 11. *Anselme*, *Algerus*. In the 12. Schoole Doctors, such as *Peter Cluniarensis*, *Alexander Alensis*, *Thomas Aquinas*, *Scotus*, at length *Luther* and *Melanthon* came, but from these we build no infallible argument to prove our Church to be the true Church.

2. The very visible Church that now is, was in the *Waldenses*. 1. One of their owne writters (a) *Rainerus* saith, *quod duraverit à tempore Sylvestri, alii dicunt quod à tempore apostolorum, a Novator* set out by the Jesuite *Gretserus* (b) *Petrus Pilichdorffius* saith, they arose eight hundereth yeeres after *Silvester* in the time of *Innocentius* the 2. In the City of Walden *in the borders of* France *one arose, who professed voluntary poverty, and because they were against preaching of the Gospell, he and his followers were excommunicated*, but he is found a lier by popish writters who lived long before *Innocentius* the 2. and make mention of them. The articles of *John Hus*, saith (c) *Aeneas Silvius*, *cum confessionibus Calvinianorum consonant*, and *Silvius* is not our friend. I grant (d) *Gretser* denieth this, that the Faith of such as are called Calvinists agreeth with the articles of *Hus*; because hee will have them grosser (e) *Flaccius* saith these *Waldenses* called Leonistæ, their Doctrine was spread, *per Lombardiam, Alsatiam, totum tractum Rhenanum, Belgicam, Saxoniam, Pomeraniam, Borussiam, Poloniam, Luciniam, Sueviam, Silesiam, Bohemiam, Moraviam, Calabriam, & Siciliam. Carolus Lotharingus* (f) *the Cardinall* complaineth, as also (g) *Hegesippus*, *that for sixteene ages since* Christ, *the first onely was of* God, *and of the* Church *was a Virgin.* And none made these complaints, but these who were *Waldenses*. So also complaineth (h) *Lactantius*, and (i) *Isidorus pelusiota*: Why did

(a) *Raynerus rerum Bohemic. script. p. 222. 223.*

(b) *Petr. Pilichdorff. cõtra Waldenses c. 1.*

(c) *Aneas Sylvius hist. Bohem. c. 35.*

(d) *Gretserus in exam. plessæani myst. c. 63.*

(e) *Flaccius in Catalog. Testium. verit.*

(f) *Petr. Ram. Epist. ad Lotharing. ann. 1570.*

(g) *Hegesippus apud Euseb. l. 3. c. 32.*

(h) *Lactantius div. Instit. l. 5. c. 2.*

(i) *Pelusiot. l. 3. Ep. 408.*

(l) *Costerus cont. Causab. p. 21.*
(m) *Nicephor l. 2 c. 40.*
(n) *Britannorū loca Romanis inaccessa (id est. Scotia) Christo subdita sunt. adverſ. Judæos c. 67.*
(o) *Cent 1. l. 2.*
(p) *Baron anna. An. 183. sect. 6.*
(q) *Origen hom. 4. in Ezech.*
(r) *Hierom. ad Eugrium.*
(s) *Pius 2 Ep. 228 l. 1.*
(t) *Voetius disp. aul. papatus l. 3 sect. 2.*

(1) *Costerus* taking on him to prove the succession of the Roman Church for 1400 yeeres, leaves 300. years blanck, where hee cannot finde his Mother Church; and yet (m) *Nicephorus* saith, *Simon Zelotes* preached the Gospell in *Mauritania & Aphrorum regione*, even to *Brittaine*, that is, to the end of the Earth, yea *Balæus*, *Flemingus*, *Siropus* say, *that Ioseph of Arimathea preached in Brittaine*, and (n) *Tertullian* in the second century which was his owne time saith the like. See the (o) *Centuriasts*, yea and (p) *Baronius*, and (q) *Origen* about an. 206. saith the same; and *Jerome* (r) an. 407. *Gallia, Britannia, Africa, Persis, oriens India, & omnes Barbaræ nationes unum Christum adorant, & unam observant regulam veritatis.* What were all these but such as after were called *VValdenses*? And in the first ages (s) *Pius* 2. saith, *ante concilium Nicenum parvus respectus habitus fuerat ad Romanam ecclesiam; before the* Nicen *councell little respect was had to the* Church *of* Rome. See this learnedly Demonstrated by the learned (t) *Voetius*, and his reason is good. *Ignatius, Ireneus, Justin. Martyr, Clem. Alexandr. Tertullian, Cyprian speak not one syllable of popery or popish articles*; also *Lucian, Porphyrius, Tryphen, Celsus, Sosymus, Symmachus, Julian, mockers of Reiligon* would have spoken against transubstantiation, one body in many thousand places, worshipping of dead bones, the worshipping of a Tree, Crosse, and dumbe images, and bread, a Pope who could not erre, and they would have challenged and examined miracles, and I adde if they scoffed at the Doctrine of these called after *VValdenses* as the confession beareth, then were the Church of *Waldenses* (though not under that name) in their time. The Jewes objected against the Fathers *Tatian, Theophilus, Athenagos, Justin, Tertullian, Alexand. Cyprian, Chrysostome, Isiodorus, Hispalensis, Julianus Pomerius*, They objected all they could devise against the Christian Faith, but not a word of poynts of popery now controverted; Ergo, popery hath not beene in the World then, *an.* 188. In the Time of *Victor* many opposed victors Tyranny; and as *Plessæus* (w) and Doctor *Molineus* (x) saith, were called Schismaticks therefore, and excommunicated. Neither can *Gretserus* (y) nor *Bellarmine* (z) defend this, but by lies and raylings. Yea from the 4. to the 7. age

(w) *Plessæus in myster. iniquit. c. 2.*
(x) *Molin. de novitate papismi. c. 3. l. 1. part. 1.*
(y) *Gretser. exam. myster. pless. c. 3.*
(z) *Bellarm de pontif. Rom. l. 2. c. 19.*

(saith

(ſaith (a) *Voetius*) produce one Martyr, profeſſor, or Doctor. See *Auguſtine de fide ad Petrum*, *Ruffinus his expoſition of the Creed*, *Gennadius* of the Articles of the Church, *Theodoret his Epitome Divinorum decretorum*, *Cyrillus his tract* de fide, and produce one holding the popiſh Faith. (b) *Clemens Romanus* and *Eluetherius* (c) in the Epiſtle to the Biſhops of France *maketh all Biſhops paſtors of the* Church *univerſall*. Any who reades (d) *Gretſerus* againſt *Pleſſie* may ſee in the 4. age that *Baronius* and *Bellarmine* cannot defend, that appeale was made to the Pope in the councell of *Carthage*, yea the Popes Legate brought *Apiarius* to the Councell, that his cauſe might be judged there, becauſe the Pope could not judge it, and that the Councell of *Chalcedon* was, *per preecepta Valentiniani*, convened, and that *Conſtantinople* was equall with *Rome*. That *Simplicius*, *Gelaſius*, and *Symmachus* were Judges in their owne cauſe, and that *Hormiſda* an. 518. had no command over the Orientall Churches, as may be ſeene in (e) *Baronius*. So *Pelagius* the 1. *Ioan.* the 3. and *Pelagius* the 2. were refuſed the honeur of univerſall Biſhops, and could not helpe the matter; See (f) *Gretſer*, and (g) *Honorius* muſt be defended as not denying two wills; and two natures in Chriſt. See what ſaith *Baronius of this*. The councell of (h) *Conſtantinople* would not receive the worſhipping of Images. The beſt part of the Weſtern Churches were againſt it. The Churches of *France*, *Germany*, *Italy*, *Brittaine*. The (i) councell of *franckford*, of (k) *Paris*, ſo did they all refuſe the power of the Pope. So *Occam*, *Gerſon*, *Scotus*, in moſt poynts were not papiſts. Nor *Cajetan*, *Contaren*, *Almain*, *Ioa*, *Major*, *Caranza*. Therefore ſaid (l) *Thuanus* the Doctrine of the *Waldenſes* were now and then renewed by *Wicliffe* and *Hus*, and when *Hildebrand* came in, all know what wicked new poynts hee brought in, as in the Tomes (m) of the councells may bee ſeene; and (n) *Onuphrius* ſayth, *quod major pars antea parum in uſu fuerit*; The greateſt part of his novelty not heard before, or little in uſe. His Tyranny upon the conſciences of Church-men forbidding marriage: and over the Lords people may be ſeene in (o) *Sleidan* (p) In *Lampadius*, and his forme of excommunicating the Emperour as it is written by (q) *Beruriedenſes* and (r) *Sigonius*, (ſ) alſo *Aventinus*,

(a) *Voet. diſp. caus papat. l. 3.*
(b) *Clem. Romã. conſtit. l. 6. c. 14.*
(c) *Eleuther.*
(d) *Gretſer, exam. pleſſ. myſter. c. 21. 16. c. 24.*
(e) *Baron. An. 113. p. 70.*
(f) *Gretſer. exã. myſt. pleſſ. c. 30.*
(g) *Honorius.*
(h) *Concil. Conſtant An. 754.*
(i) *Concil. Franc. ſub Carol. M.*
(k) *Concil. parii. An. 1596.*
(l) *Thuanus hiſtor. l. 5 p. 460. doctrinam (Waldenſiũ) per interualla intermortuam renouauit.*
(m) *Concil. tom. 3 par. 2. p. 1196.*
(n) *Onuphrius in Gregor. 7. vita.*
(o) *Sleidan hiſt. l. 3. period. c. 8.*
(p) *Lampad. in Almelov. Meſſific. hiſt. p. 204, 205.*
(q) *Beruriedenſes de vit. Greg.*
(r) *Sigon. de regno Ital. l. 9.*
(ſ) *Avent. l. 5. p. 563, 564.*

Aventinus, (t) *Gerochus Reicherspergersis* (t) *Orthuinus*; *Gratius* and others can tell. But ere I speake of this monster head I should not have omitted humble *Stephanus* the 5. To whom *Lodovick* the Emperour, descending from his Horse, fell down upon the Earth thrice before his feete, and at the third time saluted him thus, *blessed be the* Lord God, *who commeth in the Name of the* Lord, *and who hath shined upon us.* As (u) *Theganus* saith that *Paschalis* excuseth himselfe to the Emperour *Lod.* That hee had leapen to the Popedome without his authority, which saith, this headship is not supreame, as (x) *Aimoinus* saith, who was a murderer of *Theodorus*, The Roman Churches Seale-keeper and of *Leo.* for having first put out their Eyes, hee then beheaded them, say the same *Aimoinus*, *Gregory the* 4. caused *Lodovick* the Emperours sons to conspire against the Father and was upon that plot himselfe. *Sergius the* 2. made an act that a Bishop should be convinced of no fault *but under seventy and two witnesses. Siconulphus* a Prince desiring to have this Popes blessing, came to Rome and kissed (*sayth* (y) *Gretserus* after (z) *Anastasius*) his precious feete. *Angelbert Archiepisc. Mediolanensis* departed out of the Roman Church for the pride of Rome, and *Simon* of *Sergius*, *sayth Sigonius*, (a) It was ordinary for *all*, *sayth* (b) *Anastasius*, *to kisse the feate of* Leo *the* 4. *Platina* (c) saith, hee was guilty of a conspiracy against *Gratianus* a godly and worthy man, to expell the Frenchmen out of the Kingdome and bring in the Grecianes. *Gretser* the Jesuite saith, their owne Platina is a Lyer in this.

(t) *Geroch. Reicherst l.* 2. *de investig. Antichrist.*
(t) *Orthuin. Grat. in fascicul. rerum expetendarum, &c. An.* 1595.
(u) *Thegan. de gest. Lod. Imp. c.* 16.
(x) *Aimoin. l.* 4. *c.* 105.
(y) *Gretser. exam. pless. myster. c.* 37.
(z) *Anast. in Sergio.*
(a) *Sig. de regno Ital. l.* 5.
(b) *Anast. in Leo.* 4.
(c) *Platin. in vit. Leon.* 4.
(d) *Gretser. in exam. myst. pless. c.* 39.
(e) *Gretser. ibid.*

Wee all know there was an English Woman-Pope called *Ioanna*, betwixt *Leo* the 4. and *Benedictus* the 3. *Bellarmine*, *Baronius*, *Gretser*, *Lipsius* will have it a fable. *Platina* a popish writter is more to be believed then they all, for hee affirmeth it as truth. A great schisme arose in the Church because *Benedictus* the 3. was chosen Pope without the Emperours consent. The Emperour did hold the bridle and lead the Horse of *Nicolaus the* 1. (d) *Gretser* cannot deny this) hee defended and maintained *Baldvinus*, *who was excommunicated by the Bishops of* France, *because he ravished* Iuditha *the daughter of* Carolus Calvus. Hee pleaded that there was no reason; *but the decretalls*

decretalls of the popes should be received as the Word of God, but because they were not written in the bookes of Church-Canons: for by that reason some bookes of the old and New Testament are not to be received as *Gods* Word (*e*) *Gretser.* said, these Epistles were equall with *Gods* Word, and said, they had, neither these Epistles, nor the Scriptures authority from the holy Spirit, but from the Church. That the church was foure hundred yeeres ignorant of the authority of the Scriptures: that hee himself'e was *Jehova* eternall, and that *Gratianus* had inserted it in his distinct. 96. That hee was *God*. *Adrian* the 2. approved of *Basilius* his killing of *Michael* the Emperour his Father.

(*e*) *Gretser. Ibid.*

(*f*) *Onuphrius* who observeth 26. Schisms of antipopes thinketh Schismatick Popes, no popes, as *Benedict.* 5. and 10 *Honorius* 2. *Clement* 3. *Gregor.* 8. *Celestinus* 2. *Victor* 2. Some Popes have beene declared Hereticks by papists, as (*g*) *Gregorius* 12. *Benedictus* 13. In the councell, of *Pisa*; and (h) *Iohn* 23. In the councell of *Constance*; moreover *Bonifacius* 8. *Sergius* 3. *Benedictus* 7. *Eugenius* 4. *Iohn* 9. and *Iohn* 22. had no tolerable measure of learning to be priests, how then could they be universall prophets who could not erre? *Liberius* was an Arrian (as (*i*) *Athanasius* and *Alphons. saith*) *Zepherinus* was a Montanist, as *Tertullian* (*k*) *saith*. *Honorius was condemned, for saying* Christ *had but one will*, in (*l*) generall councells at *Constantinople*, *Marcellinus sacrificed to Idolls* as (*m*) *Bellarmine* confesseth; *Felix* was an Arrian and consecrated by an Arrian Bishop, (as (*n*) *Hieronim. saith*) *Anastasius* was a *Nestorian* (as (*o*) *Alphonsus saith*) *Iohn* 22. said, *soules did not see God untill the Resurrection*, as (*p*) *Erasmus saith*) *Innocentius* 1. *ordained the Eucharist to be given to Infants*, as a Jesuite saith (*q*) to wit *Maldonatus*. All this is observed to prove the Church could not be in the Pope. 2. That the Waldenses were opposers of the pope, whose confession is set downe by (*r*) *Gulielmus Reginaldus Turco-papista*: as (*s*) *Usserus* saith, and cast to by (*t*) the Jesuite *Gretser* to

(*f*) *Onuphr. l. de pontif. et cardin. in præfat.*
(g) *Concil. Pisanum, An.* 1411.
(h) *Concil. Constan. Genebraid, Chron. ad Anno.* 901. *per annos fere* 150. *a Ioanne scilicet* 8. *ad Leonem* 9. *Pontifices circiter quinquaginta a virtute majorū defecerunt, apostatici verius quā Apostolici. The Monk Mantuanus l. de Calam. Romæ, templa, sacerdotes, altaria, sacra, coronæ, Ignis, thura, preces, cœlum est venale Deusq.*
(i) *Athanasius Ep. ad Solitar. Alphonsus à Cast. adversus hæreses l.* 2. *c.* 4.
(k) *Tertullian adversus praxeam c.* 1.

(l) *Tom.* 2. *Concil. Art.* 13. (m) *Bell. de pon. Ro. l.* 4. *c.* 8. (n) *Hyerom. in catalog. in Acac.* (o) *Alphonsus a Castr. l.* 1. *c.* 4. (p) *Erasm præfat. ad Irenæ. l.* 5. (q) *Maldon in Joan. 6. c.* 14. (r) *Reginald in Calvino-Turc. l.* 2. *c.* 5. (s) *Usserus de Eccles. Christ. suc. c.* 6. *p.* 158. (t) *Gret. ad Petr. Pilich. p.* 309.

the

(u) *Reinerus.* (x) *Calvin Ep.* 298. *ad Waldenſes. Ep.* 244. *ad Tolonos.* (y) *Gret. in exam. p. ſ. c.* 5. (z) *Thuanus Hiſtor. l.* 5. (a) *Magdeburgenſes, cent.* 12. *c.* 8. *p.* 1206, 1207. (b) *Sanderus de viſibil Monarch. l.* 7. *An.* 1198. (c) *Coccius Theſau. tom.* 1. *l.* 8. *Art.* 3. (d) *Parſonius de tribus Angliæ converſionib. p.* 2. *c.* 10. (e) *Uſſer de Chr. eccleſ. ſuc. c.* 6. *p.* 159. 160, 161, 162, *& ſeq.* (f) *Serarius in tribæreſio. l.* 1. *c.* 5 (g) *Ioan. Wendelſton. præf in codic. can. & decret. pont.* (h) *Uſſer. de Eccleſ. Chriſt. ſuc. & ſtabil. c.* 7 *p.* 195. (i) *Albericus Caſſin. in Chron. l.* 3. *c.* 33. (k) *Sigonius de regno Italic. l.* 9. *An.* 1059.

the end of *Peter Pilichdorffius* his Treaties *contra Waldenſes*, and (*v*) by *Reinerus contra Waldenſes*; Their confeſſion containing a condemning of the popes Supremacy, unwritten Traditions, worſhipping of Images, Invocation of Saints, &c. and all the Articles of popery. We know how well (*x*) *Calvin* thinketh of their confeſſion (*y*) The ſlanderous *Gretſer* ſaith, that *Wicliffe* renewed their errors and taught this Article. *Deus debet obedire diabolo. God ſhould obey Satan.* But that faithfull witneſſe of Chriſt, hath no ſuch thing in his writtings. Many other poynts are objected to the Waldenſes, but (*z*) *Thuanus* ſaith, *Reliqua quæ à Waldenſibus affinguntur, per invidiam affinguntur.* Other lies and falſe Doctrines are laide upon them, but the (*a*) *Magdeburgenſes* ſet downe faithfully the Articles that they held, which wee owne as the Truth of God.

What (*b*) *Sanderus* (*c*) *Coccius* (*d*) and *Parſonius* objected to them that they Taught *that carnall concupiſcence was no ſin.* 2. *That all oathes in any caſe are unlawfull.* 3. *That the Magiſtrate may not uſe the ſword.* 4. *That the Apoſtles* Creed *is to be contemned* theſe and other calumnies are well refuted by *Uſſer* (*e*) and proved by the Teſtimony, that Papiſts gave of the Holy life of the Waldenſes, to bee but Lies and meere calumnies.

Theſe who of old (ſaith *Serarius*) (*f*) were called *Berengariani* from *Berengarius*, *are this day called* Calviniſts, *and theſe who are this day* (ſayth (*g*) *Ioan. Wendelſtonus*) *called Proteſtants, are novi, ſeu Germanici Waldenſes.* The new Waldenſes of Germany. *Nec vero* (ſaith (*h*) *Uſſer*, citing the foreſaid Authors) *juſtam adhuc cauſam videre poſſimus, quamobrem horum majorum pudere nos debeat*; *we neede not thinke ſhame of our forbearers the Waldenſes.* Whether did *Berengarius* feare *Leo* the 9. his unjuſt ſentence of excommunication: but contrary to *Victor* the 2. he did ſtoutly plead that the Elements were a figure or ſigne of the body and blood of Chriſt, *An.* 1056. And before *Nicolaus* the 2. in a Synod at *Rome* before 113. Biſhops, for the ſpace of ſeven dayes hee pleaded the ſame cauſe. So ſaith *Albericus* (*i*) *Diacon. Caſſinenſ.* and (*k*) *Carolus Sigonius.* Yea, and hee left behind him in his age multitudes of his followers,

ſo

so as *Rome* was not able to suppresse the visible Church ever since her Cedar branches did spring up to the Cloudes.

And we know that the Faith of the Councell of *Trent*, as pressed by Oath prescribed by *Pius* 4. and by the command of *Gregorius* 13. was not in the World, the 10. age, *Ambrosius*, *Catharinus*, *Martinus*, *Isengrenius*, *Contarenus*, *the Sorbonists of* Paris, *and the Doctors of* Venice, in many substantiall poynts contradicted the Church of *Rome*: yea (*l*) *Thuanus* (*m*) and the Bishop of Spalato teach that after the councell of Trent the Reformation spread through the Christian World. In the 12 and 13. ages, the Doctrine of the Waldenses, of *Wicliffe* and *Berengarius* did grow, but few did write, (saith (*n*) *Voetius*,) in these times because of heavy persecution, multitudes in Germany Austria, Moravia, Silesia, Leiden, Collen, Osenbruge, and many other parts opposed popery.

(*l*) *Thuan. l.* 3. *p.* 214.
(*m*) *Auton. de dom. Archi Spalatens. l.* 2. *sect.* 2. *c.* 2.
(*n*) *Voetius disp. caus. papat. l.* 3. *sect.* 2. *p.* 634.

Now we say there were multitudes professing the Truth, both of Doctors, Fathers, and witnesses opposing the Roman Church: and what calling the Church of *Rome* gave to our reformers must be measured by the best of the Church consenting to their calling: for wee are not to thinke that all professed popery, but many of the guides opposed, many were burdened in minde, and yet out of weakenesse durst not professe, because of the Popes greatnesse. 3. They durst not write and preach against the corruption of the time. 4. Many were simple, many ignorant.

3. *Concles.* Though *Luther* and *Zuinglius* had their whole calling from the Pope and his Clergy, yet think we not that calling no calling, but that it hath that which essentially constituteth a Minister. 1. *Caiaphas* entered most corruptly to the Priesthood, by the favour of men, and to bee High-Priest for one yeare contrary to the Law, which ordained the high-priest to remaine for his lifetime. But as (*o*) *Iosephus* said (*p*) *Toletus* (*q*) *Cajetan* (*r*) *Maldonat* (*s*) *Iansonius*: yea and our owne writers (*t*) *Calvin* (*u*) *Marlorat* (*x*) *Musculus* (*y*) *Rollock* (*z*) *Bullinger* observe, all was done by the will and lust of men; yet *Caiaphas* was the high-priest and prophecied, which is a specifick act of a called Prophet, *John*, *Ex.* 51. 52. *It is said, he prophecied as high-priest.* 2. *The Scribes and Pharisees*

(*o*) *Iosephus Antiq. l.* 15. *c.* 3.
(*p*) *Tolet. com. in Ioan.* 11.
(*q*) *Cajetan ib.*
(*r*) *Maldonat.*
(*s*) *Ianson. can.*
(*t*) *Calvin.*
(*u*) *Marlorat.*
(*x*) *Muscul. com. in Ioan.*
(*y*) *Rollocus.*
(*z*) *Bullinger.*

iſees ſet in Moſes chaire, and are to be heard, Mat. 23 1. In ſo far as they teach Gods Truth, and yet their entry to their calling was corrupt, if it be true that diverſe ſay, that Chriſt, *John* 10. calleth the Scribes and Phariſees. *Theeves and Robbers, becauſe they came not in by the doore, but climbed up another way,* but however there was corruption in the way of their comming to the chaire, for they leavened all other the Ordinances of God, and the high prieſt was entered a falſe way, the reſt of the Rulers could not come, but in a corrupt way. But though *Auguſtine* (a) and (b) *Clemens Alexan.* expound the place, *John* 20. of ſuch as want a lawfull calling; but then the place cannot agree with Scribes and Phariſees, which ſeemeth to fight with the courſe of the Text. But our Interpeters (c) *Brentius* (d) *Beza* (e) *Rollocus*, expound the place of theſe who preach not Chriſt ſoundly, and to be the doore and the foundation, but humane Traditions, and yet had a calling; and the Text ſaith ſo much, where *v.* 9. Salvation is promiſed to every one who entereth in by Chriſt the doore, now ſalvation is not promiſed to a man, becauſe hee hath a lawfull calling to the Miniſtery; hee may have that and yet bee a Child of perdition.

(a) *Auguſtinus contra. adverſ. leg. & pro. l. 3. c. 4. venerunt a ſeipſis, non miſſi.*
(b) *Clem. Alex. Strom. 1. Non miſſi a Deo.*
(c) *Brentius, humanarum traditionum doctores.*
(d) *Beza in loc.*
(e) *Rolloc. com. ib.*

3. Wee are no where forbidden in Gods Word to heare Teachers ſent and called, but onely Wolves in ſheepe skinnes, voyd of all calling, and intruders: for paſtors may be antichriſtian in the manner of the entry, as *Caiaphas*. 2. In the matter of their Doctrine Teaching ſome of mens Traditions, in place of Gods Word as Scribes and Phariſees. 3. Yea, and brooke an antichriſtian calling, as prelates doe and have done in *Brittaine*, and yet their Miniſtery be valid. For that the calling of a Miniſter be valid, and his Miniſteriall acts not *null*, it is ſufficient that the governing Church give him a calling, either by themſelves, their expreſſe call, their ſilence, or tacite conſent, or their approbation communicating with him in his Miniſtery, or by theſe to whom the Church reſigned her power, or by theſe who ſtand in place of the Church; though prelates invade the place of the Church: yet becauſe firſt they themſelves be paſtors and have power to teach and Baptize as paſtors called of Chriſt, *Mat.* 18. 19. 2. Becauſe they ſtand for the Church, the

the Church approving, or ſome way by ſilence conſenting (as in the caſe of *Cajaphas* entry to the prieſt-hood) thereunto, theſe who are baptized of them, are not rebaptized, and theſe who are ordained paſtors by them are not reordained, but have a calling to the Miniſtery and doe validly confer a calling upon others. Yea, many of great learning thinke that at the beginning of Reformation thouſands being under popery baptized by Midwives and private perſons, were never rebaptized, not that they thinke ſuch Baptiſme valid, but where the Sacrament is wanting, *ex invincibili ignorantia facti*, out of an invincible ignorance of a fact, ſuch that way baptized doe indeed want the Lords Seale; but wee cannot for that ſay that they are no better then Infidells and unbaptized *Turkes* and *Iewes*, becauſe. 1. Their being borne in the viſible Church giveth a federall holineſſe, as all of Jewiſh parents had a federall right to circumciſion, and were, *eatenus*, in ſo far, ſeparated from the wombe. 2. Becauſe their profeſſion of that Covenant whereof Baptiſme is a ſeale, ſeparateth them ſufficiently from Infidells, though they want the ſeale externall. But our Divines eſteeme, and that juſtly, baptiſme adminiſtrated by Women, or ſuch as have no calling, to be no baptiſme at all; for which let the Reader ſee (*a*) *Calvin* (*b*) *Beza* (*c*) the learned *Rivetus*. We ſtand not for what (*d*) *Bellarmine* (*e*) *Maldonatus* (*f*) *Gretſerus* and other papiſts ſay on the contrary: and alſo (*g*) *Cajetan* and (*h*) *Toletus*.

4. *Robinſon* (*i*) and our Brethren acknowledge that the Church of *Rome* hath true baptiſme, *for they retaine the eſſentiall cauſes of Baptiſme, even as the veſſells of the* Lords *houſe profaned in* Babylon *may be carried back to the Temple, but if theſe veſſells were broken and mingled with braſſe and iron, and caſt in another mould they could not obtaine their former place in the Temple. Baptiſme is a veſſell profaned in* Babell, *but not broken; but the miniſtry and prieſt-hood of* Rome *is like the new melted and mingled veſſell, and eſſentially degenerated from the office of paſtorſhip.* But I anſwer, if baptiſme be valid in *Rome* ſo are the Miniſters baptizers, for if the Miniſters and prieſts be eſſentially no Miniſters, the baptiſme adminiſtrated by the Romiſh prieſts is no Miniſtery, and all one as adminiſtrated by Midwives

(a) *Calvin Inſt. l. 4. c. 15. Sect. 20. Epiſt. 326.*
(b) *Beza libel. queſt. de baptiſm.*
(c) *Rivetus in Cathol. Orthod. tom. 2. tract. 2. q. 7.*
(d) *Bellarm. de baptiſm. c 7.*
(e) *Maldonat. com. in Ioann. c. 6. v. 33.*
(f) *Gretſer. in caſ. conſcien. q. 4. de baptiſm. p. 17, 18. & ſeq.*
(g) *Cajetan. com. in Ioan. 3.*
(h) *Toletus in 3. An. 3.*
(i) *Robinſ. Iuſtific. p. 276, 277.*

wives and private persons, who therefore cannot administrate the Sacraments validly in the essentiall causes, because they are essentially no Ministers. If therefore *Robinson* will have the Romish priest-hood essentially no ministery. by that same reason he must say, baptisme administrated by Romish priests is no baptisme, the contrary whereof he confesseth: otherwise hee must say baptisme administrated, *a non habente potestatem*, even by Women and private Men, is valid, and cannot be but esteemed lawfull in the substance of the act. 2. These have a ministery essentially entyre who have power under Christ to preach the Gospell and administrate the Sacraments, *Matthew* 28. 19. The Romish priests have this, and are called to this by the Church.

But saith Robinson. *How can* England *forsake the* Church *of* Rome, *and forsake the ministery, which is in the* Church, *as in the subject, especially, seeing you teach that a true ministery maketh essentially a true* Church?

I answer, England may well separate from Rome everting the fundamentall parts of Faith, and not separate from Romes baptisme, or ministery, in so farre, as they be essentially the ordinances of Christ: and I retort this argument; How can Separatists separate from both us and Rome, and yet retaine the baptisme in both our Church and Rome. 2. A ministery true in the essence may make a Church true κατὰ τὶ, in so far; but because of many other substantiall corruptions in Rome, it is a Church which we ought to forsake.

(a) *Robinson Iustif. p.* 316.

But sayth Robinson, (*a*) *Apostates in the* 10. *Tribes leaving the* Church *which was radically at* Jerusalem, *upon their repentance were readmitted to enter into the Temple, into which no uncircumcised person might enter, but any of the priests following Idolls, were never readmitted to be priests, though they should repent; Therefore the ministery and baptisme are not alike.*

I answer, *that the true* Church *was onely at* Jerusalem *radically*, as, you say, would import that the 10. Tribes revolting from *Davids* house ceased to be a Church, which is false: *Israel* though all the Land were in Covenant with *God*, had circumcision and the Passover, and so were a true visible Church, even when they did meete in their Synagogues. The *Altar, sacrifices, Temple,*

Temple, are not the eſſentialls of a viſible Church, they were a Church, and did pray toward the Temple even in *Babylon*, and were to profeſſe the True *God* before the heathen, *Jerem.* 10. 11. 2. There be typicall reaſons to hinder men why they cannot be capable of the prieſt-hood, that did not exclude them from Church ſtate; but this hindereth not but if the ſeales adminiſtrated by a Miniſter be true ſeales, then is the Miniſter thereof *ens natus*, in ſo far, *a true Miniſter.*

He addeth (*b*) *a Miniſter may leave off to be a Miniſter, and be juſtly degraded and excommunicated, but none ever attempted to unbaptize one who was baptized, nor can he be unbaptized who is baptized.* (*b*) Page 317.

Anſw. That proveth a difference betwixt the miniſtery and Baptiſme, which is not the queſtion; but it proveth *not this* to be falſe, *if* Romes *baptiſme be lawfull in its eſſence, ſo is* Romes *miniſtery.*

CHAP. 9. SECT. 9.

Of the addition of Members to the Church.

THE Author ſayth, *a Church cannot conſiſt of a fewer number then ſeven, ſince there muſt be foure of them, a Paſtor, Doctor, Elder, and a Deacon.* Way of the Church of Chriſt in, N. E. Cap. 9. Sect. 9.

Anſ. And wee contend not for number, but foure may be a Church of your making, and in Church-covenant: for it is a wonder, that you require officers who by your Doctrine, cannot be parts of the Church, ſeeing you make them accidents of the Church, and teach that the Church, in its being and operation, is before any officers be ordained in it: the accidents of a ſubject, and a ſubject make not multiplication, *Peter* & his learning and whiteneſſe make not two *Peters*. And therefore ſeeing three believers may be united in your Church-covenant, they muſt be a Church: and ſeeing theſe foure officers, a Paſtor, an Elder, a Doctor, and a Deacon muſt be choſen by the Church, yea and ordained alſo (by your Doctrine) neede they muſt have their ordination and lawfull calling from

three, and so these three must be their Church electing them; and a numerous congregation, we dislike with you.

Author, *These who are to be added, are to make knowen to the* Elders *their desire to be added, that they may be tryed, if he be found graceles or scandalous, he is not to be presented to the* Church; *if no exception be against him, he confesseth his Faith publickly, and sheweth the grace of God to his soule in drawing him out of the State of sin.*

Answ. 1. Wee reade not that three thousand added to the Church at one Sermon, *Acts* 2. Nor any other that we reade of, were in this manner and order added, and therefore this way we suspect. 2. You require in one to be added that he be not graceles and scandalous, to be free from scandals is visible and is required in a visible Church member, but grace is invisible and can be a note of a member of the invisible Church, but no wayes a note of a member of the visible Church. The Apostles required it not in *Simon Magus.*

The Author in the same place proceedeth to prove that none can be members of the visible Church, but such as be regenerated so far as the Church can discerne. Hence our,

1. Quest. *Whether the members of the visible* Church *be only visible saints, sons and daughters of the* Lord God *Almighty, temples of the holy Spirit, &c.*

1. Distinct. *Any who blamelesly professeth* Christ *is Ecclesiastically,* in foro Ecclesiæ, *a true and valid member of the* Church *visible, having Ecclesiasticall power valid for that effect: but, except he be a sincere Believer, he is not morally and* in foro Dei, *a living member of the invisible* Church.

2. Dist. *That which is unseene is the forme and essence of an invisible* Church, *and that which is visible must be the essentiall forme of a visible* Church.

3. Dist. *The invisible* Church *Catholick is the principall, prime and native subject of all the priviledges of Christians, the covenant promises, titles of Spouse, bride, redeemed Temple of the holy Spirit, &c. And the* Church *visible as she is such, is no wayes such a subject, the non-consideration whereof we take to be the ground of many errors, in our reverend brethren in this matter, which also deceived Papists, as our Divines demonstrate.*

4. Dist.

4. Diſt. *A ſeene profeſſion is the ground of members admiſſion to the viſible* Church. *Hence there is a ſatisfaction of the conſcience of the* Church *in admitting of members, either in the judgement of charity, or in the judgement of verity.*

5. Diſt. *There is a ſatisfaction in the judgement of charity poſitive, when we ſee ſignes which poſitively aſſureus that ſuch an one is regenerate: and there is a ſatisfaction negative when we know nothing on the contrary which hath a latitude: for I have a negative ſatisfaction of the regeneration of ſome, whoſe perſons or behaviour I know neither by ſight nor report. This is not ſufficient for the accepting of a* Church-Membership, *therefore ſomewhat more is required.*

6. Diſt. *There be three rankes of men here conſiderable.* 1. *Some profeſſedly and notoriouſly flagitious and wicked; little charity may exclude theſe.* 2. *Some profeſſedly ſanctifyed and holy, little charity may accept and welcome ſuch to the viſible* Church. 3. *Some betwixt theſe two, of whom we have neither a certainty full and ſatisfactory to the conſcience, that they are regenerate; nor have we any plerophory or perſuaſion, that they are in the State of nature.*

7. *It is no leſſe ſin to ſadden the heart of a weake one, and to break the bruiſed reed, then out of overplus of ſtrong charity, to give the hand to an Hypocrite, as a true* Church-member.

8. *Materially it is all one not to admit members of ſuch a* Church *to your* Church, *as to ſeparate from ſuch a* Church, *and to Excommunicate ſuch members: for it is a negative and authoritative leaving of ſuch to Satan, if it be not a poſitive Excommunication.*

9. *There is a viſibility of the* Church *by writing.* 2. *By Synods which meete for conſultation, as our Brethren teach.* 3. *By Martyrdome.* 4. *The ſeene profeſſion of many* Churches, *and theſe being without the bounds of a Congregation, it is not Iuſtice to reſtrict all viſibility to one ſingle Congregation.* 10. *Viſible ſecurity, backſlyding, overſwaying predominants tolerated may conſiſt with the* Church-membership *of a viſible* Church.

1. *Concluſ.* Theſe two be farre different, (*Hic vel in hoc eatu eſt Eccleſia vera*) there or in this company there is a true Church. And this (*Hæc eſt Eccleſia vera*) this determinat company

pany of such persons by name is a true *Church*) the former is true, where ever God setteth up his Candle, there be their Church-members of Christs Body either actually or potentially; forasmuch as if their be no converts there at all, yet in respect of Gods Decree which Hee beginneth to execute while as Hee erecteth a Ministery, certainly there must be some converted there at last. But as concerning the latter proposition, none can say certainly, such visible persons by name, *Iohn, Paul, Anna, Mary, &c.* Are the true Spouse and redeemed of Christ, because, as Divines answer to Papists, we believe the Church of Christ rather then see it. Yea, the Spouse of Christ, as the true Spouse, *is all glorious within*, *Psal.* 45. 13. and that which essentially constituteth a Spouse of Christ, is not visible, *but the hidden man in the heart*, 2 *Pet.* 3. 4. Neither is there any Union of believers as believers visible. 2. Faith and true grace are not the essence of a visible Church, as it is visible, because nothing simply invisible can essentially constitute that which is visible.

2. *Con.* The invisible and not the visible Church is the principall, prime, and onely proper subject, with whom the covenant of grace is made, to whom all the promises doe belong, and to whom all Titles, Stiles, Properties and priviledges of speciall note, in the Mediator doe belong. If our reverend Brethren would be pleased to see this, they should forsake their Doctrine of a visible constituted Church, of separation, of popular government, of independency, of parochiall Churches, which they conceive to be the only visible Churches under the New Testament. 1. The Church, to whom the covenant, and the promises of the covenant are made, is an Church, and *a seed which shall endure as the dayes of Heaven.* *Psal.* 89. 35 36. and such as can no more fall away from being Gods people in an eternall covenant with him, *then their God can alter what he has spoken, or lie*, *Psal.* 89 33, 34, 35. They can no more cease from being in Gods Favour, or be cast off of God, *then the ordinances of Heaven can depart from before God, then Heaven can be measured above, or the foundations of the Earth searched out beneath.* Jerem. 31. 35. 36, 37. *Nor the Mountaines and Hills can be removed out of their places.* Esa. 54. 10. *Or the World can be destroyed,*

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with the waters of Noah *againe*: Or then God can retract his Oath and promise. *Heb.* 6.18,19,20. But the visible Church of this or that congregation or parish (as our Brethren say) of *Rome*, *Corinth*, *Colosse*, *Thessalonica*, *Philippi*, *and the seven* Churches *of Asia*, shall not endure as the dayes of Heaven, yea they are all this day under horrible defection of Antichristian Idolatry and *Turcisme* and *Judaisme*: if it be said, the faithfull and believing of the visible Churches at *Rome*, *Corinth*, *Colosse*, *&c.* could no more fall away, then the *house of* Israel *and seed of* David could cease to be Gods people. I answer, this is to flee to the invisible Church; but the Professors of these visible Churches as Professors and in Church state might fall away from the Church profession. If they say, they cannot fall from the sincerity of a true profession; now yet they are aside, and flee from the visible Professors, and Churches visibility agreeing to the Church as visible; to the Churches sincerity and invisible grace of constancy proper to the invisible Church, and by this meaning, none are the true visible Church, nor members thereof, but only such as have profession, and withall sincerity of profession; so Hypocrites, though never so fairely inchurched, have no power of the Keyes, of censures of excommunication, of admitting of Church members, of Baptizing, &c. All which is very Anabaptisme, that there is no visible Church on Earth, but a company of truely, and *(in foro Dei)* regenerated and converted persons and the onely redeemed of God; and. 2. Our Divines in vaine contend with papists anent the visible Churches failing on Earth, for most certaine it is (except we hold with *Arminians*, *Socinians* and *Papists* the apostacy of Believers) neither the catholick Church, nor a particular congregation of sincere Believers can fall into heresies and lose true and saving Faith. But we hold that there is not a visible *Church* consisting of only visible professors never so orthodox, but it may fall into fundamentall heresies, and we give instance, in the sometime orthodox and visible *Church* of *Rome* which hath fallen from the sound Faith, and is become *Babel and a whore and mother of fornications*. 3. A Church consisting of seven professors (which our Brethren in this place say, is a visible Church) may have foure or five, yea six hypocrites in it,

and yet the essence of a visible Church, the nature of a *Church-state*, *Church-covenant*, the power and use of the keys is saved in such a Church of seven: for it is certaine, Professors, in uniting themselves together in one *Church-state*, are not cled by an infallible and apostolick Spirit, that they cannot erre in constituting a visible Church: but if they be fallible and obnoxious to error, then in erecting a Church of seven, five, six, and by the same reason all the seven may be (*in foro Dei*) in God's Court, yea and (in an ordinary providence now with relation to the state of man fallen into sin) often are unbelievers and unconverted persons, and yet a visible *Church* performing all *Church-acts* of a visible profession. Now if our Brethrens grounds hold good, seven unbelievers are a company in covenant with God, and can no more fall from the covenant and grace thereof, then God can lie or alter that which is gone out of his mouth.

2. The *Church* with whom the covenant is made, and to whom the promises of the covenant are made, is the Spouse of Christ, his mysticall body, the *Sons and Daughters of the* Lord God *Almighty*, *a royall priest-hood, a chosen generation, Kings and Priests to* God: but this is the invisible *Church* of elect believers, not the visible *Church* of visible professors. Therefore the invisible, and not the visible *Church*, is the first subject of all the priviledges of Christians, and all the promises of the covenant. The proposition is not doubted. I prove the assumption; The visible Church as it is such, is a company of professors of the truth, and connot be, as it is such, the Spouse of Christ and his Body. 1. Because then Professors, as Professors, should be Christs redeemed Body, which is openly false and against the Word of God: for *Rom.* 9.6. *for they are not all* Israel, *which are of* Israel. 2. Our Brethrens argument is strong to prove, that the *Church* of Elders are not the true Church spoken of in the Word; For, say they, the true Church is a flock that *Christ hath Redeemed with his Blood*, *Acts* 20.28. *The Temple of the living God*, 1 Cor. 3. But the Church of Elders is not a flock of redeemed ones, and Temples of the holy Spirit, but in so far as they believe, and are elected to glory, and not as a flock of Elders, are they redeemed: so they say, true Elders, as Elders,

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are not a part of the true Church, nor the Church to whom Chriſt gave the keyes, *Mat.* 16. But the Church making *Peters* confeſſion. So ſay wee, the *Church* of viſible profeſſors, as they are ſuch, are not the redeemed of Chriſt, and Temples of the holy Spirit, but in ſo far as they are Believers and the elect of God. For if our Brethren ſay, the Church, as it is a company of viſible Profeſſors, is alſo eſſentially the Church of Redeemed ones, then only the Church of viſible Profeſſors, and all the Church of viſible Profeſſors are redeemed of God, but this is abſurd and falſe. *Quod convenit* καθ' αυτο *convenit* αντισεσημενως & καθολικως. Our Brethren acknowledge there may be an hundred Believers and Temples of the holy Spirit, who are a flock of redeemed ones, and yet not be a company of viſible Profeſſors. 1. Becauſe they are not united (ſay they) covenantwayes into a *Church-body*. 2. (Say they) becauſe of weakeneſſe and for feare of perſecution, men may hide their profeſſion as many doe in the *Church* of *Rome*, and yet be the redeemed of *God*, and be the ſeven thouſand who have not bowed their knees to *Baal*; and our Brethren cannot ſay, that all the viſible *Church* are the flock redeemed of *God*, for then ſhould there be no hypocrites in the viſible *Church*. 3. In this our Brethren maintaine one of the groſſeſt poynts of the *Arminian*, *Popiſh and Socinian Doctrine*, even that all viſible Profeſſors are choſen to glory, redeemed of *God*, and the children of the promiſe, and that in Gods purpoſe, the covenant of grace and the promiſes of the covenant are made to all and every one in the viſible *Church*, and that *God* hath an intention that *Chriſt* ſhall die for all and every one of the viſible *Church*, and that he inteneth to ſave all and every one of the viſible *Church*. This I prove, for if the covenant and promiſes of the covenant, if the ſtiles of Chriſts Body, his Love, his Spouſe, his Siſter and Dove, if the revelation of Chriſt made not by fleſh and blood, but by Chriſts Father the ground of that bleſſed confeſſion of *Peter*, *Mat.* 16. 17. For which the keys were given to the viſible Church, if I ſay all theſe be proper to the viſible Church as viſible, and due to her as to the firſt principall and prime ſubject, and not to the choſen redeemed and inviſible *Church* as ſuch, then the promiſes of the covenant, and all theſe ſtyles belong to the vi-

sible Church, and God promiseth and intendeth a new heart and a new spirit to all visible Professors as such, and so he intendeth redemption in Christ and salvation, and Christs Righteousnesse and Forgivenesse of sins to all the visible Church. But our Brethren do not (I hope) thinke that Gods intentions, are castles in the Aire, *and new Ilands beyond the Moone*, as if his intentions could be frustrated, and he could misse the white of the scope he shooteth at; for certainly these to whom the covenant, and promises thereof belong as to the prime and first subject, these are his covenanted people; now the orthodox and reformed *Church* holdeth, that the covenant and promises are preached to the whole visible *Church*, but for the elects sake, and that howsoever externally, the covenant of grace and promises be promulgated to every one, and all within the lists of the visible *Church*; yet they belong in *Gods* Intention and gratious purpose only to the Elect of *God*, and his redeemed ones, to that invisible Body, Spouse, Sister, whereof Christ alone is Lord, Head, Husband, and Brother, and the first begotten amongst many Brethren. Hence let me reason thus. The *Church* whose gathering together, *and whose unity of Faith, knowledge of the Son of God, and growth of the measure of the stature of the fulnes of Christ*, the Lord intendeth by giving to them for that end, *some to be Apostles, some Prophets, some Pastors and Teachers, Eph.* 4. 11 12, 13. must be the *Church* to which all the promises of the covenant and privileges do belong. But the Lord intendeth the gathering together, the unity of Faith, the knowledge of the Son of God, and growth of the measure of the stature of Christ only of the invisible Elected and Redeemed *Church*, not of the visible professing or confessing *Church*, nor doth the Lord send Pastors and Teachers upon a purpose and intention of gathering the visible *Church*, and visible *Israel*, except you flie to the Tents of *Arminians*. I conceive these arguments cannot be answered. If any say, that Christ in giving Prophets, Pastors and Teachers to his Church, intendeth to save the true visible *Church* of the chosen and redeemed, in so far as they are chosen and redeemed, now they who answer thus, come to our hand and forsake the Doctrine of their visible Church, and say with us, that the Ministery and

and the keys are given only upon a purpoſe on Gods part to ſave the inviſible *Church*, and that all theſe promiſes of the covenant, the ſtyles of *Chriſts* Spouſe, Siſter, Faire one, are not proper to the viſible *Church*, nor any ground or argument to prove that the keys, the power of excommunication, ordaining of officers are given to the viſible *Church*, as to the prime and principall ſubject.

4. The inviſible Church; and not the viſible Church as it is ſuch, hath right to the Sacraments, becauſe theſe who have right to the covenant, have right to the ſeales of the covenant; and this is *Peters* argument to prove the baptizing of Infants to be lawfull, *Acts* 2.38 39. But only the inviſible Church hath right to the covenant. For God ſaith only of, and to the inviſible Church, and not of the viſible Church in his gratious purpoſe, *Jerem.*32.38. *And I will be their God, and they ſhall be my people*, *Jer* 31.33. *I will put my Law in their inward parts*, 34. *They ſhall all know me* (all within the covenant.) *I will forgiveth ir iniquity.* Now the viſible *Church* as the viſible *Church* is not within the covenant, therefore the viſible *Church* as the viſible *Church*, and being no more but the viſible *Church*, hath not right to the Seales of the covenant, but in ſo far as they are within the covenant, and in ſo far as God is their God, and they his pardoned and ſanctified people, as it is, *Jerem.* 31.33 34.

5. It is knowen that our Brethren here joyne with Papiſts, for Papiſts ignorant of the Doctrine of the viſible *Church*, labour to prove that the viſible *Church* on Earth, the Miniſteriall, Teaching and Governing *Church*, cannot erre, but that ſhe conveened in a viſible Synod, and met in *Chriſts* Name, hath a promiſe of an infallible aſſiſtance. And by what argumunts do they prove it? You know here *Bellarmine*, *Pererius*, *Tolet*, *Stapleton*, *Bailius*, *Suarez*, *Vaſquez*, *Harding*, *Gretſerus*, *Coſterus*, *Turrecromata*, *Salmeron*, *Locienus*, *Cajetan*, and an hoſt of them ſay, becauſe the *Church is builded on a Rock*, *and againſt it the Gates of Hell ſhall not prevaile*: becauſe Chriſt ſaith, *I have prayd to the Father that thy Faith faile thee not*: becauſe Chriſt ſaith, *I will ſend you the holy Spirit*, *and he ſhall leade you into all truth.* Now our Divines ſay, that the inviſible Church of

Elect believers cannot fall off the Rock, and cannot fall from saving Faith, and cannot erre by falling into fundamentall hereſies, but it followeth not; *Ergo*, the viſible miniſteriall and Teaching *Church*, either out of a Synod, or convened in a Synod, have an infallible and Apoſtolick Spirit to lead them ſo, as in their determinations they cannot erre. Juſt ſo our brethren take all the places for the priviledges, covenant, promiſes, ſtiles of *Siſter, Love, Dove, Spouſe, myſticall Body of Chriſt, &c.* Which are proper only to the inviſible, redeemed, choſen, ſanctified *Church* of *God*: and they give all theſe to their only viſible miniſteriall and right conſtituted *Church* in the *New Teſtament*; and ſay that this viſible *church* gathered in a *church-ſtate*, becauſe of the foreſaid priviledges and ſtiles, hath the ſupreame and independent power and authority of the keys, above all Teachers and Paſtors whatſoever, and that the right viſible *church* conſiſteth only of a *Royall generation, Temples of the Holy Ghoſt, a people in covenant with God, taught of God, partakers of the Divine nature, &c.* And that all viſible *churches* that meet not in a materiall Houſe, in a viſible and conſpicious Society, as on viſible Mount *Zion*, and not conſiſting of ſuch a covenanted, ſanctified, and ſeparated people, are a falſe *church, falſe in matter, not an ordinance of* Chriſt *but an Idoll, an antichriſtian device, a Synagogue of Satan voyd of the power of the Keys.*

6. *A church* in covenant with *God*, and the Spouſe of *Chriſt*, and his myſticall Body, and a *church* which he redeemed with the Blood of God, *Acts* 20.28. *Eph.* 5.25.26. *Col.* 1.18. 1 *Cor.* 12.12. Is a *church* whereof all the members without exception are taught of God. *Jerem.* 31.34. *They ſhall all know me* (ſaith the Lord) *from the leaſt, unto the greateſt. Eſa.* 54.13. *All thy children ſhall be taught of the* Lord. And therefore they all *haveing heard and learned of the Father, come to* Chriſt, *John* 6. 45. *and therefore have all the anointing within them which teacheth them all things*, 1 *John* 1. 27. *And ſo they have all Eares to heare.* Yea among ſuch a company, *Eſai.* 35.9.10. *there is no Lyon, no ravenous beaſt, but the Redeemed and Ranſomed of the* Lord. But ſo it is that no viſible congregation on Earth, that are viſible Profeſſors of any competent number, is ſuch

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a *Church whereof all the members are taught of God, all transformed and redeemed*, and therefore no visible *church*, as such is a people or Church in covenant with God. See (*a*) *Rodgers Catechisme.*

(*a*) *Rodger. Catechism part.* 2. *art.* 6. *p.* 176, 177.

3. *Conclus.* A visible profession of the Truth and Doctrine of godlinesse, is that which essentially constituteth a visible *church*, and every member of the visible *church*; onely our Brethren and we differ much about the nature of this profession which is required in members added to the *Church*. Our Brethren will have none members of the visible *Church*, but such as are satisfactory to the consciences of all the visible *church*, and give evidences so cleare, as the judgement of discerning men can attaine unto, that they are truly regenerated. We againe do teach, that the scandalously wicked are to be cast out of the *Church* by excommunication, and these of approved piety are undoubtedly members of the visible *Church*, so these of the middle sort are to be acknowledged members of the *Church*, though the *Church* have not a positive certainty of the judgement of charity, that they are regenerated, so they be knowen. 1. To be Baptized. 2. That they be free of grosse scandals. 3. And professe that they be willing hearers of the Doctrine of the Gospell. Such a profession, as giveth evidences to the positive certainty of the judgement of charity, of sound conversion, is not required to make and constitute a true visible *Church*.

1. *Argu. Israel* entered in covenant with *God*, *Deut.* 29. was a true visible *Church*, as our Brethren Teach, because that they conceive to be a *Church-covenant*, *Deut.* 29. but *Churches* by that Oath were not such, as to the satisfaction of *Moses*, and the whole people their consciences gave positive certainty of sound conversion. Because *v.* 4. *The Lord* (saith the Text) hath *not given you an heart to perceive, nor eyes to see, nor Eares to heare to this day*, Deut. 31. 27. *for I know thy Rebellion and thy stiffneck; behold, while I am yet alive with you this day, yee have been rebellious against the Lord. ver.* 21. *Deut.* 32. *v.* 5. *v.* 15, 16, 17. *Jos.* 24. 23.

2. *Argu.* Christ would not seven times have said. *He that hath Eares to heare, let him heare what the Spirit saith to the Churches*,

Churches, if he had not supposed that in these seven Churches, there were blind, obdurate, and carnall hearers, as there were when, *Mat.*13. upon occasion of the like hearers, he uttereth the se same words in substance. Now Christ would have blamed their ill discerning in admitting such to be the materialls of a visible *Church*, as hee reproveth their other faults in government. Neither could Christ reprove these *Churches*, for not exercising the *Church-censures* against liers, *false Apostles*, fleshly *Nicolaitans*, followers of *Balaams* wicked Doctrine, *Jezebell* and other ill doers and seducers, if these had not been *Church-members*, as our Brethren teach, how can we conceive, that Christ would call these *Churches*, who were false in the matter, or give his presence and communion by walking among the *golden candlesticks*, and holding *the starres*, the Ministery, *in his right hand*? And if every one of these Churches were approved to the consciences one of another, that they positively knew they were all of them, *a royall Priest-Hood, an holy Generation, all taught of God, all sonnes and daughters of the* Lord God *Almighty*, how are there such grosse scandals put upon them by Jesus Christ?

3. *Argu.* *Paul* clearely teacheth, 1 *Cor.* 5. That the *Church* of *Corinth* convened had the power of the *Lord Iesus* amongst them, and was a betrothed Bryde espoused in a Church covenant, even all of the visible Church as one chaste Virgin to God, as our Brethren prove from the, 1 *Cor.*11.1,2,3. Who had received the Spirit and the Gospell, their minds being knit thereunto, in the simplicity of *Iesus Christ*; now if the matter of this betrothed Church was such, as our Brethren say, then Christs Power, and Presence and Spirit; were in these as the *Temples of the Holy Ghost*, and these were betrothed to *Christ Iesus*, and had received the Spirit and were Saints by calling, were justified, washen, sanctified, who were *incestuous, Fornicators, Drunkards, Railers, carnall, Schismaticks, going to the Law one with another before Infidells, partakers of the Table of* Christ *and of divells*, deniers of the Resurrection, to whom the Word was the *savour of Death*, and the Gospell as it is to these, *whom the God of this world, Satan, hath blinded*. What can be more repugnant to the truth and to the Gospell of Christ? It cannot be

be answered, that these in *Corinth* who were hypocrites and walked so contrary to the Gospell were not members of the Church of *Corinth*. For only the truly converted were such. I answer. 1. Then *Paul* writeth not to the visible Church and to all whom he doth rebuke, the contrary whereof is cleare. 1 *Cor.* 2.11. 2 *Cor.*3.22. 1 *Cor.*5.1.2. 1 *Cor.*6.1.2.3. 1 *Cor.*11.17.18 19,30. 1 *Cor.*15.12. 1 *Cor.*10.21. 1 *Cor.*8. and in many other places.

2. Then the visible *church* was not betrothed to *Christ* as *a chaste Virgin:* contrary to this our Brethren alleadged, 1 *Cor.* 11.1.2,3. 3. Not only is conversion professedly true in the judgment of charity, but also in the judgement of verity, essentiall to a visible *church* as you teach; and so none can be a member of the visible *church*, but he who is a member of the invisible Church, which is Anabaptisme. 4. Three thousand in one day were added to the visible *church*, who could not (as I have proved) *all be approved to the conscience one of another*, as true converts, *Acts* 2. Since amongst them were *Ananias* and *Saphira*, and the time was short. 5. If we are to beare one anothers burdens, and so fulfill the Law of Christ, and if grace may be beside many and great sinnes, as we see in *Asa*, in *Salomon* who remained the children of *God*, under many out breakings, if the children of *God* may be the children of *God*, and yet some of them habitually proud, passionate, some of them worldly minded, some talkative and imprudently rash in zeale, some lustfull, some slothfull, some ambitious, yea and if *Simon Magus* his profession, though false, was esteemed sufficient, for to give him baptisme, the Seale of the covenant, *Acts* 8.9. Then it is not required that all the members of the visible *church* be such as positively wee know (so farre as humane knowledge can reach) that they are converted, yea if this were true, then speciall commandements would be given, that as we are to examine and try our selves, 1 *Cor.*11.28. 2 *Cor.*13.5 And to try officers before they be admitted, 1 *Tim.*3.10. 1 *Tim.* 5.22. and to try the spirits of Prophets and their Doctrine, 1 *John* 4.1. and, 1 *Thess.*5.21. *Acts* 17.13. So would God in his Word give a charge, that we try, examine and judge carefully one another, and that every man labour to be satisfied in conscience

anent the regeneration one of another. But such commandements we reade not of. 6. If many be brought and called into the visible *church*, of purpose both on Gods revealed intention in his Word to convert them, and on the *churches* part that they may be converted; Then doth not the *church* consist of these who are professedly converted, but the former is true; *Ergo*, so is the latter. The proposition is sure, these whom God purposeth to convert by making them *Church-members*, they are not Church-members because they are already converted. I prove the assumption, because. 1. The contrary doctrine, to wit, that none are under a pastors care till they be first converted, maketh to the eversion of the publick Ministery, and gratifieth *Arminians* and *Socinians*, as before I observed, because Faith commeth not by hearing of sent pastors, as Gods ordinance is, *Rom.* 10.14. but by the contrary, we aske a warrant from the Testament of *Christ*, that now since the Apostles are not in the Earth, private men not sent to preach, should be ordinary *Fishers of men*, and gatherers of *Christs church* and Kingdome. 2. That Christ hath provided no Pastors nor Teachers to watch over the Elect, yet remaining in the Kingdome of darknesse, and that *Christ ascending on high*, as a victorious King hath not given Pastors and Teachers by office to bring in his redeemed flock, which he hath bought with his blood, *Acts* 20.28. 3. It is against the nature of the visible Kingdome of Christ which is a draw-net and an *officina*, a *workehouse* of externall calling into Christ, even such as are serving their honour, *buying a Farme*; *and their gaine*, *buying five yoke of Oxen*; *and their lusts*, *having married a Wife*. *Luk.* 14.16,17,18. 4. It is against the nature of the Ministery, and Wisdomes maides, *sent out to compell them to come in*. *Luke* 14.23. *Matthew* 22.4,5,6. *Prov.* 9.2, 3, 4, 5. *who are yet without*.

7. If none can be members while they be first converted. 1. The *church* visible is made a *church* visible without the Ministery of the *church*. 2. These who are baptized are not by baptisme entered in the visible Church contrary to Gods Word, 1 *Cor.* 12.13. and the sound judgement of all Divines. 3. All these who are baptized. 2. Who write as Doctors for the defence

fence of the Orthodox Faith. 3. Who seale the Truth with their sufferings and blood. 4. Who keepe communion with visible *Churches*, in hearing, partaking of the Word and Seales, as occasion serveth, if they be not professedly and notoriously to the consciences of a particular parish converted to Christ, are no members of *the visible church.*

8. All our Brethrens arguments to prove this Doctrine doe onely prove the truly regenerate to be members of the invisible Church, and not of the visible Church. And if the arguments bee naught, the conclusion must bee naught and false.

9. It is against the Doctrine of Fathers, as (*a*) *Augustine* (*b*) *Cyprian* (*c*) *Gregorius* (*d*) *Chrysostome* (*e*) *Nazianzen* (*f*) *Eusebius.* Who al accord that the visible *church* is a company of professors, consisting of good and bad, like the Arke of *Noah* as (*g*) *Hierome* maketh comparison.

I might cite Ireneus, Tertullian, Origen, Cyrillus, Basilius, Hilarius, Prosper, Ambrosius, Primasius, Sedulius, Just. Martyr, Clemens Alexandrinus, Enthymius, Theophylact, Epiphanius, Theodoret, and *Luther, Melanchton, Chemnitius, Meisnerus, Hunius, Hemingius, Gerardus, Crocius, Calvin, Beza, Voetius, Sadeel, Plesseus, Whittakerus, Joannes Whyte, Franc. Whyte, Reynoldus, Iuellus, Rich. Feildus, Perkinsius, Pau. Baynes, Trelcatius, Tilenus, Piscator, Ursinus, Paræus, Sibrandus, Professores Leydenses, Antonius Wallæus, And. Rivetus, Pet. Molineus, Dam. Tossanus, Mercerus, Fest. Hommius, Bullingerus, Mnsculus, Rollocus, Davenantius, Mortonus.*

(*a*) *Augustin. contr. Cresc. com. l. 1. c. 29. de baptis. l. 7. c. 51. contr. donatis. coll. 20.*
(*b*) *Cyprian. l. 1. Eph. 6.*
(*c*) *Gregor. hom. 11, 12 & 35. in evang.*
(*d*) *Chrysost. in Psal. 39. & l. 3. de sacerd.*
(*e*) *Nazianzen. orat. 1. in Julia.*
(*f*) *Eusebius de præp. evang. l. 6. c. 18.*
(*g*) *Hierom contr. Pelag & Lucifer. dialog.*

Quest. 2. *Whether or no our Brethren prove by valid arguments, the constitution of the* Church *visible to be only of visible Saints, of sanctified, washen and justified persons.*

Let us begin with our present *Authour*, and with what the (*a*) *Apology saith: We admit all, even Infidells to the hearing of the Word,* 1 Cor. 14. 24, 25. *Yet we receive none as members into our* Church, *but such as (according to the judgement of charitable Christians,) may be conceived to be received of* God, *unto fellowship with* Christ *the head of the* Church. *Our reasons be.* 1. *From the neere relation betwixt* Christ Jesus *and the* Church, *as also betwixt the* Church *and other persons of the*

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Trinity. The Lord Jesus *is the head of the* Church; *even of the visible* Church, *and the visible* Church *is the body of* Christ Jesus, 1 Cor. 12. *and* 27.

Answ. To admit as ordinary hearers of the Word and *Church* Prayers, is a degree of admission to *Church-communion*, and they who are baptized, and ordinarily heare, and professe a willing mind to communicate with the *Church* in the holy things of God, they being not scandalously wicked are to be admitted, yea and are members of the *Church visible*. 2. Set the first reason in forme it is thus; These only are to be received as *Church-members* who are conceived to be members of that body whereof Christ is head. But the promiscuous multitude of professors are not conceived to be such, but only the sanctified in *Christ Iesus* are such. Or thus, If Christ be the head of the visible Church, then only such are to be admitted members of the visible Church, as are conceived to be members of Christ the head, and not the promiscuous multitude of good and bad. But the former is true; *Ergo*, so is the latter. 1. If Christ be the head of the visible *Church* as visible, it would seeme onely these who are conceived Members of *CHRIST*, should bee admitted Members of the visible body. True and in this meaning let the Major passe; but if Christ *be the head of the visible church* not as it is visible, but as it is a body of believers and invisible, then we see no reason to yeeld the connexion: Because *Christ* is the Head of True Believers, therefore none should be admitted members of the *Church*, but such as we conceive are Believers, because they are to be admitted to the visible *Church*, who are willing to joyne themselves are baptized and doe professe *Christ* to be their Head, though we cannot conceive whether they be sound believers or not; for a profession is sufficient to make them members of the visible body, though indeed to be sound Believers, maketh them members of Christs Body invisible. 2. That *Christ* is the Head of the visible *Church*, as visible, is not in all the Word of God, he is the Head of the *Church* catholick and invisible, by influence of the Life and Spirit of *Christ*, *Eph.* 1, 22, 23. *Eph.* 4. 16. *Coloss.* 1. 18. and in a large sense may be called the Head of the *church visible*, as visible,

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in regard of the influence of common graces for the Miniſtery; government, and uſe of the keys: but becauſe of ſuch a degree of *Chriſts* Head-ſhip, it followeth only that theſe are to be admitted members under Chriſt the Head, whom we conceive to be fit members of the *Church*, as it is a Miniſteriall and a governing ſociety, and for this there is not required an union with *Chriſt*, as head, according to the influence of the life of *Chriſt*, but only an union with Chriſt, as head, according to the influence of common gifts, for the governing a Miniſteriall Church; in which reſpect, Chriſt may be called the Head of *Judas* the Traitor, and of ſome other hypocriticall Profeſſors; and alſo though the promiſcuous multitude, that is a multitude of prophane *Atheiſts* and ſcandalous mockers, be not members of Chriſt, nor are to be acknowledged as his members, but to be Excommunicated, yet the promiſcuous multitude of Profeſſors, whereof there be Reprobate and Elect, good and bad, are to be received and acknowledged as members of Chriſts viſible body, wherof he is Head in the latter ſenſe. 2. The Argument proceedeth upon the falſe ground before obſerved and diſcovered, that Chriſt is Head of the Church and the Spouſe, redeemer and Saviour of the viſible Church, as it is viſible, which is the *Arminian* Doctrine of univerſall grace. 3. If theſe who are conceived to be members of Chriſt the Head and ſound Believers are to be admitted, why doe you profeſſe that Brethren of approved piety, and ſo conceived to be Believers by you, and conſequently members of Chriſt the Head, cannot be members of your *Church*, except they ſweare to your *Church* government, which you cannot make good from Gods Word. Now to refuſe communion to theſe who are knowen to be members of *Chriſts* body, and to ſeparate from them is all one, and therefore in this you ſeparate your ſelves from Chriſts Body.

The Author addeth. *The viſible* Church *is ſaid to be the habitation of God by the Spirit*, Eph. 2. 22. *to be the Temple of the Holy Ghoſt, and the Spirit of God to dwell in them*, 1 Cor. 3. 16, 17. *To be eſpouſed to* Chriſt *as a chaſte Virgin.* 2 Cor. 11. *and ſonnes and daughters of the* Lord God *Almighty.* 2 Cor. 6. 18. *And are exhorted to be followers of him as deare children*, Eph. 5. 1. *Now how can the viſible* Church *be the members of the Body and the*

Spouſe of Chriſt, *&c. Except they be in charitable diſcerning (as indeed the Holy Ghoſt diſcribeth them to be) Saints by calling,* 1 Cor. 1. 2. *and faithfull Brethren* Gal. 1. 2. *and that not only in externall profeſſion (for theſe are too high ſtiles for hypocrites) but in ſome meaſure of ſincerity and truth.*

Anſw. The argument muſt be thus. *Theſe only we are to admit members of the viſible* Church, *who in the judgement of charity are conceived to be ſuch as were the members of the viſible* Church *of Corinth and Epheſus.*

But only ſuch as are the habitation of God by his Spirit, and the ſons and daughters of the living God, not only in profeſſion, but in ſome meaſure of truth and ſincerity, were the members of the viſible Church *of* Corinth *and* Epheſus:

Ergo, *ſuch onely are we to admit to be members of the viſible* Church.

Now this argument concludeth not what is in queſtion; *Ergo,* only theſe are to be admitted members of the viſible Church, whom we conceive to be the Spouſe of Chriſt, and truely regenerated. Now if our conception be erroneous (as it cannot be infallible) then we may admit theſe who are not regenerated, to the *Church-membership*, if we conceive them to be regenerated; and ſo our Brethren ſay falſely, that *the admitted* muſt be *Saints and faithfull, not only in profeſſion, but in ſome meaſure of ſincerity und truth*, for theſe are members of the inviſible Church who are truly and in a meaſure of ſincerity regenerated, if our conception be not erroneous: yet it is by accident, that they are admitted *de facto*, who are not Saints in truth, for the *Church* may be deceived, and receive in for members of the Head *Chriſt*, hypocrites and ſuch as are not the *Habitation of God by his Spirit*, but of Satan; as is cleare in *Ananias* and *Saphira* admitted by the *Apoſtles* to *Church-fellowſhip*, *Acts* 5. 1. 2. and in *Simon Magus*, *Acts* 8. admitted to the *Church* and baptized by the *Apoſtolick* Church, who was *yet in the Gall of bitterneſſe.*

But. 1. The aſſumption is falſe, for the Apoſtle admitted to be members of the *Church* viſible of *Corinth* and *Epheſus*, not only Saints by true profeſſion, but alſo carnall men, deniers of the Reſurrection, partakers of the Tables of Divells, and in

Epheſus

Ephesus false Apostles and Liers, *Revel.* 2. 3. But *Paul* speaketh of *Corinth* according to the best part: for the Epistle and Doctrine of the covenant is written and preached for the Elects sake and for Believers; neither is the covenant of grace made with the Reprobate and Unbelievers, nor doe the promises of the covenant, indeed, and in Gods Intention belong to the visible *Church*, though the Word be preached to carnall men for their conviction. 3 This proposition is false (*these onely we are to admit to the visible* Church, *whom we conceive to be Saints, and are in the judgement of charity perswaded they are such*) for the Apostles admit all Professors, even three thousand at one Sermon in one day, *Acts* 2. and they could not be perswaded in the judgement of charity, that they were all Saints. 4. This argument sayth, that all the visible *Church* of *Ephesus* was *a Spouse betrothed to* Christ, *and Saints by calling*, which the Word of God sayth not. For were all the carnall in *Corinth* betrothed as one chaste Virgin to Christ? were these who called themselves Apostles in *Ephesus* and tryed by Church censures to be Liers, *Revel.* 2. 2, 3. betrothed to Christ as a chaste Virgin? were all the visible Church the *sonnes and daughters of the* Lord God *Almighty? and that not only in profession but in some measure of sincerity and truth?* It is true, the stiles given to the Church of *Corinth* are too high to be given to hypocrites, but these stiles are not given to that Church precisely, as visible and as a professing Church, as you suppose, but as an visible and true Church of Believers: for a Church of Believers and a Church of Professors of beliefe are very different. *Paul* writing to the *Corinthians* writeth to a visible Church, but he doth not speake alwayes of them as a visible Church, but as of an invisible, when he calleth them *Temples of the Holy Ghost*, Saints by calling, &c. he wrote the Epistles to the incestuous man, whom he commandeth to cast out of the Church.

We reade (saith the Author) *Acts* 2, 43. *that the* Lord *added to the* Church *such as should be saved, and how then shall we adde to the* Church, *such as God addeth not; such as have no shew of any spirituall worke in them to any spirituall discerning? Ought not the* Lords *Stewards to be faithfull in* Gods *House? And to doe nothing therein, but as they see* God *going before them, receiving whom*

whom he receiveth, and refusing whom he refuseth. So upon this ground Paul *willeth the* Romans *to receive a weak brother, because* God *hath received him*, Rom. 14. 1, 2, 3.

Answ. Gods acts of speciall and gratious providence, are not rules of duties to us; *God* addeth to the *Church* as it is invisible and *Christs* Body, it followeth not therefore we are to adde to the Church visible as visible. *Gods* adding is invisible by giving Faith and saving grace to some to professe sincerely, because we see not Faith nor sincerity, therefore *Gods adding cannot* be a rule to our adding. *God* doth adde a person falling into an open scandall to the *Church* invisible, having given him true Faith, but the *Church* is not to adde him, but to cut him off, if he be obstinate to the *Church*, and refuse him, and so this proveth nothing, nor is the place, *Rom.* 14. by any, except your selves, expounded of a receiving into a *Church-communion*, as is elsewhere declared. 2. Where there is no shew of saving worke of conversion; there you thinke the Stewards want *God* going before to receive, but then except *God* be seene to goe before to regenerate, the *Church* Stewards cannot follow to adde such to the *Church*; but since that same power that casteth out of the *Church* holdeth out of the *Church*, if any after they be received, shall be found to be not added of *God*, because they be not regenerated, yet we are not to cast any out for *non-regeneration*, even knowen, except it breake out into scandals, and then the person is not cast out for *non-regeneration*, for though he were knowen to be regenerated, yet for scandals the *Church* is obliged to cast him out, because the scandall leaveneth the whole Church, and. 2. *The casting out is a meane to have the spirit in the day of the* Lord. But I prove, none are to be cast out for *non-regeneration*, where there be no outbreakings into scandalls. 1. Because, *de occultis Ecclesia non judicat*, *non-Regeneration* where it is not backed with publick scandalls is a hidden thing, that the *Church* can neither judge nor censure. 2. None are to be cast out but for such a scandall, that if the party deny, should be proved by two witnesses, as Christs Law provideth, *Mat.* 18. 16. 1 *Tim.* 5. 19. 3. Onely publick scandalls which offend many, are to be censured by the Church, 1 *Tim.* 5. 20. that others may feare. But *non-regeneration* breaking out into

no

no scandalls, can neither be proved by witnesses, if the party deny, nor is it a seene thing which giveth publick scandalls, and therefore is not the object of Church censures. For it is evident though the Stewards see some not regenerated, and so not added by the Lord to the Church they are to adde these same and cannot cast them out. And yet *God* goeth before them in adding them to the visible *Church*, when they professe the truth. 3. *God* addeth such as should be saved to the visible *Church* by baptisme, because the adjoyning to a visible *Church* is a way to salvation, but it followeth not that all whom *God* addeth to the visible *Church* are saved ones, for then the visible *Church* should consist only of believers, which only *Anabaptists* teach. 4. Whereas he sayth, *The Stewards should be faithfull, and should not adde except God adde*, it seemeth to infer that either all the people are Stewards, and so Officers contrary to *Gods Word, Eph.* 4. 11. 1 *Cor.* 12. 29. or that onely officers admit *Church-members*, which is against our Brethrens Doctrine, for they teach, that the whole multitude of believers are only to adde and cast out.

3. *If Peters confession* (sayth the Author) *be a Rock on which the visible* Church (*to which onely the Keys are given*) *is built, then to receive these who can hold forth no such profession is to build without a foundation.* The Way of the Churches in *N. E.* Ibid.

Answ. This conclusion is against your selves, no lesse then against us, except all and every one whom you admit, be builded upon this Rock; if there be hypocrites in your *Church* (as you cannot deny it) *then you build without a foundation.* 2. By this, *Peter* before this confession was an un-churched Pastor built upon no *Church-foundation*, 3. By this place is not proved that the keys are given to the Church of Believers, but to the Ministers, for then against no parochiall *Church* can the gates of Hell prevaile. All the Fathers with good reason, as *Augustine*, *Chrysostome*, *Cyrill*, *Tertullian*, *Hieronim. Nazianzen*, *Cyprian*, *Ambrose*, *&c.* And our Divines against Papists (whom you side with in this) deny, that *Christ* meaneth here of the visible Church, such as *Rome* or *Corinth*, but of the *catholick* and invisible Church.

4. *When* (saith the *Author*) Christ *saith*, *Mat.* 22. 12. *Friend*, *how*

how camest thou here not having thy wedding garment, he doth intimate a taxing of these, by whose connivence he came.

Answ. The contrary is in the Text, *v.* 9. *Goe ye therefore to the high wayes, and as many as you finde, bid.* Here is a charge that ministers invite and call all, and so the *Church* is a company of externally called, though *few of them be chosen*, as *v.* 14. and their obedience is commended, *v.* 10. *so these servants went out into the high wayes, and gathered together all, as many as they found both good and bad.* This is a praising rather then a taxing, seeing they are commanded, without trying or selecting only the regenerated, to call in *as many as they finde both good and bad. For as many as you finde* is as good in sense, as *both good and bad*, and the latter doth expound the former, and when the Lord commandeth them to bring in as many as they finde, and they finde in the streetes both good and bad, therefore they bee commanded to bring in both good and bad. 2. Yea, the very scope of the parable is contrary to this; the scope is that *many are called* externally, and so are the visible *Church* and that by Gods speciall command both here, *v.* 9. 10. and *Luk.* 14. *v.* 17. *v.* 21. *v.* 24. and yet *few are chosen*, and of the invisible Church. And *Luk.* 14. severall times the servants or pastors call all (by the Lord of the feasts commandement) without exception of regenerated or not regenerated.

5. Christ *in the parable imputeth it to the sleepines and negligence of the servants, that tares were sowen amongst his wheat, Mat.* 13. 35, 38, 39. Ergo, *Pastors are to be blamed that there be scandalous persons in the visible Church.*

Answ. This doth but strengthen *Anabaptists* who objected the same (*a*) It is a fault that a very popish Doctor *Aquinas* condemneth. *Theologia symbolica non est argumentativa.* For it is not said, *while the servants sleeped, the envious man did sow his seed, but while men sleeped, which is spoken* (saith (*b*) *Paraus*) *according to the manner of men, for otherwise Gods providence can hinder the growing of tares*; and (*c*) *Cajetan* saith, here is not accused the negligence of pastors, and certainly since as (*d*) *Bullinger* observeth well, Christ when he expoundeth the parable, passeth this part of it, to teach us (as (*e*) *Calvin* saith) *not to presse every part and tittle of a parable*, except we would be (saith *Bulling:*

(a) *Anabaptist. in colloquio francolatens.*
(b) *Pareus com. ib.*
(c) *Cajetan com.*
(d) *Bullinger com.*
(e) *Calvin com. ib.*

Bullinger) *Chriſto argutiores, ſharper ſighted then* Chriſt, and therefore the Author alleadgeth that by *ſleeping of men* is underſtood the *negligence of paſtors*, but that is beſide the Text and is not expounded at all of Chriſt, but ſignifieth that men cannot ſee the hollowneſſe and falſehood of Hypocrites, till it breake out in their actions, no more then the ſleeping husbandman can ſee when weeds grow up in his Fields. And if the Lord here condemne the ſleepineſſe of Paſtors, for ſuffering ſcandalous Profeſſors to be members of the Church, how doth the Lord forbid theſe ſervants *to plucke up the tares, but to let them grow till Harveſt*? for he commandeth the officers to caſt out of the Church and excommunicate the ſcandalous perſons. Yea certainly, ſeeing the Field is the Field of the viſible church, it maketh for us againſt our Brethren, that wicked men are growing in the viſible church. It is true that *Barow* with the *Anabaptiſtes* expound the *Field* to be the *Field of the World*, miſtaking Chriſts Words, *v.*41. which indeed ſignifie the Field of the viſible Kingdome of Chriſt, becauſe the World of all mortall men is not the Lords Field, where he ſoweth his Wheate, but the viſible Church only is ſuch a Field. For ſeeing the Goſpell, the immortall ſeed of the regenerate, 1 *Pet.*1.23. is not ſowen through the whole World of mortall men, *Pſal.*147. 19,20. *Mat.*10.5,6. *Acts* 16.6. but only in the viſible Church, the Field muſt be Chriſts Field, or his World of Church-Profeſſors. And alſo by this, their expoſition falleth, for then it is the ſleepines and ſloth of Preachers that wicked men are borne in the World of mortall men, which is abſurd.

Barow diſcov. of a falſe Church.

We are bidden, 2 Tim.3 5. *Turne away from ſuch as have a form of godlines, and have denied the power thereof*; Ergo, *we cannot joyne in* Church *communion with them.*

The Author objecteth, Ib.

Anſw. It is cleare by this argument, to our Brethren, that one and the ſame reaſon holdeth for turning away, and ſeparation from all perſons and Churches, which are not inchurched by covenant, and conſtituted of viſibly regenerated perſons, and the not admitting Church-members. So our Brethren by this profeſſe the lawfulneſſe of ſeparation from all Churches, except from their owne. 2. No marvell then *Paul* will have *Timothy* to ſeparate *from Apoſtates and from Reſiſters of the truth*, *v.*8. *and*

from proud boasters, blasphemers, Traitors. For such are to be excommunicated, as 1 *Tim.*6. 3. 5. *At loquitur Paulus* (saith (a) Parkerus) *de fundamentali corruptione istius Doctrinæ, quæ est secundum pietatem*: but *Paul* here forbiddeth to exhort the proud and malicious blasphemers and resisters of the Truth, and not to waite upon them any longer, whereas otherwise he had said in the end of the preceding Chapter, 24.25.26. Others, who are detained in the *snare of Satan, must be waited on, and instructed with meekenesse, if God will give them Repentance*; Ergo, *Timothy* was as a Pastor to instruct unconverted persons, and to joyne in communion with them, but as for desperate enemies and blasphemers, he was not to waite on them, nor to exhort them with meekenesse. And if this Text prove any thing it will conclude against our Brethren, that such as deny the power of godlinesse, should not be hearers of the Word, and farre lesse (as our Breathren reason) members of the visible *Church*.

(a) Parkerus de polit. l. 1. c. 14. p. 41.

The Author ibid. *Can any* (sayth the *Author*) *judge such persons fit materialls for the constituting and edifying of a* Church, *who are more fit for the ruine and destruction of the* Church, *such as leave their first love* (*as all hypocrites will at length do*) *they procure the removall of the candlestick.*

Answ. The argument must be thus formed. *All these whom God intendeth shall edifie and not ruine the* Church, *are to be only members of the visible* Church: *but all knowen hypocrites are such*; Ergo. The proposition is false, for if we speake of Gods secret Intention and his decreeing Will; It is not a rule for the Church to square and to regulate them in the choysing or refusing *Church-members*, because *God* intendeth in his decreeing will, that many hypocrites, such as *Judas* and *Demas*, shall be *Church-members*, and let our Brethren judge if they be fit materialls to edifie the *Church*. If we speake of Gods revealed will, the proposition also is false; for by our Brethrens Doctrine, it is Gods revealed will that the Church receive as Church-members latent hypocrites, such as *Simon Magus*, *Acts* 8. who are conceived to be regenerated, as the *church*, *Acts* 8. conceived *Simon Magus* to be a sound Believer, as our Brethren say, and yet latent hypocrites, are no lesse unfit materialls to build the *Church*,

Church, then knowen hypocrites. 2. We doe not thinke that hypocrites fallen from their firſt love, and by ſcandalous living declaring themſelves to be ſuch ſhould bee kept in the *Church*. But ſo the *Author* alleadgeth, *Revel.* 2. That the *Church of Epheſus falling from her firſt love*, muſt bee a falſe conſtituted Church, *in which there were members fitter to ruine, then to edifie the* Church. And yet certaine it is, *Paul, Eph.* 1. and Chriſt, *Revel.* 2. acknowledgeth the Church of *Epheſus* to be a true viſible Church.

We paſſe (ſaith the Author) *the types of the Old Teſtament, which yet are not without their due weight. Rough ſtones were not laid in the building of* Salomons *Temple till they were hewen and prepared before*, 1 King. 6. 7. *and behold a greater then* Salomon *is here, the attendance of the porteres ſuffering none to enter into the Temple who were uncleane* (2 Chron. 23. 19.) *doth evidently type forth the watchfulneſſe of the officers of* Chriſts Church, *to ſuffer none uncleane in eſtate or in this courſe of life, to enter into the fellowſhip of the* Church, *which ought to be a communion of Saints. Their apology ſayth* (a) *though all* Iſrael *were admitted to the fellowſhip of the Ordinances adminiſtrated in the ſynagogue, yet none uncleane were admitted into the Temple; for* Revel. 21. *without are dogs, &c. So* Maſter *Can and* Robinſon *preſſe this place.* Ibid. (a) *Apolog. c.* 9. *Can. neceſſit. of ſeparat. c.* 4. *ſect.* 3. *p.* 175.

Anſw. In this Type many things are looſe and doubtfull. 1. We deſire a warrant from the Word, that the Temple was a Type of a viſible Congregation, and that all muſt be as really holy before they enter into a viſible congregation, as they behoved to be Typically holy, who entered into the Temple of *Jeruſalem*. The Temple is a Type of Chriſts Body, *John* 2. and of the Church of the New Teſtament inviſible, which muſt conſiſt of ſanctified ones, but how it is a Type of the viſible Church we ſee not. For the Lords *ſpirituall building* whereof the Corner-ſtone and the foundation is Chriſt, is the Church inviſible built by Faith *as lively Stones upon* Chriſt, 1 *Pet.* 2. 7. *Unto you therefore which believe he is precious, v.* 5. *yee alſo as living Stones are built up a ſpirituall Houſe*, oppoſite to the *diſobedient*, *v.* 7. *who ſtumble at the Word, v.* 8. 1 *Cor.* 3. 9. *yee are Gods building*, *Eph.* 2. 20, 21, 22. Expreſſely the building

are these *who are built on the Doctrine of the Prophets and Apostles, and grow up into an holy Temple in* Christ, *and are the habitation of God through his Spirit.* This cannot agree to a visible Church, the members whereof may be (as our Brethren teach from *Revel.*2.) *Hypocrites who fall from their first love.* Yea also the laying on of stones on the bulding is not the act of inchurching, or of union to a *Church*, as it must be, if the comparison prove the poynt, but the joyning of the stones to the building is the union of these stones by Faith to Christ, the chiefe corner stone, as is expounded, 1 *Pet.*2. *To whom coming as to a living stone, v.*5. *yee also as liveing stones are built, &c.* Yea, and *Peter* doth not build this comfortable Doctrine all upon the comforts of a *Church-state* in a single congregation; for many of these to whom he writ, were dispersed and persecuted through *Pontus*, *Asia*, and *Cappadocia*, *&c.* And might have, and had an Union with Christ by Faith without a Church Union in a Parish. 2. Though in this Type were signified a morall obligation, that all before they be inchurched in a visible Congregation, should be converted, how is it proved that the *Church* should receive none to a visible Congregation till they bee converted? for these are farre different. All should be converted, but there is no new Law commanding the Church to receive none into her fellowship, but the converted. 3. The hewers of stones or builders of the Temple, must Typifie Pastors in Office, dressing stones for the spirituall building, our Brethren make them to Typifie private Christians out of Office, and deny that any Pastors as Pastors doe fit and prepare stones to bee layd on the spirituall building. Also none layd stones on that Temple save onely builders by Office, but by our Brethrens Doctrine, onely Pastors doe not convert Soules. There were no Stones at all in the Temple of *Jerusalem*, but choice and well squared stones, are no members of the visible Church but the chosen of God?

3. If the Porters typifie the Ministers of visible Churches, first only Porters hold out the uncleane; *Ergo*, onely Pastors should hold out the scandalous, but you admit the whole Church with equall authority to take in, or refuse *Church-members.* 2. If the Temple

Temple be a Type of the visible *Church*, then no prophane person, nor uncircumcised in heart should meet with the visible *Church* to heare the Word, for hearing of the word prophanes *the holy things of God.* This you cannot say, for infidels may be, as you say, fellow-partners with the *Church*, in hearing the word. 3. *Robinson* holdeth *(a) that Abrahams seed*, and so all the Jewes were to separate themselves from the world, that they might be a visible Church to God, but we read not that the porters were to hold out any wicked person. Yea Jer. 7. professedly they came to the *Temple of the Lord* who were theeves, adulterers, and wicked persons. And so by that neither are the porters of the visible Churches of the New Testament to hold out unconverted persons becaule they are unconverted.

(a) *Robinson i separ p.* 86.

Lastly, the place, Revel. 22. 15. *For without are dogges, &c.* is fouly abused when it is applied to the visible *Church*, where there may be, and ordinarily are *dogges; yea and liers*, Revel. 2. 2. *idolaters*, v. 14. *Napper*, *Parens*, *Marlorat*, expoundeth it of the Kingdome of glory, for it is that Kingdome spoken of, Rev. 21. 27. but within that Kingdome cannot enter any thing *that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lambes booke of life*, But it is against all reason and the Lords Word that in the visible Church is nothing that defileth, that is no sinne, but onely those who are written in the Lambes book of life. This is the very doctrine of Anabaptists though we know our deare brethren hate that Sect, and their Doctrine.

(a) *Robinson. The purest* Church *on Earth may consist of good and bad in Gods Eye, but the question is about the true and naturall members, whereof the* Church *is orderly gathered, but as it were fond Philosophy, in the discription of Wives and Children, to make Rebellion a naturall property of a child, and Whoredome of a Wife, so it is as profane Divinity to make ungodly persons the true matter of the* Church, *and prophanenesse a property of the same, because many seeming Saints creepe in.*

Answ. If the holiest Church visible on Earth consist of good and bad, before *God*, then to be partakers of the Divine nature, Temples of the holy Ghost, Saints by calling, is not of the essence of a visible *Church*, nor is it essentiall to make one a member

(a) *Robinson Justi. separat p.* 97. It is true that our divines say, that it is one & the same *church* which is both visible and invisible, and that visibility is an accident of the *church*, but they then speake of the Catholick visible *Church*, but if we speak of a particular visible *Church* in this, or that place, all in such a *Church* as they exist, are either holy or prophane, but neither is holinesse, nor prophanes essentiall to a *church* visible, as visible.

ber of the viſible Church, that he be converted. It is ſufficient that he be a profeſſor of the Faith. And it is a poore compariſon to ſay, that *prophanneſſe cannot be put in the deſcription of a viſible Church*, for in the eſſence of a viſible Church as viſible, we neither include *Holineſſe* nor *Propaneneſſe*, but only a viſible company profeſſing the Faith of Chriſt and called by the Miniſtery of the Word, whether they be Believers or Unbelievers it is all one, neither of the two belongeth to the eſſence of a viſible *church*: a viſible *Church* is ſaved in the number of fourty, all being converted, or in 40. being all unconverted, ſo they be externally called by the Miniſtery of the Goſpell and profeſſe the ſame. And it is as fooliſh to make holineſſe the eſſence of a child, as to make it of a viſible Church, and as vaine to make chaſtity the eſſence of a married Wife; for this is not our philoſophy, but a conceit of Mr. *Robinſon* falſely imputed to us.

(a) *Robinſon. Ibid.* 97.

(a) *Robinſon. All the* Churches *that ever the* Lord *planted conſiſted of good only, as the* Church *of the Angells in Heaven and of mankind in Paradiſe. God hath alſo theſe ſame ends in creating and reſtoring his* Churches, *and if it were the Will of* God *that perſons notoriouſly wicked ſhould be admitted into the* Church, *then ſhould* God *directly croſſe himſelfe and his owne ends, and ſhould receive into the viſible covenant of grace, ſuch as were out of the viſible eſtate of grace, and ſhould plant ſuch in his* Church *for the glory of his Name, as ſerved for no other uſe, then to cauſe his Name to be blaſphemed.*

Anſw. This argument proveth that the viſible Church is not a viſible Church, except it conſiſt of onely holy and gratious perſons, without any mixture; and ſo not only holineſſe in profeſſion, but holineſſe reall and before God is required eſſentially to a viſible *Church*. Then Paſtors, Doctors and Profeſſors, binding and loofing, *clave non errante*, are not a viſible Church. Yea, this is downe right Anabaptiſme that no viſible Churches are on Earth, but ſuch as conſiſt of reall Saints only. 2. It is moſt ignorantly reaſoned, *that God in creating Man and Angells good, did not intend that they ſhould fall by his permiſſion*, but that they ſhould continue holy and then God was fruſtrated of his end, as Arminians and Socinians Teach. So ſayth (*a*) *Arminius Antiperk.* (*b*) *Corvinus.* The Remonſtrants (*c*) at

(a) *Arm. Antip.* p. 60.

(b) *Corvinus ep. ad Wallachros p.*

(c) at *Dort*, and (d) *Socinus*, that God intendeth and purposeth many things which never come to passe. 2. His Decrees faile and are changed. 3. Men may make Gods Decrees of election fast and sure, or loose and unsure, as they please. 3. Here is much ignorance that God intendeth nothing that may be against the glory of obedience due to him, as Law-giver; as if sinners and hypocrites being in the *Church* because they are dishonorable to *God*, should crosse Gods end, and purpose: so *Tertullian* (e) bringeth in some whom he calleth *dogges*, thus reasoning against providence, which suffereth sinne to be in the World so contrary to his Will and goodnesse: And who denieth but Christ commanded *Judas* to preach, and that the Apostles according to Gods Will and Cammandement received *Ananias*, *Saphira*, *Simon Magus* in the visible Church by baptizing them (for I hope the Apostles sinned not against Gods revealed Will in admitting them to the visible Church.) And shall we say that *God directly in that crosseth himselfe and his own ends*, because *God gathered hypocrites into his* Church, *and yet they dishonour and blaspheme the Name of God?* Whiles *Robinson* saith, *Gods maine end in gathering a visible Church* is, that they *being separated* (f) from the World, may *glorifie his Name*, he speaketh grosse *Arminianisme*, that God faileth in his ends. Lastly, he saith *that God cannot will that persons notoriously wicked should be in his visible Church*, for then he should crosse himselfe and his owne ends advert (*notoriously*) is vainely added, seeing we teach that *notoriously* wicked ought to be cast out of the visible *Church*; as also if he shall will wicked persons, let alone notoriously wicked, or latent hypocrites to be in the Church, yea or in this visible World, he should by this *Arminian* argument *crosse himselfe and his owne ends?* Do you believe with *Arminians* that Gods end is, that Angells and men should have stood in obedience, and that a Redeemer should never come to save sinners? And that blasphemy and sinne is against Gods purpose and intended end, and that sinne crosseth him? but when all is done, it is his intention and revealed will that hypocrites be invited to the visible and preached covenant, and yet *he knoweth that they* are out of the visible, yea and *invisible state of grace.*

(c) *Remonst. in script. Synod. art. 2. p. 256. in apolog. c. 9. fol. 105.*

(d) *Socinus contra puticum. c: 10 fol. 325.*

(e) *Tertullian contra Marcionem. O canes &c. Si Deus bonus & præscius futuri & potens, cur hominem passus est labi?*

(f) *Robins. p. 98.*

(u) Robinson. p. 98.

(a) *Robinson. In planting the first* Church *in the seed of the woman, there were only Saints without any mixture, now all* Churches *are of one nature and essentiall constitution, and the first is the rule of the rest.*

Answ. Though *God* planted *Adam* and *Eve* two restored persons, to be the first repenting *Church*; from *Gods* fact you cannot conclude a visible Church gathered by men should be voyd of all mixture, so as it is no visible Church; if it be a mixed company of good and bad, this is contrary to his owne commandement, *Mat.* 22 9. *Go and call as many as you finde.* 2. Gods acts are not rules of morall duties, his Word and Commandement doth regulate us, not his Works. God hardeneth *Pharaos* heart, should *Pharao* harden for that his owne heart? *God* forbid.

Ibid.

Robinson. Cajan that evill one was broken off, and cast out of the Church, *and by* Moses *it is imputed for sin, that the sonnes of God married with the daughters of men*; Ergo, *it is far more unlawfull to contract with the wicked in a religious covenant of the communion of Saints.*

Answ. Wee grant such as *Cain* are to be excommunicated, but what then? *Ergo*, none can be members of a visible Congregation but such as *Abel*, we love not such consequences. 2. Though God forbade his people to marry with the *Canaanites*, yet he forbade not that the Godly and ungodly should come to the Temple together, and that *Noah* and cursed *Cham* should be in one Arke together. 3. Though it be a sinne that the wicked should mix themselves with the godly and come unto the Kings supper without the wedding garment, yet that is not the question, but if the pastors inviting all to come to the supper do sin, and 2. If the Church be not a true visible Church, though it consist of good and bad.

Page 98.

Robinson. Circumcision is a seale of the righteousnesse of Faith, Gen. 17. 10. Rom. 4. 11. *Now to affirme that the* Lord *will seale up with the visible seale of Faith any visibly unrighteous and faithlesse person, were, that* God *should prophane his own Ordinance.*

Answ. God doth by this argument profane his owne seale, when a visibly wicked person is sealed with the seale, as when one

one visibly unrighteous is sealed, for the latent hypocrite profaneth the seale of Righteousnesse, as the open and visibly unrighteous and faithlesse person doth. Yet it is Gods command that the latent hypocrite have the seales of Righteousnesse, since the Church conceiveth him to be a sound professor; *Ergo*, by your Doctrine God commandeth to prophane his owne seales, but this is the wicked reasoning of *Arminians, and Socinians. So Arminians against Perkins, Corvinus against Molineus, the Arminians at the synod of* Dort *would prove an universall grace accompanying the Word and Sacraments*; and they say that *Sacraments doe not seale remission of sins, redemption in* Christ, *and that they be empty and toome ordinances yea and mocking signes, except all who receive the seales, both elect and reprobate be redeemed in* Christ, *and have grace to believe.* But the truth is, *God* doth not prophane his owne seales, because he commandeth that they be received with Faith: and let us see where any male child, reprobate or elect, borne amongst the *Iewes*, but he is by Gods Commandement to be circumcised, yet that seale was an empty ordinance to thousands in *Israel.* 3. Nor is the seale, a seale of righteousnesse, *actu secundo, sed actu primo* it is a seale of righteousnesse, as the Word of God is the power of God to Salvation, not to all, nor of it selfe, but by the efficacious grace of God, *to every one that believes.*

Iohn Baptist (saith *Robinson*) Christ *and his Apostles being to repaire the desolation of* Sion, *did not by the coactive Lawes of men shuffle together good and bad, as intending a new monster or* Chimæra, *but admitted of such and none other, as confessed their sins* (a) *and justified* God, *and were not of* (b) *the World, but chosen out of it, and* (c) *did receive the Word gladly, and communicated all of them in all things, as every one had neede, and that in gladnesse and singlenesse of heart, as receiving Testimony of the Holy Ghost himselfe, that they were such as should be saved, as were* (d) *all of them purchased by the Blood of* God, *as* (e) *for all for whom there was cause to thinke* God, *as whom the Apostle* (f) *did remember in his prayers with gladnesse, being perswaded that* God *would perfect his good Worke begun in them, as became him to judge of them all, being all partakers of the grace of* God *with him in the confirmation of the Gospell. and after whom all he longed*

Robinson Justif. of sepat. p. 99.
(a) *Luk.* 7. 29. 30
(b) *John* 15. 18. 19, 20.
(c) *Acts* 2. 41, 42.
(d) *Act.* 20. 28.
(e) *Rom.* 1. 8.
(f) *Phil.* 1. 3. 4, 5.

(g) 1 Thes. 1. 2, 3. & 2 Ep. 2, 3. *from the* (g) *very heart roote in* Christ, *and for all whom he gave thankes, alwayes making mention of them in his prayers, without ceasing remembring their effectuall Faith, diligent love, and patient hope in the* Lord Jesus, *which did grow in every one of them.*

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(a) *Robinſon. ib. p.104.*
(b) *Page 103.*
(c) *Jer.2.21.*
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Anſw. God who is above a law forbiddeth the Father to kill the ſon, yet may he command *Abraham* to kill his ſon, in poſitive Lawes, ſuch as ſowing of ſeeds, Gods practice is not a Law to us; I remember Jeſuites, eſpecially *Suarez, Didac. Ruiz, Molina, Leſſius, Lod. Meratius Hiero. Faſolus and their Diſciples*, the Arminians, labour to prove that God cannot predeterminate the will of man to the poſitive acts that are in ſin: For then he ſhould be the author and cauſe of ſin which he

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(k) Mat. 13.36, 37, 38.

(l) Mat. 3.12.

by grievous Wolves, and all the drawen away Disciples of false Teachers, 29.30. Are all these redeemed by the Blood of God? This Church is an Arminian Chimæra: that all to whom the Gospell is preached by Feeders and Pastors, must be obliged to believe that Christ by his Blood redeemed all and every one of them, is Arminianisme. (a) *Corvinus* and (b) *Jac. Arminius*, (c) *Nic. Grevinchovius* (d) *Episcopius*, (e) *Socinus* (f) *Smalcius* (g) *Ostorodius* will thanke you, for they hold that Christ *gave his Blood for all the damned in Hell, and purposely to redeem them, and for his part gave his life for all the World, and especially for the visible* Church. 7. That the *Apostle gave thanks to* God, *for the sound faith of all who professed the Gospell at* Rome, *and were perswaded that* God *would perfect the worke of salvation in all and every one of the Philippians*, is a wicked dreame, that they were all *partakers* of the grace of the Gospell, and that all the Thessalonians, without exception had *effectuall faith, diligent love, and patient hope.* All this is said, without ground of Gods Word: and contrary to the Word. Were there none, *Rom.*6. Servants of sinne? None who walked after the flesh? *Rom.* 8. So *Rom.*14. and *Phil.*3.2.18. *Phil.*2.21. 1*Thess.*4.2.2*Thess.*3.8,9,10. None in *Philippi* whose God was their belly? none who minded earthly things? No dogs? No evill workers?

(a) *Corvinus contra. Molin. c.*27.
(b) *Arm. Antip. p.*72.73.
(c) *Grevincho. contra. Amesium p.*8.9,14.15,21.
(d) *Episcop. disp.* 6. *Thess.* 1.2.
(e) *Socinus præbet. Theol. c.* 22. *f.*139.
(f) *Smalcius resp. ad* 4. *par. refu. Smigles. c.* 28. *f.* 259.
(g) *Ostorodius Institit. c.*36,37. *sect.*2.

(a) *Robinson*; *The* Jewes *were forbidden by* God, *under the Law to sow their Field with diverse seeds, and will he sow his own Field with Wheate and Tares? and* (b) *the* Lords *Field is sowen with good seed, Mat.* 13,24,27,28. *His Vine Noble* (c) *and all the seed true, his* Church *Saints and beloved of* God (d) *but through the malice of* Satan, *and negligence of such as keep the field adulterate seed and abominable persons may be.*

(a) *Robinson. ib. p.*104.
(b) *Page* 103.
(c) *Jer.*2.21.
(d) *Rom.*1.7.

Answ. God who is above a law forbiddeth the Father to kill the son, yet may he command *Abraham* to kill his son, in positive Lawes, such as sowing of seeds, Gods practice is not a Law to us; I remember Jesuites, especially *Suarez, Didac. Ruiz, Molina, Lessius, Lod. Meratius Hiero. Fasolus and their Disciples*, the Arminians, labour to prove that God cannot predeterminate the will of man to the positive acts that are in sin: For then he should be the author and cause of sin which he

he forbiddeth us to do, and he would not do himselfe, say they, that which he forbiddeth us. Which is but in the generall a weake answer, for it followeth not hence, that he is the author of the malice, because he prædeterminates the will to the positive act of sinning. For though God in his working Providence permit wicked men to be in the *Church* (as you cannot deny his providence here) yet doth it not follow, that he soweth wicked men in the *Church*. Nor doe we say, that it is the Lords appoving and revealed will that hypocrites should joyne with his friends at the marriage supper of the Gospell, they wanting their wedding garment. It is hypocrites sin that they joyne themselves to the Church, they being heart Enemies to the truth. And in this respect God soweth them not in the *Church*. But the question is if the Church and Pastors sin in receiving such into the bosome of the Church, because they see not, in conscience, that they are regenerated: That we deny, yea the servants bid all come whom they finde. *Mat.* 22. 9. and that by the commandement of *God*. And in this respect *God* doth not plant his visible Church a noble Vine, and a Field sowen with good seed, yea it is his revealed Will that the Church and the Servants of God invite all to come to Wisdomes banquet, *Prov.* 9. 2. 3. and so all the called externally are not the *choise Vines*. This you are to prove, that the visible Church in all its members, or essentially as it is a visible Church is a *choise Vine, and an holy seed*. Nor is it the Pastors negligence that Tares grow in the Lords Field (though it be Satans malice) yea the Pastors here are to invite all to come in, and to call externally all to come to Christ. That they who are invited give not obedience is their own wickednesse, but neither the Churches, nor the Pastors sinne.

(b) *Robinson. Justif.* 212.

(a) *Robinson. There be amongst you hundreds and thousands partakers of the life of* God *in respect of your persons, but in respect of your* Church *Communion, and your Ordinances, you are all alike, because you are all alike partakers of one set forme of worship.*

Answ. The Church of the Jewes so should be a falsely constituted Church, because however there were many Believers amongst

amongſt them, yet all are commanded to receive one Miniſtery of Scribes and Phariſees ſitting in *Moſes* chaire. But know that the leaven of the externall worſhip (except it evert the foundation) doth not make the Church a falſely conſtituted Church.

(a) *Robinſon*, Mr. *Smith truely affirmeth your* Church *to be a greater Antichriſtian Miniſtery and worſhip then* Rome, *as the Temple which ſanctifieth the gold, and the altar which ſanctifieth the offering is greater then the offering: ſo the Temple of the New Teſtament, the* Church *and people of* God, *by whoſe Faith all the Ordinances of the* Church *are ſanctified is greater then the Miniſtery, worſhip, or any other Ordinance, and being Idolatrous is a greater Idoll.*

(a) *Robinſon Iuſtif.* p. 164.

Anſw. This is a new poynt of Divinity that the Faith of the Miniſtery or congregation ſanctifieth the worſhip; as the Temple did the gold and the altar the offering: yea though the Miniſter were a *Judas*, and the people latent hypocrites, the Ordinances of God loſe no authority, for all the Miniſteriall ſanctifying of the Ordinances is from Chriſt the Inſtituter, not from the inſtruments; and the Donatiſts did ſuſpend the power of the Ordinances of God, upon the holineſſe, or unholineſſe of the Inſtruments. 2. The Miniſtery in its ſubſtance is not Antichriſtian, though it be from the *Antichriſt*. For Prelates giving of a miniſtery is not to be meaſured by the particular intention of the Ordainers, but by the Nature of Gods Ordinances, and the generall meaning of all the Catholick Church.

Robinſon here objecteth, *The Law ſayth, nemo poteſt plus juris in alium transferre, quam ipſe habet. Prelates have no calling of* God *themſelves, therefore they cannot give it to others.*

Anſw. Prelates *reduplicativè*, as Prelates have no calling, yet as Paſtors they have, and Antichriſtian prelacy deſtroyeth not the eſſence of a Paſtors office in the ſubject. They object, *as a* Prelate *he ordaineth Miniſters, and not as a* Paſtor. *Anſw.* 1. as a Prelate he uſurpeth to give a Miniſtery, but as a Paſtor he giveth it. 2. He invadeth the place of the Church and with conſent of the *Church* ſtandeth for the *Church*, though he be not the *Church*, but a ſimple Paſtor, therefore what Miniſtery he

he conferreth, it is the deed and fact of the *Church*. 3. They object, *No man can give that which he hath not*. Answ. No man can give that which he hath not, *neque virtualiter neque formaliter*, true; what he hath in no respect, that he cannot give. What he hath in vertue or in some respect, that he can give. What baptisme the hereticall Minister hath Ministerially, that he may give validly. (a) *Hieronimus* saith, the *Luciferians* admitted Baptisme conferred by an Heretick, but not a Ministery, *Anatolus* was consecrated by *Dioscorus*, *Felix* by the Arrians, as Mr. (b) *Ball* observeth. So (c) *Bellarmine*. (d) *Gratian* (e) *Nazianzen*, (f) *August*.

(a) *Hieron. in dialog adverſ. Luciferian.*
(b) *John Ball answer to Cap. p. 98.*
(c) *Bellarm. de ſacrific. li c. 26.*
(d) *Gratian. decret c. 1. q. 1. c. 32. 32.*
(e) *Nazianz. Orat. 40.*
(f) *August. confeſſ. ar. 8.*

They say (g) *we finde it by experience that the refusing of* Church-communion *hath been blessed of* God, *to their conversion who were holden out*. Answ. *Manasseh* his being bound in fetters was a meanes of his conversion. *David* by his afflictions learned to keep Gods Commandements: did therfore the persecuters of *Manasseh* or *David* right and lawfully?

(g) *Apol. c. 1.*

The Apostles (say they (h) *had commission to Baptize none but Disciples*, Mat. 28. 19. Answ. See you doubt not of a warrant for Baptizing children, who are not Disciples: for then the Apostles from this place had no warrant to baptize the infants of Believers.

(h) *Apol. c. 2.*

(i) *Apol. c. 9.*

We should (say they (i) *open the doores of the* Church *more wide then God alloweth, how shall we lay wittingly and willingly dead stones in the living Temple? If* Christ *be a Head of pure Gold, and the* Churches *golden candlestick, how shall we be allowed to put in leaden members?*

Answ. This argument is against the Lords dispensation, because not without his providence are hypocrites in the *Church*. It is not against his Commandement, for he alloweth and commandeth the *Church* to take in Hypocrites, so they professe the truth, and so commendeth that leaden toes and members be added to Christ the Head of gold. Christ is the Head of the invisible *Church* properly and according to the influence of the Life of God, but he is the head of the visible Church as it is such according to the influence of common gifts, which may be in Reprobates. And they may be *this way in Christs Body, who are not of Christs Body, as* Augustine *sayth*.

We

We are (say they) *accessary to the prophaning of the* Lords *Ordinances. Answ.* So far as they are notoriously scandalous they are to bee cast out of the Church, and debarred from the Seales.

The *Church* (say they) *shall be pestered with prophane and carnall men, and the blind shall lead the blind, if all be admitted to* Church *fellowship.*

Answ. The admission or keeping in of all to partake especially of the Lords Supper, we doe not allow. 2. The multitude of carnall men in the *Church* is an inconvenience of providence, and resulteth by accident, from the receiving of Professors to Christs Body visible; but it is no kindly fruit growing therefrom.

A faithfull servant (say they (a) *would admit none into his* Lords *House, but servicable instruments, therefore neither may the Stewards of* Gods *House* (*which is a spirituall building*) *admit any but men of spirituall gifts, living stones, sanctifyed and meet for the* Lords *Worke.*

(a) *Apol. c.* 12.

Answ. The comparison halteth many wayes. 1. All in a Noble mans house, are not stewards, you make all the Church to be stewards having the power of the Keys to put in, and out. 2. Members are received into the Church, not onely becaus they are serviceable, for the masters use, but to be made servicable and to be polished by the Word of God, and care of Pastors, but servants are taken into great houses becaus they are servicable; for if that follow, that they are made more servicable, it is not the intent of the Lord of the house, or of the under-stewards. 3. The Oeconomy of Princes houses is no rule for the government of the house of the King of Kings.

Mr. *Coachman* (b) *while the materialls and pillars of the house are rotten, and the house founded upon Briers, Brambles and rubbish, that is, while wicked men are members, no Discipline, no Reformation, no censures, no Election by the multitude will doe good.*

(b) *Peter Coachman cry of a stone sect.* 7. *p.* 16. 17.

Answ. The connexion is naught, the fruit and power of Gods ordinances depend not upon the conversion or non-conversion of the instruments, the preaching, Sacraments, censures are of themselves golden and exercisers and dispensers thereof,

following Christs direction therein are golden, *eatenus* in so far, though in respect of their personall estate they be wooden and clay members voyd of faith. 2. It is false that the visible Church is founded upon men or their Faith. *God strengthneth the barres of his own Sion.* And Christ and the Gospell are the pillars thereof. Nay the Church standeth not upon *Peter* and *Paul* and the Apostles faith *subjectivè*, because the Apostles were holy men and Believers, but upon the Apostles Faith *objectivè*, that is, upon the saving truth that the Apostles delivered from Christ to the Churches, *Ephes.* 20. 21. 1 *Cor.* 3. 11, 12. *Mat.* 16, *v.* 18.

Quest. 3. *Whether or no there be a true* Church *communion with ordinary hearers of the Word, who cannot be admitted to the* Lords *Supper, and what union excommunicated persons who do heare the Word have with the visible* Church? *and how the preaching of the Gospell is an essentiall note of the visible* Church?

For the clearing of these considerable poynts tending much to a fuller understanding of a true visible Church in its right constitution, let these considerations make way to what we can say of these poynts.

1. Dist. *There is a difference betwixt ordinary and setled hearers of the Word, and transient and occasionall hearers.*

2. Dist. *Publick ordinary preaching for the converting of soules is a publick* Church-*worship. Another set way of ordinary publick use of converting soules, by preachers not in office, we know not.*

3. Dist. *Some be members of the visible* Church *properly and strictly, such as are admitted to all the seales of the covenant and holy things of God. Others are lesse properly, or in an inferiour degree, members of the visible* Church, *such as are baptized and are ordinary hearers of the Word, but not admitted to the Lords Supper, of old the Catechumenoi were such. As there be decrees of Citizens, some having all the priviledges of the City and some onely right to some priviledges, but not to all. 3. Some have right to all, and are most properly in the visible* Church.

4. Dist. *Excommunication being medicinall and for edification, cannot cut off the member close, except we should confound killing and curing.*

Dist. 5.

5. Diſt. *There is a note of a miniſteriall* Church, *ſuch as is preaching of the Word of* God, *and a note of the viſible* Church *of Believers, and obedience profeſſed to the Word preached is ſuch a note.*

6. Diſt. *Preaching of the Word may well be a note of the* Church *inviſible* in fieri *while it is in gathering, becauſe* God *purpoſeth to convert where the Word is purely preached. 2. A note of the inviſible* Church *already conſtituted, in ſo far as it is obeyed. And. 3. A note of the Miniſteriall* Church, *in reſpect where* God *holdeth out the Standard of the preached word, there is his ordered army.*

1. *Concluſ.* To communicate with the *Church* ordinarily and of ſet purpoſe is an act of externall Church communion. 1. Becauſe if the preacher in preaching edifie the Church convened for that effect to receive edification, and if he convince the Infidell by preaching and *cauſe him fall downe and worſhip* God, *and report that* God *is in that meeting*, then to communicate with the *Church* in hearing and preaching is an act of externall Church communion. Becauſe an act of worſhip terminated and bounded upon the Church is a *Church-act.* But the prophet prophecying in publick to the *Church* edifieth the *Church* and converteth infidells, in cauſing them to worſhip & acknowledge Gods preſence in a *Church*-meeting. As is cleare. 1. Cor. 14. 4. *He that prophecieth, edifieth the* Church. v. 5. v. 12. *ſeek that you excell to the edifying of the* Church. 29. *Yet in the* Church *I had rather ſpeak five words with my underſtanding, &c.* 23. *If therefore the whole* Church *be come together into ſome place and all ſpeake with tongues, and there come in theſe that are unlearned and Unbelievers, will they not ſay that yee are mad?* 24. *But if all prophecy and there come in one that believeth not, or one that is unlearned, he is convinced of all, &c. And that this is a Church-meeting* formally, it is cleare, becauſe it is ſaid, 34. *let your women keepe ſilence in the Churches*, now women out of a Church-meetings are not commanded ſilence, for *Tit.* 2. 4. *They are to teach the younger women*: and at home in the houſe, *Prov.* 31. 26. *She openeth her mouth with wiſdome, and the Law of grace is in her lips.* Acts 20. 7. *and upon the firſt day of the week the Diſciples came together to breake bread, and* Paul *preached to them.* Had they not then a

Church Communion in hearing the Word, as in the receiving the Sacrament: Our brethren ſay that eating one bread together at the Lords Table is properly a Church Communion. For thereby, *we may eat one bread we are one body, for we all partake of one bread*, 1 Cor. 10. 18. But hearing one word is not a *Church-communion*, becauſe Infidels and Turkes who are not members of the Church may heare one word, 1 *Cor.* 14. 24. 25. I anſwer 1. Wee ſpeake of a profeſſed and reſolved hearing. Turks and Infidels comming in without purpoſe to joyne with the Church, as 1 *Cor.* 14. 2. 25. are not ſuch hearers. 2. If this were a good reaſon, a latent hypocrite eating one bread with found believers at the Lords Table, ſhould keepe no *Church-communion* with the Church, for by our Brethrens Doctrine, *a hypocrite is no more in deed and truth a member of the viſible* Church *then a leg of wood is a member of a living body.*

But we hold that he is a true member of the Church as viſible, and that his binding and looſing with the Church (ſuppoſe he be an Elder) is no leſſe valid in Heaven, when Chriſts order is followed, then the binding and looſing of a believing Elder, and therefore that his eating at the Lords Table is an act of externall Church-communion; and of viſible fellowſhip in a viſible body, and the ſame is every way ſtrong for a viſible Church-fellowſhip, in hearing the Word, for that ſame Chriſt and fellowſhip with him, which is ſealed in the Sacrament, is preached in the Word; and as joynt communicating of hypocrites and Believers is an externall *Church-communion*, ought to ſeale an internall communion with Chriſt and his Church, ſo the joynt-hearing in a profeſſed adjoyning to the *viſible Church* is a compartning viſible in a viſible worſhip, and a profeſſing of an union with that ſame Chriſt and his Church in the ſame word preached. For as the Apoſtle concludeth the unity of the catholick Church by one Baptiſme, ſo doth he conclude it from one faith, and one Lord of the covenant preached to all.

2. *The viſible* Church *of called and choſen, and not choſen, is the ſcope of the parable*, *Mat.* 22. and *Luk.* 14. 16. 17. &c. Now *v.* 9. *Mat.* 21. All are bidden come to the Supper, and be joynt-hearers of the Word of the Goſpell, though all be not choſen who are externally called. 1. Alſo if converting of ſoules to the

the Faith of Christ be the most formall and specifick act of edifying, and of laying stones upon the chiefe corner stone in the building, 1 *Pet.* 2. 4, 5. seeing edifying is the end whereof *Christ ascending on high, gifted* his visible Church with Pastors and Doctors, *Eph.* 4. 11, 12, 13. Then hearing and joynt-hearing of a lent Pastor, *Rom.* 10. 14. must be formally externall co-worshiping in a visible Church. For our Brethren hold that there be now no Pastors under the New Testament, but in relation to a particular and visible congregation. Now if our Brethren say, that pastorall teaching is an act of a visible Church, hearing of pastorall preaching must also be an act of Church worship. For they are *relata quæ se mutuo ponunt & tollunt*; yea members of a visible congregation have no *Church-worship* except receiving of the Sacraments and Church censures, if hearing of a pastor be not *Church-worship*.

3. Under the New Testament every congregation to our Brethren is a visible mount *Sion*. Now if under the New Testament the people are to incite one another to publick Church worship, and say, *Let us go to the mountaine of the* Lord, *to the house of the* God *of* Jacob, *and he will teach us his wayes*, *Esa.* 2. 3. And if they shall publickly worship and aske the *way to* Sion, *that they may be joyned in covenant to the* Lord, *Jer.* 50. *v.* 5. Then is hearing of the doctrine of Gods wayes and covenant, a publick *church*-worship, and the service of the Church or *house of the* God *of* Jacob. But the former is true; Ergo, so is the latter.

Mat. 13. The Church of hearers is called the visible kingdome, *v.* 41. Exod. 20. Heare O Israel Ez. 33. 31. they sit before thee (to heare the Word) as my people.

4. If it be not *Church*-worship to heare the Word, a pure and sound preaching of the Word is no note of the Church, contrary to the Word, and the unanimous consent of the Reformed Churches.

5. Hearing of the word is a worshiping of God. Ergo, the Church-hearing of the word must be Church-worship. For all professing by their visible communion in hearing the Word, *one Faith, one Lord, one Hope of glory*, and that as one visible body, must thereby testifie they be all joynt-worshippers of Christ and of one God, whose covenant they preach and heare.

6. Professed hearing separateth a visible member of the church (*in genere notarum visibilium*, in the kind of visible marks) from an Infidell and Turke no lesse then the receiving of the Lords Supper doth.

7. Pro-

7. Professed hearing maketh the hearer under a ty of being particularly rebuked of his sinne, but particular pastorall rebuking being done by the power of the keyes presupposeth the rebuked to be within; for the Church cannot judge those who are without.

2. *Concln. Excommunicated persons* though they be debarred from the Lords Supper, and delivered to Satan, and to be accompted as heathen and publicans, yet are they not altogether and every way cut off from the visible Church. 2. *Thess.* 3. 14. *If any obey not our word by letter, marke such an one, συσημειοῦσθε, with the note of Excommunication* (saith (a) *Beza*) *and have no fellowship with him, that he may be ashamed*, that is, as Calvin well expoundeth, *exclude him out of the company of the faithfull, and excommunicate him.* So also (c) *Bullingerus* (d) *Marlorat* and (e) *Iodoc. Vnllichius*, v. 15. *Yet accompt him not as an enemy, but admonish him as a brother.* I know Mr. *Robinson* (f) denieth this place to be understood of any Excommunicated person, but he willeth the *Thessalonians not to countenance, but to shew their dislike of idle persons*, and his reasons are. 1. *Because if* Christ *biddeth accompt the excommunicated person as an Heathen and a publican, would* Paul *thereafter accompt him as a brother? 2. Idolaters and Heretickes are to be excommunicated, and will you have such a brotherhood as brother idolater?*

(a) *Beza. an. in loc.*
(b) *Calvin com. in loc.*
(c) *Bulling. com. in loc.*
(d) *Marlorat. in loc.*
(e) *Iodocus vullichius in loc.*
(f) *Robin.* 249.

But I answer, 1. We read not in the New Testament, where Christ, or his Apostles bid break off Christian fellowship with any, but there is excommunication signified. If these words μὴ συναναμίγνυσθαι αὐτῷ, *have no fellowship with him, that he may be ashamed*, signifie, not to forbeare fellowship with him, as a cast out person, but only to shew *their dislike of the sin, that he may see it*, and be ashamed: as Robinson sayth, there is no more punishment to be inflicted on a contumacious person who will not obey the Apostles words, then is inflicted for any sinne to which contumacy is not added; for we are to shew our dislike of any sinne, even the seene infirmities of our Brethren. For *Augustine* saith, *peccatum tuum est, quicquid tibi non displicet, every sin in another is thine, against which thou shewest not thy dislike.* 2. The Law of nature doth inforce, that *Lev.* 19. 17. we should generally rebuk our brethren, and so shew our dislike for any sinne.

3. Be

3. Be not mixed in fellowship with such a man, is a publicke abstinence from communion with him, else it doth not shame him. For every showen dislike or not-communion with another in his sinne, is not that which will put publick shame on him, that he may repent, as is intimated here. 2. Christ biddeth not accompt him *a Publican*, but ὡσπερ ὁ ἐθνικὸς: ὡσπερ is a note of similitude. *Simile qua simile non est idem.* Every thing like is not the same. So that he may well be *accompted as an Heathen*, not being altogether *an Heathen*, and yet a Brother, whose salvation and gaining you must intend. Nor is it altogether against the comparison of Christ, and that gentle waiting on perverse idolaters and excommunicate persons to admonish them as Brethren. Seing it becommeth us to be *mercifull as our Heavenly Father is*, 2 *Tim.* 2. 24, 25. *Mat.* 5. 45. *And we must forgive our offending Brethren seventy seven times*, *Mat.* 18. 22. And therefore though he were twice excommunicated, he is to be dealt with as a Brother. And an Idolatrous brother is no worse then a Samaritan neighbour or friend. 2. If Excommunication be a medicine of the Church toward a sick sonne, the end whereof is salvation, *that the spirit may be saved in the Lords Day*, 1 *Cor.* 5. 5. *that he may learne not to blaspheme*, 1 *Tim.* 1. 12. *That he may be gained*, *Mat.* 18. 15. Ergo, he is not altogether cut off from the Church, for delivering to Satan is medicinall, not vindictive, as the great Excommunication is which is called *Anathema Maranatha*, which we cannot use, but against such, as have sinned the sin against the Holy Ghrist, and is hardly discerned, and I would think, such an one as *Julian the Apostate* should be debarred from the communion of the word preached. But these who are ordinarily excommunicated for contumacy and particular faults, and not for universall Apostacy, are not altogether excluded from all brotherhood of the *Church*. 3. If the excommunicate person be excluded from all priviledges of *Church-fellowship*, then also is he excluded from hearing the word as a sick patient under Church-medicines; for it is a pastorall, and so to our Brethren a *Church-act*, that the Shepheard *strengthen the diseased*, *heale that which is sick*, *bind up that which is broken*, *bring againe that which is driven away*, *seeke that which is lost*, *Ezec.* 34. 4. And feed the flock with knowledge

ledge, as a Pastor according to Gods heart and a Bishop. Jer. 3. 15. Act. 20. 28. 1 Pet. 5. 2. Jerem. 23. 1, 2, 3 4. Jer. 50. 7. Esay 56. 10. Zech. 11. 9, 10, 11, 12: It is a *Pastorall act* to preach with all authority, reprove, rebuke, exhort with all long suffering and doctrine, 2 Tim. 4. 2. 5. He should as a Pastor teach *sound doctrine, exhort, convince the gainsayers, and silence heretickes*, Tit. 1. 9. But seeing the excommunicated person is not excluded from hearing the word, and the Pastor hath a Pastorall care of his soule, and is to intend that his spirit may be saved in the day of the Lord, 1 Cor. 5. 5. he cannot be utterly cut off from all *Church-fellowship*. Also this Authour (*a*) saith, that *Church-members* are to be admonished, and if we doe it not, we *hate them in our heart*, Levit. 19. 17. and if we warne not an *Achan*, his sin is the sin of all *Israel*. Now if an excommunicated brother remaine one, whom we are to gaine, and whose salvation we are to intend, if he be an ordinary coworshipper in hearing, the object of Pastorall and brotherly teaching and admonishing, he cannot be wholly excluded from all Church-fellowship. And this also proveth that these be members of the visible Church in some degree of Church-worship, who yet are debarred from the seales of the Covenant. And it cannot be said that the excommunicated person ought not to rebuke his brother, and not hate him in his heart, as Levit. 19. 17. Penall excommunication looseth not from the Law of nature. But our brethren make rebuking and mutuall exhorting one of another Church duties of watchfulnesse; then is the excommunicated in some degree of Church-membership. Nor can our brethren here reply with good reason. *Indians and Turks* may heare the Word as well as the excommunicated person, and therefore hearing of the word is no note of Church communion.

(*a*) The way of the Churches, ch. 1. sect. 1. pag. 3.

I answer, the *Turke* and *Indian* must heare the word, but at the by, and not professedly; but the excommunicated person by the ty of his Covenant made in baptisme, and that relation he hath to the Church under whose cure he is, *for the saving of his spirit*, and to that Gospel which he professeth, is obliged to the *Church-communion* of publique hearing the Word; yea, and according to his oath given, to be subject to the ministery of such a man whom he chose for his Pastor, to give obedience to him *in* the

the Lord, however in that one particular for which he is cast out, he hath failed against all the foresaid obligations. 2. The Church, as a visible Church, exerciseth no medicinall acts upon *Turks or Heathen persons*, and doth not repute them as Heathen, but doth repute them to be Heathen. Nor hath the Pastors any pastorall charge of *Turkes and Heathens*, except they would desire to be baptized and professe the faith. But the Church as the Church exerciseth medicinall acts of shunning *Christian fellowship* with the excommunicated, and that with a continuated intention even when he is excommunicated, that *his spirit may be saved in the day of God*, and the Pastor hath a pastorall, and so a ministeriall care and obligation of pastorall teaching, admonishing and perswading him to returne to God.

4. Neither doe we meane with (a) *Suarez* and other Schoolmen, that excommunication doth not so cut off a member as it removeth not that *baptismall character*, or that passive power to receive the Sacraments; or that the prayers of the Church are not offered of direct intention, for the inwardly humbled and repenting excommunicated person, while the sentence of absolution be pronounced by the Church, as (b) *Soto*, (c) *Adrianus*, (d) and *Alanus* thinketh, because forsooth (f) *Innocentius* III. saith, the excommunicated person, *though repenting, and doing what he can to be reconciled to the Church, yet without absolution from the censure, he is* mortuus Ecclesiasticè *dead Ecclesiastically*, and so in Heaven also. Though (g) *Navar*, (h) *Turrecremata*, (i) *Richard*, (k) *Anton.* thinke the penitent excommunicated person is included in the generall desires of the Church in their prayers, because it is not the intention of the Church to exclude a true and living member of Christs body from a communion spirituall with Christ. But our meaning is, that the excommunicated person is deprived of actuall fellowship with Christ in the Seales of the Covenant, as the (l) *Counsell of Arausican*, *A gremio Sanctæ matris Ecclesiæ & consortio totius Christianitatis eliminamus.* His sin is bound in Heaven, yet so as the salvation of his spirit is intended by the Church, see for this (m) *Augustine*. We understand not a *baptismall character*, except regeneration and remission of sins, which cannot be taken away by excommunication, and therefore a morall claime to the holy things of God, and

(a) *Suarez* tom. 5. ad tert. part. Thom. de censur. disp. 5. sect. 1. de excom. not. 3.
(b) *Soto* 4. d. 22. q. 1.
(c) *Adrian de clavibus* q. 3. ad 1.
(d) *Alanus de sacrif. Missæ*, l. 2, c. 3.
(f) *Innocentius III. de excom.*
(g) *Navar.* c. 27. n. 18.
(h) *Turrecrem. c. si quis Episcos* 11. quest. 3.
(i) *Richard.* in 4. d. 18. sect. 7. q. 2.
(k) *Anton.* 3. part. tit. 24. c. 76.
(l) Concil. Arausi. 11. q. 3.
(m) *August. in Joan.* tractat. 5. and epist. 77.

and that for that time and state is rather removed, then any internall right to Christ. Therfore some say, in this he loseth rather *possessionem quam jus*, possession then right. As a Nobleman, for some offence, of three dwelling houses that he hath, is confined to one of the three, so as he may not remove from that one; yet doth he not lose right to the other two.

5. Our brethrens doctrine is, that none can be judged and excommunicated, but those who are within the visible Church; (*n*) now none are within to them but such as are supposed to be regenerated and saints; yea and more, faithfull brethren, *not onely in profession* (saith our (*o*) *Authour*) *but also in some measure of sincerity and truth.* Hence none are to be excommunicated and delivered to Satan, but regenerated persons; then it cannot be the *Churches* mind, that the excommunicated persons are wholy cut off from the visible *Church*, since they being the true matter of the *Church*, as our brethren teach, remains therefore a part of Christs body in covenant with God, having right to the promises of the Covenant, and so these to whom the keyes are given, by our brethrens grounds, and are regenerated, can onely be excommunicated, and none else can be excommunicated, by their way also, for the unregenerated are without, and so cannot be cast out.

(n) 1 Cor. 5. 11, 12,

(o) The way of the Churches, cap. 3. sect. 3.

I know not what Mr. *Robinson* can meane (*p*) *that the Church cannot cast out* (as he saith) *any part or parcell of her true matter.* The Church cannot excommunicate the regenerated, 1. *Because* (saith he) *the true matter of the Church, hath the forme and essence of the Church, and the Church cannot cast out her owne essence.* 2. *The Church should deliver to Satan the true members of Christs body, which he abhorreth to write.*

(p) *Robin.* justif. of separat. p. 248.

But I have learned of (*q*) Mr. *Coachman* that onely the converted are to be excommunicated, because they have a *spirit to be saved in the day of the Lord*, 1 Cor. 5. The non-converted are flesh: but truely this is strange, *Paul* speaketh of the incestuous person according to the judgement of charity, as supposing him to have flesh and Spirit, as he professeth himselfe to be a member of the Church; but truely this is weake: for in the same Chapter *Paul* will have drunkards, railers, extortioners, idolaters, to be excommunicated. *Peter* did really excommunicate *Simon Magus*

(q) *Coachman*, cry of the stone sect. 4. p. 12.

Magus excluding him from part and portion in the visible Church. Act. 8. 21. and are such not to be excommunicated because *they cannot be cast out, who were never within?* See into what inconveniences our brethren are fallen, while they agree (I speake with reverence of those godly men) with Anabaptists in the nature of the visible Church. But truely hypocrites are within the Church, and when their hypocrisie doth breake out into grievous scandals, they are to be cast out of the visible Church; but they cannot indeed be cast out of the invisible Church, because they were never within the same, but our brethren still doe confound the visible and invisible *Church*, which in nature and essence are opposed by way of contradiction, if *Augustine* say right, *multæ oves extra visibilem Ecclesiam, & multi lupi intra.* For the *Church* invisible as it is such and essentially, is not the *Church* visible; and the Church visible is not essentially invisible. But to returne to *Robinson*, if the regenerate cannot be excommunicated, they cannot fall into such grievous sinnes as incest, murder, and contumacy to the Church, which deserveth excommunication. But this latter none can say but *Novatians. Ergo*, neither can the former be said. The major is undeniable, whosoever can, and may commit sins deserving excommunication, are to be excommunicated, as Christ saith, Matth. 18. 17, 18, and *Paul*, 1 Cor. 5. 4, 5. Now if the converted cannot fall into grievous sins against the *Church*, such as contumacy; neither can they fall into grievous sins against God. 2. By this doctrine no professors are to be excommunicated at all', for all within the visible Church are either converted or non-converted; the converted are not to be excommunicated, saith *Robinson*, because they are the true members of the *Church*, and of Christs body; now the non-converted far lesse can be excommunicated, because those cannot be cast out who are not within, as our brethren teach. For they are the false matter of the Church, and no part of it, yea (and as our Authour saith,) *have no measure of sincerity and truth*; and therefore cannot be members of the *Church*. Now the *Church* (say our brethren) *cannot judge those which are without*, 1 Cor. 5. 12. 3 This opinion is just the opinion of the *Anabaptists*, that the true members of the visible Church are onely regenerate persons, and they onely have the essence of the true membership, which is false; they are within

Augustin. de doct. Christi, l. 3. c. 32. Contra crescen. l. 2. c. 21.

the visible Church, and truely within the net. and a part of the ground called the Kingdome of God, Matth. 13.4. Though they be not members of the invisible Church of believers and the redeemed in *Christ*. 4. The *Nicolaitans*, *Jezabel*, the *false Apostles*, the spreaders of *Balaams doctrine*, Revel. 2. and those who offend in *Christs Kingdome* are all necessarily either not to be excommunicated at all, or necessarily they are all unconverted, by *Robinsons* doctrine, or all converted, by Mr. *Coachmans* way. And the Church then shall not bind and loose in Heaven, but *clave errante*, except they be all known certainly to be converted who are excommunicated, or certainly knowne not to be converted. But this were ridiculous; the object of excommunication by Christ is one which *refuseth to heare the Church*, whether he be converted, or not converted. 5. All our Divines standing for the cerainty of the perseverance of the regenerated, answer *Papists* and *Arminians* alledging for the apostacy of the Saints, the example of the regenerated who may be excommunicated, that excommunication doth never evince that the person excommunicated is out of the state of grace, but onely that he hath fallen into a scandalous externall fact which deserveth that he should *be delivered to Satan*, and that one may be a member of the visible Church and converted to *God*, who is excommunicated. Lastly, *Robinsons* arguments doe bewray great ignorance in the doctrine of the true Church; to wit, that first it should follow, that if the *Church excommunicate a converted person, it should destroy its own essence*; for conversion is the essence of the invisible Church, not of the visible *Church*, and is not destroyed by excommunication. But the beleever is edified thereby, for he is delivered to Satan *for the destruction of the flesh, that the Spirit may be saved in the day of the Lord*; but that he is cut off from the visible Church is no more inconvenient, then to cut off a rotten apostume or excrescent carnosity of the body, which hurteth the physicall integrity of the body, but doth not take away any part of the essence, so as it should not thereafter be a living body. His mixt argument hath a cry, but no force; *It should follow that the member of Christs body* (saith he) should be *delivered to Satan*; which is not inconvenient, for this is the Ordinance of Christ *to save the mans Spirit, and to teach him not to blaspheme*, 1 Cor. 5. 5. 2 Tim. 1. 20. It were an inconvenience to deliver a member

member of Christ to Satan morally, as 1 *Cor.* 6. 15. This is a sinfull deliverance, when one is given over to Satan, that *Satan may worke in him as in his work-house, and as in a childe of disobedience, Ephes.* 2. 2. a converted soule cannot thus be delivered to Satan, and this we abhor to write, no lesse then *Robinson.* But to deliver to Satan penally, as to a penall tortu er who worketh sorrow and feare in the conscience for sinne, to humble the offender, and to save his spirit in the day of Christ, is neither horrour by word nor by writ, but the Word of God, 1 *Cor.* 5. 5.

Now to say something of the sorts and nature of excommunication. We acknowledge not what (a) *Navarrus* and (b) *Gregory* say, *That excommunication, whether just or unjust, is to be feared*; for, *the curse causelessly doth not fall.* The sentence is either given ou', *à jure, vel ab homine*, by the Law, or the persons. Secondly, it is either just or unjust. Thirdly, and that three wayes; *Ex animo*, good or ill zeal; secondly, *Ex causa*, a just or unjust cause; thirdly, *Ex ordine*, when order of Law is kept. An unjust sentence is either valid or null. That which is invalid is either invalid through defect of the good minde of the excommunicators, and this is not essentiall to the excommuncations validitie. That which is invalid this way onely, *ligat*, it bindeth *in foro exteriore.* But that which is unjust through want of a just cause, it onely bindeth from externall communion; but because Gods Ordinances are to be measured from their own nature, and the generall intention of the *Catholike Church*, and not from abuses and particular intentions of such excommunicators; therefore they doe not exclude from the generall *Church-desires.* The fourth *Councell of Carthage*, (c) as also (d) *Gerson* saith, an unjust sentence *neminem gravare debet*; *should affright no man.* I see not a warrant for division of excommunication into penall and not penall excommunication. The ancients made some excommunication not penall, as the (e) fifth *Councell of Carthage*, and (f) *Concilium Arelatense*, (g) *Turraconense*, (h) *Concilium Agathense.* As if one should culpably absent himselfe from a Synod, *erat privatus Episcoporum communione*; *He was for a space excommunicated from the communion of other Bishops.* The Canonists (i) infer, that this excommunication was no *Church-censure*; and (k) *M. Antonius of Spalato* defendeth them in this.

(a) *Navar. Enchir. c.* 27. *n.* 13.
(b) *Greg. n. q.* 3. *c.* 1.
(c) *Concil* 4. *Carthag.*
(d) *Gerson de excom. conf.* 4.
(e) *Concil. Carthag.* 5. *c.* 10.
(f) *Concil. Arelatens.* 2. *c.* 19.
(g) *Concil. Turraconens c.* 6.
(h) *Concil. Agathens c.* 35.
(i) *Stephan. Qu. in summa. Bulla* 5. *con. provinc. n.* 7 *q.* 18.
(k) *M. Antonius de Dom. Arch. Spalat. de repub. eccles. l.* 5 *c* 9 *n.* 6, 7.

But

But ſince Chriſt for ſcandals appointed onely publike rebuking; or ſecondly, confeſſing; or thirdly, excommunication from the Church, not onely of *Church guides*, but of profeſſing beleevers; (*l*) we ſee not how any are to be excommunicated from the fellowſhip of the Clergy, or *Church-guides* onely. For Chriſt ordained no ſuch excommunication, and therefore wee are to repute this a *popiſh device*. *Zoſimus* (*m*) ſaith *Zanchius*, (*n*) *Celeſtinus*, (*o*) *Hormiſda* and *Pelagius* 2. (*p*) did threaten to excommunicate *Iohn of Conſtantinople* from the communion of the Apoſtolike ſeat, and of all Biſhops. *Spalato* his argument (*q*) for this ſort of excommunication is, 2 *Theſſalonians* 3. 15. which commandeth all Theſſalonians to forbeare any fellowſhip with ſuch as obeyeth not the Apoſtles doctrine, and doth not inſinuate any excommunication from the ſociety of *Church-guides* onely. Nay, ſuch an excommunication is not in Gods Word. *Cajetan* (*r*) calleth it *excommunicatio clauſtralis*, whereby ſome were interdicted the company of ſome other *Church-orders*. It is true, that in the ancient Church the excommunicated perſon was debarred from comming to the Church to heare divine Service. And *Sylveſter* appointeth three degrees of excommunication; firſt, *Debarring of the contumacious from entring into the Church*; ſecondly, *A ſuſpending of them from communion with the Church*; thirdly, *An anathema or imprecation by curſing them*. So *the fifth Synod under Symmachus* appointed firſt that the contumacious ſhould be deprived of the Communion; and if he ſhould not repent, it was ordained, *ut anathemate feriatur*, that he ſhould be curſed. So ſay diverſe of the Schoolmen and Caſuiſts, as (*s*) *Soto*, (*t*) *Paludanus*, (*u*) *Cajetanus*, (*x*) *Sylveſter*, (*y*) *Navarrus*, that it is not *lawfull to heare ſervice, or to be preſent at a Maſſe with an excommunicated perſon*. But in the (*z*) *fourth Councell of Carthage*, as (*a*) Papiſts acknowledge, no excommunicated perſon is debarred from hearing the Word. But it is to bee obſerved carefully, that for the ſame reaſons Papiſts think the excommunicated perſons ſhould heare Sermons and the Word preached, that our brethren ſay, Becauſe preaching is an act of juriſdiction and authority, but not an act of order; and therefore preaching is not an act of Church-communion, but common to any who have not received

(*l*) Mat. 18. 17, 18.

(*m*) *Zoſ. epiſt.* 2.
(*n*) *Cæleſt. ep.* 6.
(*o*) *Horm. ep.* 45
(*p*) *Pelag.* 2. *ep.* 1

(*q*) *M. Anton. de dom. loc. citat. n.* 8.

(*r*) *Cajet. com. in* 2 *Theſſ.* 3. 15

(*s*) *Soto diſp.* 22. *q.* 1. *art* 4.
(*t*) *Paludanus. d.* 18. *q.* 6.
(*u*) *Cajet. in verb. excom. major. c. ultimo.*
(*x*) *Sylveſt. excom. n.* 5.
(*y*) *Navar. in ſumma* 27. *n.* 19.
(*z*) *Concil. Carthag.* 4. *c.* 84. *Epiſcopus nullum prohibeat ingredi Eccleſiam, & audire verbum Dei ſive gentilem, ſive hæreticum, ſive Iudæum*
(*a*) *De conſecrat. diſt.* 1. *c.* 67

ved orders, and may be performed, as the reading of the VVord by *Deacons*, and those who have Priest-hood or power to administrate the Sacraments. And (*b*) *Innocentius* the third saith, *Preaching is proper to Priests, who have received orders by no divine Law.* (*c*) Indeed *Leo* the first made a Law of it, for which cause (*d*) *Suarez* saith, That Christ in these words, *John* 21. *Feed my sheep*; and *Matth.* 28. *Preach the Gospel*; *gave power of jurisdiction, but not of order onely*: It is given commonly (saith he) to the Clergy *to preach, and to Deacons*, because *decentius*, it is more fitly and decently performed by them then by Laicks. Though it be true that two *Cardinals*, (*e*) *Toletus* and (*f*) *Cajetanus* be against *Suarez* in this, and say, that, *John* 21. *Peter is made the head and universall Pastor over sheep and lambs to feed and governe them.* And (*g*) *Navarrus* saith, Preaching (*soli sacerdotio institutione divina adjuncta est*) is by divine institution proper to the Priesthood. Yet this excluding of them from comming into the Church, was from comming in to the holy place only where the Lords Supper was celebrated; and they stood at the *Church doore* where they might heare the VVord, and therefore were called ἀκροώμενοι and θορυβοῦντες *hearers* and *murmurers*, as (*h*) *Basilius* saith, and (*i*) *Field*, Excommunication doth not wholly (saith he) *cut off men from the visible Church*, and his reason is good, because they may and often doe retaine, first, The profession of pure truth; secondly, The character of Baptisme; thirdly, They professe obedience to their Pastors; fourthly, They will not joyne to any other communion. And therefore to say with our Author (*k*) we dare not, to wit, *That though the seed of faith may remaine in the excommunicated person; yet to the society of the faithfull joyned in a particular visible Church, they are not knit, but wholly cut off from their communion. Also, he is delivered unto Satan, and therefore wholly cut off from the communion of the Church; and so from the seals, he and his seed, as heathen and heathens seed are.* We condemne Novatians, because (as (*l*) *Cyprian* saith) they denied mercy to the repenting excommunicated person, and because (as (*m*) *Socrates* said of them) *God onely can forgive sins.* And we condemne the *Donatists*, who would not (as (*n*) *Augustine* saith) *receive into the Churches communion againe such as had delivered to persecuters the Bible and other holy things.*

(*b*) *Innocent.* 3. *verb. excom.*
(*c*) *Leo* 1. *ep.* 63 *cap. adjicimus* 21. *q.* 1.
(*d*) *Suarez. to.* 5. *disp.* 12. *de excom sect.* 2. *n.* 4. *Christus hic Joan.* 21. *Mat.* 28. *Non dedit potestatem ordinis sed jurisdictionis. Neque jure divino hic actus requirit ordinem, sed authoritatem pastoris.*
(*e*) *Tol. com. in Joan.* 21. *an* 7.
(*f*) *Cajet. com. in Joan.* 21. *v.* 16.
(*g*) *Navar. sum.* 26 *c.* 11. 163.
(*h*) *Basil. ep.* 3. *ad Amph. c.* 58.
(*i*) *Field* book 3 of the Church. *cap.* 15.
(*k*) The Way of the Churches of Christ in *N. E. ch.* 4. *sect.* 6.
(*l*) *Cyprian l.* 4. *ep.* 2.
(*m*) *Socrates l.* 7. *c.* 25.
(*n*) *August. contra Donatistas de bapt. lib.* 5. *cap.* 1.

So

So we are to condemne these who are more rigorous toward such as are excommunicated, then *Christ* is: for *Christ* keepeth them, as sick children, within his visible *Church*, and useth Satan as the Physitians servant who boyleth Herbs and dresseth Drugs for them, while he by Gods permission, tormenteth their spirit with the conscience of sinne. As when a child is sick (saith worthy (o) *Cartwright*) the Father *calleth a Colledge of physitians to consult about medicine, to be given to the child.* So is the contumacious person under the medicine of excommunication administred by the Church-presbytery. Now this wee cannot say of heathen and publicans.

And therefore (p) *Augustine* sayth excellently, excommunicated persons *non esse Ethnicos, sed tanquam ethnicos; are not heathen, but esteemed as heathen.* c. 6. and (q) *Chrysostome* saith the same in sense. Yea, I gather this necessary distinction out of the Fathers: as *Chrysostome* (r) *Theophylactus* (s) *Hilarius* (t) that they are not members of the visible Church *actu pleno*, in a full act, because they want externall communion with the *Church*, yet *actu imperfecto*, imperfectly they are members. A second distinction I collect from (w) *Ireneus* (x) *Gregorius* (y) *Hieronim.* (z) *Optatus* (a) *Augustine*, that they are *exclusi ab ecclesia quoad communionem, non ab ecclesia ipsa.* They are excluded from the visible communion of the Church, rather then from the Church: A third distinction may be drawen from (b) *Eugenius* (c) *Chrysostome* (d) *Gregor. Nazianzen*, while they call Baptisme *januam spiritualem*, and *lavacrum animæ*, the doore of our entry to the *Church* (for which cause papists, though fondly, place their Font at the *Church*-doore) *as the Lavator of the soule.* So as excommunicated persons are within the doore of the visible Church, though not admitted to the Kings Table. 4. The Schoolemen do allow to the excommunicated persons, *jus, non consortium; right, but not fellowship.* 5. (e) *Turrecremata* (f) *Vega.* (g) *Soto* (h) *Canus insinuat distinctionem inter partes & membra Ecclesiæ visibilis*, because of some externall communion that they have, as Teeth are parts of the body in a new borne Infant; but they are not members, but they deny them to be members because they are cut off. 6. (i) *Suarez* excellently, *privantur quoad communionem exm*

(o) *Cartwright Catech.*
(p) *August. de vera Relig.*
(q) *Chrysostm. hom. 11. ad Eph.*
(r) *Chrysostome.*
(s) *Theophylact. in Mat. 18.*
(t) *Hilarius.*
(w) *Irenæus l. 4. c. 62.*
(x) *Gregor. hom. 24. in Evang.*
(y) *Hieron. in Amos 1.*
(z) *Optatus con. parmen. l. 1. c. 2.*
(a) *August. tract. in Joann. 122.*
(b) *Eugenius 4. in con. Florent.*
(c) *Chrysost. hom. 24. in Joann.*
(d) *Gregor. Nazian. orat. ad sanct.*
(e) *Turrecrem. l. 1. c. 57.*
(f) *Vega in Trident. con. l. 28. c. 10.*
(g) *Pet. a Soto. 1 part. defens. con. Brent.*
(h) *Can. loc. com. 4.*
(i) *Suarez. de tripl. virtute Theolog. d. 9. sect. 1. n. 14.*

aliis membris, non quoad esse membri. They are deprived according to the act of communion with other members, not as if they ceased to be members; as a member which cannot receive nourishment is yet still a member.

Our Divines from Scripture make three degrees of excommunication. 1. A debarring from the Lords Supper, *Mat.* 5. 24. but it is not indeed a delivering to Satan or excommunication: this is called the lesser excommunication. 2. A delivering to Satan, the greater excommunication. 1 *Cor.* 5. 3. 4. of this we speake here especially. 3. *Maran-atha* in the Syriack an is utter cursing till Christs second comming.

3. *Conclus.* Wee hold the preaching of the word to be an essent ia note of the visible *Church*. Our Brethren as (*k*) Mr. *Coachman* (*l*) *Robinson* (*m*) our present *Author*, deny that the profession or preaching of the Word is a true note of the visible Church. *Because*, *Acts* 17, Paul *preached to the scoffing* Athenians, *who were not for that a visible* Church. 2. Papists *have some of* Gods *Ordinances, and heretickes also, as baptisme; and the Old and New Testament as the* Philistins *had the Arke of* God *amongst them*. 3. *The word may be preached, where* Christ *is but gathering a* Church, *and so is a meane of gathering a* Church, *and therefore not an essentiall note of a gathered and constituted* Church. But herein our Brethren say no more against the Reformed *Churches*, then (*n*) *Stapleton*; to wit, that truth of doctrine is no note of the Church, because it is not perpetuall and constant. 2. Truth of Doctrine concurs to give being to the Church and to the constitution of it. (*o*) *Bellarm.* *This note may be found in other societies and companies beside the* Church, *as amongst Schismaticks: and Heretick*s. More of this please the Reader to see in (*p*) *Costerus* (*q*) in the Jesuite *Gordonius*, *Huntlæus*. And this is the doctrine of *Socinians*, as may be seene in the *Catechisme* of (*r*) *Raccovia* (*s*) in *Theo. Nicolaides*, and (*t*) *Francis. Smalcius*, and *Arminians* second both in their (*w*) confession: because they think with *Socinians*, that there is no ministery now necessary, and so publick preaching is not a note of the Church, especially since every gifted man may preach the Word. *Socinus* in his tractate *De Ecclesiâ*, and his *Catechisme of Raccovia*, saith. *Nota evangelicorum nihil valent;*

(k) *Coachman. the cry of a stone sect.* 3 p. 8.
(l) *Robinson. Justif. of separat.* p. 8.
(m) The way of the churches Ch. 1. Sect. 2.
(n) *Stapleton relect.* 1. *con. de Eccl.* 4. 4. *ar.* 5. *& ib. note* 5.
(o) *Bellarm. de eccl. militant. l.* 4. *c.* 2.
(p) *Costerus de Eccl. c.* 2. *p.* 109.
(q) *Gordonius Huntlæus tom.* 1. *cont.* 2. *c.* 4. *p.* 141. *q.* 4.
(r) *Raccovia. c.* 1
(s) *Theol. Nicolaides in defens. tractat. de eccles. p.* 54. 55.
(t) *Smalcius in refut. fran. disp.* 6. *p.* 282. 283.
(w) *Remonst. in Belgio in confess. sua. c.* 22. *Thes.* 8.

Doctrina pura eſt Eccleſiæ natura & eſſentia quæ dat ei eſſe, adeóque ſignum ejus eſſe non poteſt; cum ſignum ipſum, a re cujus eſt ſignum, differre oporteat. But the truth is, the preaching of the Word hath diverſe relations. 1. As the members of the viſible *Church* are *in fieri*, in the way to be gathered, the Word preached and believed is a way of gathering a *Church*, *Rom.* 10. 14. 1 *Cor.* 1. 23. 1 *Cor.* 3. 5. *Acts* 16. 14. 2. That ſame word preached, believed, and outwardly profeſſed is a ſigne of the viſible Church. For where Gods paſtors and ſhepheards are, there be flocks of redeemed ones, *Cant.* 1. 8. *Iohn* 10. 12, 13, 14. 3 The Word ſimply preached and profeſſed in a ſetled way of a fixed miniſtery is a note of a miniſteriall *Church*; this is cleare from Gods intention, for he ſendeth it of purpoſe to ſave his own, as *Rom.* 10. 14. *Acts* 20. 28. For a man lighteth not a Candle in his houſe for nothing. So this word preached, as it is Gods Word, is not properly the forme and eſſence of the Church, but as believed and received, it is the forme of the Church inviſible. 2. But to profeſſe this word ſavingly, *eſt ſignum Eccleſiæ, non nota, it is a ſigne, that doth not infallibly notifie to us that ſuch is for this time an inviſible* Church *of redeemed ones*: for I have not infallible certainty what one man, or what determinate number of men by name are true believers, profeſſion may beguile me, as alſo the inviſible *Church* (as ſuch) is believed, and not knowen infallibly by any note or externall marke that incurreth into the ſenſes. Neither is the preaching of the Word a note or infallible marke of the Church miniſteriall to all, or in relation to Infidels; for the Word preached *actu primo & ex naturâ ſuâ, eſſentially and of its own nature*, is more knowen and more ſenſible then the *Church*: becauſe the preached word is a Doctrine expounding what the true Church is, and we do not expound *ignotum per ignotius, vel per æquè ignotum.* Darkneſſe cannot let us ſee darkneſſe, or colours; only light doth reveale things. But the word preached in relation to unbelievers cannot be an infallible note of the Church, for to a blind man the morning as not a ſenſible marke that the ſun is riſing; nor is ſmoake to a dead man, a ſenſible marke of fire, becauſe he hath no ſenſes to diſcerne either. So to the infidell though the word as a ſound, or in a literall evidence be

be clearer then the Church, and in a confused knowledge he knoweth the one better than the other; yet is the true word, in respect of certaine knowledge and spirituall evidence, as darke to him as the *Church*: for he hath not Eares to heare, nor eyes to see any of the things of God, either the word preached, or the Church; and therefore the word is both by nature and to us, *& naturâ & nobis*, in respect of distinct knowledge, more knowen, but not simply as the word, *actu primo*, but *actu secundo*, as it both striketh upon outward and inward senses and as it revealeth and discovereth the things of God, according to that, 1 Cor. 14. 24. *But if all prophecy, and there come one who is an unbeliever, and an unlearned, he is convinced of all and judged of all. v. 25. and thus are the secrets of his heart made manifest, and so falling downe on his face, he will worship God and report that God is in you, of a truth.* So here is Gods order how the word preached is a notifying marke discovering to an unbeliever the true *Church*. If I would poynt out one of the Kings Courtiers by this, that he hath a purple cloak and a blew scarf, if the man to whom I notifie the Courtier, do neither know what a purple garment is, nor what a blew scarf is, the marke shall be no marke to him: yet are these sufficient markes in their owne nature, if we suppose that no other Courtiers are in that manner apparelled. Therefore I would difference betwixt *notam notificantem & notam notificativam*, a note that of its owne nature doth make a thing knowen, or that which actually maketh a thing knowen to some.

The settled professed preaching of the Word is a note of the visible *Church* Ministeriall, and that there either is, or in Gods own time shall be some invisible Church of sanctified ones there. 1. Because, *Deut.* 4. 6. the hearing and doing of Gods Word maketh the Church of the Jewes *a renowned and wise people in the sight of the Nations.* 2. The preaching of the Word and administration of the Sacraments are proper to the Church and distinguish them from other Nations, *Psal.* 147. 19. *Hee sheweth his word unto Iacob, and to Israel his statutes and his judgments,* 20. *He hath not dealt so with any Nation.* So *Deut.* 12. 29. 30 31 32. The Lords worship is so peculiar to his Church as it differenceth them from all others. So *Esa.* 2. 2. 3. *Esa.* 59.

last verse. 3. The Church is defined, *Acts* 2.42. *a company of these who professe truly, and continue in the Apostles doctrine and breaking of bread.* 4. The planting and gathering of *Churches* is expounded to be teaching and baptizing, *Mat.* 28.19.20. 5. Christs sheep heare his voyce in his own sent shepheards, *Joh.* 10,27.28. 6 The *Church* is a company built upon the Doctrine of *the Prophets and Apostles*, Eph. 2.20. 7 *The* Church *is the pillar and ground of truth*, 1 *Tim.* 3.15. because the Church teacheth, professeth, and keepeth the truth. So (a) *Augustine* (b) *Tertullian* (c) *Hierom.* (d) and *Chrysostome* will have us to seeke the true Church by the true Word of God, and not by mens word. (e) *Robinson* objecteth first; *Profession of the truth made by men of lewd conversation maketh them not the* Church; *because they deserve to be cast out of the* Church, *but by men visibly and externally holy*, *Mat.* 3.6. *Acts* 1.38. *Act.* 2.37,38. 1 *Cor.* 15.1. *Mat.* 10.40.41. *Acts* 8.12,13.

(a) *August. l. de unitat. Eccles. c.* 2.
(b) *Tertullian adverss. Haeret.*
(c) *Hieron. com. in Psal.* 133.
(d) *Chrysostom. hom.* 49. *in Mat.*
(e) *Robins. just. p.* 256.

Answ. These and many other places do strongly prove our poynt; and especially, that the profession of *Simon Magus* who before God deserved to be cast out of the *Church*, *Acts* 8. is sufficient to make one a member of a visible *Church*. Yea but none deserve *in foro Ecclesiæ* in the Churches Court to be cast out, but such as either confesse scandalous sins, or are contumacious, or convicted judicially of the same before witnesses, otherwayes the dearest to *Christ*, do legally before *God* deserve all to be cast out.

Robinson saith, *The word in the Bible is no note of the true Church, but the Word believed and obeyed; for Papists have the Bible. And* (f) *Mr.* Coachman *saith, the Philistims had the Arke amongst them; and a Iesuit at a river side baptized with a skoop a thousand Indians; were they for that a true Church? and Papists,* (*saith our* (g) *Author*) *have baptisme.*

(f) *Coachman cry of the stone sect* 3. *pag.* 8. & *p* 3.
(g) The way of the Churches, *ch.* 1. *sect.* 2.

Ans. The like is objected by *Socinus*, *Theoph. Nicolaides*, *Catech. Raccovienſis*, and by *Anabaptists*. But first we make not the word and materiall Bible, and naked seales the marks of the true invisible Church; we are now disputing about the markes of a visible Church. 2. We make not the naked presence of Word and Sacraments true markes of the Church; but a setled professed erected feeding by shepheards, feeding with knowledge, we make a marke

marke of the shepheards Tents; which way neither *Philistines nor Indians* have the Word of God: and for the Church of *Rome*; we cannot deny but she retaineth so much of the essence of a ministeriall Church, as maketh baptisme administrated by them to be true baptisme, that is, a valid seale, though she cannot simply be called a true ministeriall Church.

Other two questions here are shortly to be discussed, as belonging to this purpose; as 1. whether discipline be a marke of the visible Church? Mr. *Robinson* (h) saith, *the power of censures is simply necessary for the being of the Church*, sundry of our Divines affirm it is. So the (i) learned *Professors of Leyden*, and (k) *Ursin* with *Pareus*. Great (l) *Junius* saith, it is a note belonging to the Churches order, *ad decorum*, the (m) *Augustine confession* leaveth it out from amongst the notes, and so doth *Calvin* (n) and *Whittakerus* (o) make two notes onely, Word and Sacraments. Learned (p) *Beza* maketh onely the preaching of the Word a note, not excluding the other two. I thinke Distinctions may help the matter; 1. There is a power of discipline, and there is a care thereof. True Churches have a power given them of Christ, and this *Robinson* proveth, and no more; yet the care to exercise the power may be wanting in a true Church.

2. *Distinct.* Right discipline is not necessary for the essence of a visible Church. All our Divines condemne *Anabaptists* and *Pelagians*, who plead that righteous men onely, and such societies as have *right discipline* to be true *Churches*. 2. *Novatians* and *Donatists* came neere to them in this also, as we may see in (q) *Augustine*. So (r) *Rich. Field*, (s) *Parker*, (t) *Cartwright* make it necessary to the wel-being of the *Church*; 1. Because it is not indifferent. 2. Because it is commanded in *Gods word*. 3. Discipline in the substantiall points is immutable. 4. It is necessary in respect of the end. And all this (w) the learned *Parker* demonstrateth to be true. But it is not necessary simply to the being of it: as a City may be without walls, a Garden without an hedge.

3. *Distinct.* The power and right to discipline is a propriety essentiall to the Church, and is not removed from it, till God remove the Candlesticke, and the Church cease to be a visible Church; but the exercise may be wanting and the Church a true

(h) *Robins. just. of separ. p. 282, 283.*
(i) Prof. Leyd. in Synop. pur. Theol. disp. 4. thes. 41.
(k) *Ursin. Pareus* in Catech. Expl q. 59. art. 6 de Eccles.
(l) Jun. to 1. disp. theol. 44. Thes. 41 42.
(m) *August. confes.* art. 7.
(n) *Calvin.* inst. 4. c. 1. sect. 9.
(o) *Whitak. de Eccl. cont.* 2. q. 5. c. 17.
(p) *Beza in confes. art.* 7.
(q) *August. cont. Donatist.*
(r) Serv. of the Church book, 1. ch. 18.
(s) *Parker de polit. Eccl. l.* 1. c. 17.
(t) *Cartwright adverse. hæres. ibid citatur.*
(w) *Parker de Politia l.* 1. *per totum libr. num.*

true viſible Church, from which we are not to ſeparate.

4. Diſcipline is a neceſſary note and unſeparable from a viſible Church, whole, intire, and not lame and imperfect. But a Church may retaine the eſſence and being of a viſible Church, and yet have no diſcipline in actuall uſe, or little; and though want of diſcipline doe leaven a *Church*, yet it doth not (as *Robinſon* ſaith) *evert the nature thereof, and turne it into Babylon and a den of Dragons. Robinſon* will have prophaneneſſe and impiety by abſolute neceſſity rooted out by diſcipline, but he is too haſty. Nay not by publique preaching of a ſent Paſtor, through abſolute, but onely through ordinary and conditionall neceſſity. You bind the Almighty too hard.

(x) *Chemnitius part. 2. Locor. de Eccleſ. p. 314 Anabaptiſtæ dicunt ſi quis doctrinam Evangelii intelligat ſive ſit ſutor ſive ſartor ſeu faber eam docere & concionari debere.*

The other queſtion is, *if converſion of ſinner s be an ordinary effect of a publique and ſent miniſtery?* Our brethren in their anſwer to the 32 *Queſtions* ſent to them, deny this; but no marvell, ſeeing all converſion to them is done without the publique miniſtery by onely private Chriſtians, and in this we ſee no neceſſity of a called miniſtery to convert men to Chriſt, which is the doctrine of *Socinians* and *Anabaptiſts*. So (x) *Chemnitius*, ſo (y) *Gaſtius* teacheth. The *Socinian* (z) *Theo. Nicolaides*, *Luther* erred, (ſaith he) *when he asked from Muncerus his calling to preach, Muncerus* was an *Anabaptiſt*. So (a) *Oſtorodius* in his inſtitutions, and (b) *Raddetius* who objected the ſame that our brethren doe, that the whole beleevers be a royall Prieſthood. But though we deny not, but ſome may be converted by the teaching and private conference of private Chriſtians; yet the ordinary publique way is by the Word preached by a ſent Paſtor, as is cleare, Rom. 10. 14. 1 Cor. 3. 5. Acts 9. 10. Acts 10. 5, 6, &c.

(y) *Gaſtius de erroribus Catabaptiſtarum, l. 1. c. 15.*

(z) *Theol. Nicol. in defenſ. tract. Soci. de Eccleſ. c. 1. p. 146.*

(a) *Oſtorodius inſt. c. 42.*

(b) *Raddetius in notis ad lib. Smigleſ. p. 32.*

CHAP.

CHAP. 10. SECT. 10.

Concerning our order and form in administration of Gods publique worship.

THe Authour here contendeth for the worship of God in its native simplicity, without all ceremonies; to which I can oppose nothing, but shall prove the unlawfulnesse of humane ceremonies in another Treatise, God-willing.

Of the communion of the visible Catholique Church.

Iesus Christ hath now under the *N. Testament* a *Catholique visible Church* on earth (for of that part of the *Catholique Church* now triumphing in glory; or of that part which onely is a Church of elected Saints, and are not yet formally a professing *Church*, but onely such in the predestinatiun of God, I spake not now) and to this Church universall, visible, hath the *Lord* given a ministery, and all his Ordinances of Word and Sacrament principally and primarily and to the ministery and guides of this *Catholique* visible *Church* hath the Lord committed the Keyes, as to the first subject, and for the visible Church Catholique, including also the invisible Church; as for the object and end hath he given his ordinances and the power of the keyes; And the Ministery and ordinances are not given to this or this Congregation which meeteth ordinarily in one place, principally, 1. *The Lord Iesus* gave this Ministeriall power to the universall guides of the *catholick Church*, the Apostles as they did represent the Presbytery of the whole Catholick visible *Church*, *Ioh.* 20. 21. *As my Father sent me, so send I you.* 22. *And when he had thus sayd, he breathed on them, and said, receive the Holy Ghost.* 23. *whosoever sinnes you remit, they are remitted; and whosoever sinnes you retaine, they are retained.* The *Apostles* here receive the keys in name of the whole Catholick Ministeriall guides. For in this the Apostles must stand in the person and roome of a single

ſociety of believers united by a Church covenant in one pariſhonall Church, if our brethrens grounds ſtand good; ſo as a Pariſhionall *Church* muſt be the onely ſucceſſors of the *Apoſtles*, but this no Word of God can warrant. Nor is the Elderſhip of a ſingle Congregation that which the *Apoſtles* here repreſented; except you ſay to this Elderſhip, as to the firſt ſubject, is this meſſage of ſending, as the Father ſent Chriſt, committed, and to this Elderſhip within one Congregation is the power Miniſteriall of pardoning and retaining ſinnes given; For I aske, from whence, or from whoſe hands do the Elderſhip of a Congregation receive the keys? from *Jeſus Chriſt*, ſay they, but this is no anſwer, the Miniſtery according to its inſtitution is no doubt onely from the head of the body the *Church*, from *Ieſus Chriſt*. But I aske now of an ordinary Church-calling; and I demand from whoſe hands under Jeſus Chriſt have this particular Elderſhip received Miniſteriall power: they cannot ſay from themſelves, for they doe not make themſelves Miniſters: they will not ſay from a Colledge of Presbyters of many congregations, for they are flatly againſt all ſuch presbyteries, and that which they ſay indeed, the Elderſhip of a congregation hath their Miniſteriall power from the people. Well then, the Apoſtles when they received the keys they did repreſent the people: but what people? not the people of a claſſicall presbytery, of a Province, of a Nation, of the whole redeemed Church, but of one ſingle congregation; how ſhall this be made out of the Text, or out of one Word of *God*, I ſee not. 2. Chriſt aſcending on high, and *giving ſome to be Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers*, 12. *For the perfecting of the Saints*, (not of *Epheſus*, far leſſe of one ſingle Congregation onely) *for the worke of the Miniſtery* (in generall) *for the edifying of the Body of* Chriſt (not a congregationall body onely) 12. *Till we all meet in the unity of the Faith, and of the knowledge of the Sonne of God, unto a perfit man, unto the meaſure of the ſtature of the fulneſſe of* Chriſt. Conſider I pray you, that Chriſts intention in giving a Miniſtery is not for a congregation of forty, or ſixty, or a hundred, as if hee intended to impawn all power in that Congregationall body; but hee intended the edifying of his body Catholick, and

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the *comming of all to the unity of the Faith.* A Congregation of sixty cannot be *all Saints*, and this power is clearely given to that body, which the Lord is *to make a perfit man, according to the measure of the fulnesse of the stature of* Christ, this is a mysticall man, and the Catholick body of *Iesus Christ.* Call it a Congregation and you wrest the Scripture, and vilifie the noble and large end for the which Christ hath given a ministery: as aske to what end, and to what first and principall subject hath the Lord given reason and a faculty of discoursing, is it to *Peter*, to *Iohn*, &c. as to the first subject, and for them as for their good? no, no, it is for and to the race of mankind. The case is is just so here, 1 *Cor.* 12.28. *God hath placed some in the* Church, *first Apostles, secondarily Prophets, thirdly Teachers, &c.* Is the meaning thus? *God* hath placed in the body of a single Congregation Apostles? Where do you read that? I believe *Apostles* have the Catholick visible *Church* for their Parish; and is it a Congregationall body, wherein *God* placed such variety of members, as *Apostles, Prophets, Teachers, Workes of miracles, gifts of Healing, Helps, Governments, &c? So* Rom. 12.5. *So we being many are one body in* Christ, *and every one members of another.* Hence hee reckoneth out divers offices in this body. Now this is not one Congregation onely, but that one Body of *Christ* whereof *Christ* is head, this is the Catholick Church.

2. What power ministeriall our Brethren affirme to bee given to a Congregation, they say it is given to them under the notion of a flock of redeemed ones, of the Spouse, and body of *Christ*, as they cite for this act, 20.28. & *Col.* 1.18. *Eph.* 1. 22. and under the notion of *the City of God, the Kingdome, house and building of Christ*, but so they come to our hand, for this reduplication, or notion of a flock of redeemed ones, of the body and spouse of Christ, of the City, Kingdome, House, Building, agree first to the Catholick *Church* as is clear, *Col.* 1.18. *Eph.* 5.25 26. 1 *Tim.* 3.15. *Eph.* 2.19, 20, 21, 22. and secondarily only to a Congregation as it is a part of this universall flock. 3. The whole Catholick *Church* visible is made one ministeriall body *Cant.* 6.4. *beautifull as Tirzah, comely as the City of* Jerusalem, *terrible as an army with banners.* By reason

of their order of discipline, and is there called an organicall body having *v.*6,7,8. *Eyes, Haire, Teeth, Temples, Locks* and haveing particular Churchs under her, *three score Queens, foure score concubines, and virgins without number.* Yet is it sayd, *v.*9. *My Dove, my undefiled is but one, she is the only one of her Mother.*

*Ainsworth an. in Cant.*5. *Ainsworth* who here may be more then a witnesse, sayth this *one* Church is the *daughter of* Jerusalem *who is above and the mother of us all.*

Cotton in Cant. 6. *Cotton* a witnesse not inferior saith on this place: *The true catholick* Church *of* Christ *is the Mother of all reformed Daughters,* and that argument that our Brethren useth to prove a particular Church to be visible, because of externall communion (not in one House, for that is accidentall to visibility, one congregation may meet in three caves of the Earth, in time of persecution, and yet remaine one congregation) holdeth good in this catholick *church* made up of so many organs, as a congregation is formed. 1. Begetting by the Ministery of the word, daughter-Churches to *God*, as they say a congregation doth, nor is it enough to say *Ierusalem* is not one by externall government and order of Discipline, because they cannot meet together to exercise Discipline, but shee is one invisibly, because shee hath *one Faith, one Lord, one Baptisme, one Spirit, one Hope of glory.* For the Text sayth, they have one and the same Organs, Teeth, Eyes, Haire, Temples, Locks; they are one *Ierusalem*, and compact City, one Army terrible by the Sword of of discipline. 2. We do not say, to make them one visible *church*, that they must have one visible actuall government, in externall order: for when of a congregation of 60. their be 30 absent through sickneſse and the busines of a lawfull calling, they are one Church visible, though in one metting you cannot see them all with one cast of your Eye; and when the *church of Ierusalem* exceeding in number ten thousand, did meet in part. *from House to House*, that is in sundry Houses; yet *continuing in the same doctrine of the Apostles, and in fellowship and in breaking of bread, and in prayer*, Acts 2. 46. 32. our brethren will say, they are one *church*. And therefore the power of Discipline, and the exercise of the Word, Seales, and Discipline in parts, is sufficient to make one visible catholick Church. 4. To that Church hath *Christ* given, as to the first *church*, the ordinances and ministery, which

which he principally intendeth to perfit, to gather, and to bring to the unity of faith in a perfit body by these ordinances and that Ministery; because the wisdome of Christ hath not given his Ministery, and Ordinances to the catholick Church, intending principally to save them, except he give them a power in that Ministery to the first subject, which being put forth in acts may compasse that end. But Jesus Christ principally intends, to perfit to gather, to bring to the unity of faith in a perfit body, by these ordinances and Ministery, the whole catholick visible *church*, and secondarily only this or this particular congregation. Ergo, *Christ* hath given to the whole catholick Church, as to the first Church, the ordinances and Ministery, and so in this Ministery catholick, hee hath given the Keys to this catholick Church visible as to the first Church.

5. I prove it thus, when ever Christ giveth gifts to a whole, he giveth it to the whole, by order of nature, before he give it to the parts of that whole, as is cleare by induction. He gives Christ a gift to the whole *Church*, by order of nature, first to the World, *Joh.*3. 16. Then to this or this believer of the World. So he giveth redemption and grace by order of nature first to his *Church* in generall, *Eph.*5. 25. *Christ* dieth first for his *Church*, not this or that single company, or particular person, first *for His sheep*, that is, the whole flock, *Joh.* 10. *v.* 11. then for this or this company, or this of this straying sheep; He came to seeke and save, first *the lost*, *Luk.* 19.10. then this or this lost man. He died first to gather together in one, not one man onely, yee not the nation of the *Iewes* onely, but to gather together in one, all the Children of *God*, which were scattered abroad, *Ioh.*11 25. and he is a propitiation by order of nature. First, *for the sinnes of the whole World* 1 *Ioh.*2. 1. and then secondarily, for our sinnes, so hath hee given the gifts of *Apostles*, *Prophets*, and *Teachers*, first to, and for Saints, in common and in generall, and not for this and that Saint, or for this company of Saints at *Ephesus*. Now that particular Congregations are parts of the great visible *Church*; I prove, and first that they are parts visible of a Presbytery, or a circuit of Congregations, within the locall bounds of a Presbytery

bytery. I make good thus. Thoſe who have one common neceſſary object of externall government in Church-affairs, thoſe are a whole viſible community gifted with power from *Chriſt* to rule in that common and neceſſary object of government, and this and this portion of this whole community muſt be parts of that whole. But thoſe Congregations within the local bounds of the circuit of a Presbytery have one common neceſſary object of externall government, in Church affaires; *Ergo*, thoſe Congregations in ſuch a circuit muſt be parts of this whole. The major I take from our Brethren, who therefore make a particular Congreation to be one in reſpect of ordinary meeting, to partake of word, ſeales, and to tranſact matters of juriſdiction, amongſt themſelves, but this agreeth to many congregations within one circuit, for they meet occaſionally one with another in hearing the word and receiving the ſeales; and for the aſſumption I prove it thus, all thoſe congregations have theſe particulars of externall government in Church affaires, which they cannot tranſact within their owne Congregations, but doe *ex æquo* belong to them all. As 1. That they doe not give offence one to another; that one Church doe not hold the Doctrine of *Balaam* to the offence and ſcandall of other Churches. 2. That one Congregation make not Acts and Canons againſt the Word of *God*, and againſt the Acts of another Congregation agreeable to the Word of *God*. 3. That one *Church* admoniſh, rebuke, comfort, *provoke another to love and to good works*, in ſuch and ſuch poynts; now though a Congregation make acts and conſtitutions for governing this, or that member of the community; yet they doe not, nor cannot make acts that oblige the community and the Church as the Church; the Church as the Church being a part is to be regulated by the whole, and if there be things that *ex æquo* concerne all, and doe not concerne one particular Church more then another, one particular Congregation cannot governe in theſe. And by the like reaſon particular *Churches* and claſſicall Presbyteries, and Provinciall and Nationall *Churches*, are parts of the whole Catholick viſible *Church*.

6. Becauſe *Chriſt* hath not given the power of Miniſtery and O. di-

Ordinances, and Jurisdiction to the single Congregation as to the first subject upon the ground that our Brethren speake, to wit, because the single Congregation is that Spouse to which Christ is referred as an Husband, and that body to which hee carrieth the relation of an head, communicating life to all the members, *Eph.* 1.22. *Col.* 1.18. nor is it that adequat number of ransomed persons, *of sheepe*, of *lost ones*, of *fellow-citizens*, of *spirituall stones*, *&c.* To the which *Christ* doth carry that adequat and compleat relation of a *Saviour*, of a *good Shepheard*, of a Seeker of lost ones, of a *King* and *Governour*, of the *chiefe corner-stone*. Therefore that visible *Church* for whose salvation *Christ* hath given the Ministeriall power, must be the larger visible *Church*, just as the *God* of Nature hath given to the whole race of *sheep*, a power to seeke their own food, and because of their simplicity, a power to be ordered and led by the *shepheard*, and secondarily this power is given to this or this flock feeding on *Mount Carmel*, or elsewhere: so hath the *God* of Grace given a power to the whole visible Catholick flock to submit themselves, in the Lord, to other guides, and he hath given to the whole company of Shepheards as to the first subject the power of the Keys, and secondarily the power is given to this or this visible *Church*, and company of Pastors.

7. When any scandalous person is delivered to *Satan*, he is cast out of the whole Catholick *Church*; *Ergo*, he was before his ejection a member of the whole *catholick Church*, for he cannot be cast out, who was never within. And when he is excommunicated, his sins bound, as in Heaven, so on Earth, that is, not only in that Tract of ground, where a handfull of a little Congregation independent (as they say) of 10 or 20 or an 100 doth ordinarily feed, but in all the visible World where *God* hath a *Church*, and all both within the little Congregation where hee is, and without, are to repute him *as an Heathen and a Publican*. It is true some of our Brethren say, he is excommunicated onely out of that Congregation whereof hee is a member *antecedenter*, because Christ hath given the power of excommunication onely 1 *Cor.* 5.4. To the congregated Church, when they are met *together to deliver to Satan*, and they must do it, *in collegio, in consessu, coram tota Ecclesia*, before and in presence of the *Church* congre-

congregationall, which is to give their consent and hath a certaine power of interest in the busines, but he is cast out and excommunicated to all other Churches onely *consequenter*, by consequent, and by vertue of the communion of Churches: I answer, the plaine contrary; hee is *antecedenter* and formally delivered to *Satan*, by the power of the catholick visible Church which is put forth in exercises, and in act before that Church whereof he is a neerest member. Even as the left hand doth cut off a finger of the right hand, which otherwayes should infect the whole body. Now it is not the left hand onely that cutteth off the contagious and infectious finger, but the whole man, deliberate reason and the will consenteth it should be done for the preservation of the whole man; the left hand is a meere instrument, and the losse of the finger is the losse of the whole body, and the finger is cut off the right hand not *antecedenter*, and onely off the right hand by that power intrinsecall onely in the right hand, but intrinsecall in the whole body; it is true the contagion should creepe through, and infect the right hand, and right arme first, and therefore incision is made upon the right hand. So if the Eldership of a Congregation deliver to *Satan*, it is not done by that power that is intrinseally onely in that Congregation, but by the power intrinsecall in the whole universall *Church*, who shall keepe communion with him, that Eldership cuts him off as the instrument, or hand of the *Church catholick*, and the incision (as it were) is performed there in that meeting (I will not say of the whole Congregation, that is to be proved) because the contagion shall come first upon these with whom the delinquent is to keepe the nearest fellowship, and that Excommunication be performed in a meeting I grant, and the place, 1 *Cor.* 5. 4. saith so much, and a meeting of the Church. But that that is a meeting of the congregation, with favour of the learned, cannot be proved cogently; though I thinke excommunication when it is actually performed, it should be done before the Congregation, but that is for the edification and neerest and most immediate practice of that Congregation, for the contagion is neerest to them, but the reason why the presence of the Congregation whereof the Delinquent is a member is requisit, is not because this Congregation

gregation hath the sole intrinsecall power in her selfe; and because shee onely doth formally and *antecedenter* Excommunicate, and the rest of the Churches *consequenter*, and by vertue of a communion: for the sister Churches are to debarre this excommunicate person from their communion with Christ in the Seales of the *Covenant*, and that by an intrinsecall authoritative, and Church power, where as if he were not excommunicated, they should have received him to a Communion with them in the Seales, and that by an intrinsecall authoritative and Church power, for one man cannot receive another to the Seales of the *Covenant* with him; because no one man hath a Church authority. If therefore the *Church* as the *Church* is consociated by an intrinsecall *Church-power* should have admitted him, if he had not been excommunicated, it is evident that hee was a member not onely of the Congregation out of which he is excommunicated, but also of the whole consociated congregations. 2, The mans sins are bound on Earth *antecedenter*, to all the consociated *Churches*. He is now equally uncapable of Church-fellowship in all the consociated *Churches*, as in that Congregation whereof he is a member. All without and within that Congregation are to hold him for no visible Saint; not to eate or drinke with him, he is now to all the visible Churches, in regard of visible communion, no member of that body whereof *Jesus Christ* is head, no part of that City, of that building whereof *Christ* is the *Lord* and chief corner-stone. And he is to the sister Churches in their authoritative & Church-estimation (to speake so) and in relation to their power of Jurisdiction, in the very same case a member of *Satan*, that hee is in relation to the authoritative power of Jurisdiction of that Congregation whereof he was a neerest member; just as the finger cut off is alike separated from the body, yea the whole body as from the hand; and it is a wonder to me that *Christ* giveth an intrinsecall power to a Congregation of twenty believers to cut off a member, for the preservation of that little company of the Lords Flock, and that he hath denied that intrinserall power to the whole, which is no lesse in danger to be infected, seeing *Christ* principally intendeth in the giving of a Ministery to the whole Church, especially the gathering

of

of the whole body ; *To the full and perfit ſtature of the age of* Chriſt, *in the unity of Faith*, *Eph.*4.11. yea he intendeth the ſalvation & preſervation of the whole from infection, more then the ſalvation of a part of this whole Body. That is, as if you would ſay, the *God* of Nature hath given an intrinſecall power to five hundred in a *City* to ſet guides over themſelves and to rule themſelves by wholeſome Lawes, but hee hath denied that power to the whole *City* conſiſting of ten thouſand ; and he hath given to the right hand an intrinſecall power to conſent that a finger in the right hand infected with a Gangrene, be cut off, but he hath denied this intrinſecall power to the whole man. I beſeech you doth the *God* of Nature in conferring this power to the right Arme, intend the preſervation of the right Arme onely, and its wellbeing, and not rather the preſervation of the whole body ? ſo doth not *Chriſt* intend that the whole conſociated *Churches* ſhall be preſerved from infection, and not that particular Congregation onely ? Then if Chriſts meanes be congruouſly fitted for his owne end, he muſt have given an intrinſecall power to many conſociated *Churches* to caſt out a contagious lumpe ; other wayes the conſociated *Churches* are to exerciſe the puniſhment of avoyding the Excommunicated perſon *as an Heathen*, which floweth from a power which is no wayes in them ; what conſcience is here ? 2. What if the Congregation caſt the man out, *clave errante*, and undeſervedly ? ſhall they, *conſequenter*, as ſiſter Churches, in a brutiſh fraternity execute a ſentence of a power intrinſecall in another Church, and not any of them, or their guides have any power to diſcerne, whether the cenſure be juſtly or unjuſtly inflicted ? This our Brethren condemne in their owne Congregation : for becauſe the reputing the ejected man an *Heathen*, is a matter of practiſe, that concerneth the conſcience of every one of the Congregation, therefore muſt all the Congregation give their powers and conſent ; yea do more then conſent (ſay ſome) even exerciſe juriſdiction, or a power not different from it. Some things are objected againſt this way.

Ob. 1. *The power of the Keys cannot be given to the catholick repreſentative* Church, *or catholick Presbytery*, *as to the firſt ſubject*

ſubject to be an ordinary and conſtant meane of edification; The exerciſe whereof, in an ordinary and conſtant way, is unpoſſible; But the exerciſe of this Miniſteriall power given to the catholick viſible Presbytery, as to the firſt ſubject, in an ordinary and conſtant way, is unpoſſible; Ergo, *ſuch a power is not given to the Catholick repreſentative* Church, *as to the firſt ſubject, to be an ordinary and conſtant meane of edification. The propoſition is cleare, it is uncongruous to the Wiſdome of* Jeſus Chriſt *that hee ſhould give that to bee a meane, which poſſibly cannot attaine the end. The Aſſumption is as evident; for the Catholick viſible Presbytery cannot meete in an ordinary and conſtant way.*

Anſw. 1. By diſtinguiſhing the Major propoſition; That power of the Keyes *remote cannot be given to the catholick preſbytery as to the firſt ſubject, the exerciſe whereof in an ordinary and conſtant way is impoſſile* phyſically and *ex natura rei.* True, but now the Aſſumption is falſe; *That neerer power cannot be given as a meane of edification, the exerciſe whereof is* morally and through the corruption of mens nature phyſically *impoſſible.* That is falſe, and denyed, and in either ſenſe the concluſion cannot be true. 2. I grant the whole, and yet nothing is concluded againſt us. *For the power of the Keyes is not given to the catholick Presbytery as to the firſt ſubject, to be a meane of edification in an ordinary and conſtant way;* but onely in an extraordinay and occaſionall way, in thoſe things which concerne the power of juriſdiction belonging to the whole Catholick Church. By (*extraordinary*) here I meane not that which is againſt a particular Law of God, and cannot bee done without a Divine diſpenſation of providence, but by (*extraordinary*) I meane that which is *rarò contingens*, and doth not oft fall out; as almoſt it never falleth out that the univerſall *Church* hath neede to excommunicate a nationall Church, for all and every one of a nationall *Church* doe never fall away from the Faith. Yet a remote power for Excommunication, is in the Catholique viſible *Church.*

2. It is *objected, if the viſible catholick* Church *be the firſt and principall ſubject of all* Church-power, *then a Presbyteriall*

Church *cannot Excommunicate, but by a power derived from the catholick visible presbytery, and so the presbytery should not excommunicate, but by consulting with the Catholique visible* Church, *but this latter were impossible and absurd*; Ergo, *so must the antecedent be. The connexion is proved thus; for as all things have heate in so farre as they partake of the Fire; because heate is originally in the Fire, as in the first subject, so all* Churches *exercising Excommunication must partake of that power of censures, that is, first and principally in the originall subject, to wit, in the catholick visible* Church. *And it would seeme that none can use or put forth in acts, the power of the catholique* Church *visible, without the conscience of the catholique* Church *visible.*

Answ. This occasioneth me to speake somwhat of the power of the presbyteriall and catholick *Church.* Hence I say. 1. With submission to the learned.

First, It is an hard way of arguing, to reason from the power to the severall exercises and diverse acts of the power. Our Brethren hold that all power of the Keys, and all power Ministeriall of preaching, administrating the Seales, is originally in *coetu fidelium, in a* Church *of Believers:* but they cannot say that therefore the acts of Preaching, administrating of the Sacraments, and all acts of jurisdiction can be exercised by the Believers, because they are the first subject.

Secondly, the farther that the members, or Churches either Congregationall, Presbyteriall, or Nationall are removed in locall distance, one from another; the lesse is the visible and externall communion of rebuking, comforting, and admonishing one another; yet the power and obligation of these duties are not removed. So though the Nationall *Churches* be locally distant one from another, yet their power of exercising duties, and so their power of Jurisdiction, in an Oecumenicke Councell, is not from thence concluded to be *null.* Yea, Nationall duties upon occasion are still obligatory: and communion of men of sundry Nations is cleare to mee, *Esai.* 2, 3. *many Nations shall flow unto the Mountaine of the Lords House, Zach.* 8. 23. *Ten men shall take hold out of all Languages of the Nations, they even shall take hold of the skirt of him*

that

that is a Jew, *saying, we will goe with you, for wee have heard that* God *is with you.* I do not say, these Nations doe meete all in one Synod, but the places do well prove the power lawfull of performing duties, whereas the exercise of them in one place is not *hic & nunc*, in ordinary providence, possible. And so this consequence must be weake; *the whole catholick visible* Churches *in their principall guides cannot ordinarily, and constantly meet, hic & nunc, for the exercise of their power*; Ergo, *they have no such power.* For if the power be exercised in parts, which through occurrences of Providence, and the corruption of mens nature cannot be exercised in whole, at once; yet its not hence evinced to be a power not given of *Christ* for edification; for by our Brethrens grant three thousand are added to the Congregationall *Church* of *Jerusalem*, *Acts* 2. and to this Church of three thousand, and a hundred and twenty, Christ hath given the ordinary power of the Keyes as to the first subject, though through occurences of providence, and the corruption of mans nature, some of these, suppose a thousand, through sickneſſe, peſt, danger of perſecution, and sinfull separating from the assembly of Saints, could *not hic & nunc* meet in one house, to exercise joyntly all the acts of that power which our Brethren say is given to them by *Christ*; they cannot say therefore *Christ* never gave to this whole Church consisting of three thousand and a hundred and twenty, any such power.

Thirdly, there is a great difference betwixt the power given *ad esse simpliciter*, to the being of a Church, and the power given *ad bene esse tantùm*, onely to the well-being. 2. Great difference also there is betwixt ordinary power to be exercised constantly, and ordinarily, because of neerer consociation of the *Churches*, in those things that concerne that *Church* in particular: suppose a presbyteriall or Congregationall *Church*, and a power to be exercised, but more rarely, not ordinarily, because of the lesse communion visible, and great locall distance of Churches, as it falleth out in the whole visible *Church*. Now from this.

First, The ordinary power of Jurisdiction because of neereſt vicinity, and contiguity of members is given by *Jesus Christ* to

one Congregation in an Isle. 1. Because that *Church* is a *Church* properly so called, though it be not a perfit and complete *Church*. I say it is a *Church* properly so called, Because. 1. It is a little City, and a little Kingdome of *Jesus Christ* having within it selfe power of the Word and Sacraments: and that is a *Church* and hath the essence of a *Church* to which agree the essentiall notes of a visible *Church*. Now preaching of the Word and Administration of the Sacraments are essentiall notes of a visible *Church*. But I say it is not a compleate and perfit Church in the latitude of visibility, (for *Churches*, are lesse or more visible, according as they have lesse or more visible communion) for visible communion constituteth a visible *Church*. Now a Congregation in a remote *Island* hath a lesse communion visible with other visible Churches, then consociated visible Churches have. 2. It is not compleate and perfit in its operations, because in case of doubts of conscience touching government and practice, and dogmaticall poynts, it wants the joynt authority, and power of Jurisdiction needfull for the well-being of a *Church*, which it should have, if it were consociated with many other Congregations: so as wee say an hand with five fingers is a compleate hand, but it is not a compleat organicall body, but a part of the organicall body of a man; so is a Congregation a *Church* wanting nothing of the being and essence of a *Church*; yet is it incompleate, because it is a part or member of a Presbyteriall *Church*, and not being consociated wanteth that which belongeth to the well being of a compleat visible *Church*. For visibility of a Church must have a latitude, because it is an accident or adjunct of an organicall politick body, which is *totum integrale*.

Secondly, the ordinary power of ordinary Jurisdiction in a more perfit way, because of ordinary and perfiter consociation, is given to the Presbyteriall *Church*, as to the proper subject in the constant and ordinary exercise of Discipline, because contignity being the foundation of visible externall government, the Presbyteriell *Church* of *Ierusalem*, *Ephesus* *Corinth*, *Antioch*, and *Rome*, is a perfit compleat consociatd body. To which the power of ordination, exauthoration,

or

or deprivation of Paſtors, of excommunication in a conſtant and ordinary way doth belong. For this is a principle of *Church-policy*. Every politick body of *Chriſt* hath power of Church government within it ſelfe. But a Presbyteriall *church* is ſuch. 2. This is a received maxime alſo. *Quod tangit omnes, ab omnibus, ſuo more, tractari debet. What concerneth all, ſhould be agitated by all, according to their degrees of concernment*, but excommunication of a perſon, in a conſociated *Church*, concerneth all the conſociated *Churches* in a Presbytery; all are ſcandalized, all may be, and are in danger to be leavened with the infectious lumpe. And here it is to be obſerved, that as preaching of the Word is an eſſentiall note of the viſible *Church*, and agreeing to the viſible *Church*, as neceſſary *ad eſſe ſimpliciter*, to the very being of a viſible *Church*. For if the word as Preached and ſome way promulgated be not in ſuch a ſociety, we cannot call it a viſible *Church*; ſo Diſcipline is a note of the viſible *Church*, and neceſſary *ad bene eſſe*, and it cannot be a Miniſteriall Church in a good condition exerciſing acts of edification, if the wall of Diſcipline be broken downe: and meeting in one place for Word and Sacraments is but accidentall for a Miniſteriall *Church*. If the Word be preached, and the Sacraments adminiſtrated in ſundry Congregations, though not in a *Presbyteriall Church* all convened in all its members in one place, yet hath the *Presbyteriall Church* the eſſentiall note of a viſible *Church*. Becauſe there is a difference betwixt carrying the colours in an Army *tali modo*, as all the Army at once may ſee the colours, and the carrying of the colours. Yet the colours are a note viſible of ſuch an Army: ſo there is a difference betwixt preaching the Word, *ſimpliciter*, and preaching the Word, *tali modo*; in ſuch a way in one materiall houſe onely. And therefore it is neceſſary that government which concerneth many Churches conſociated, be in its exerciſe, *hic & nunc*, larger then preaching of the Word in its exerciſe, *hic & nunc*: which cannot be done, but to a multitude which conveneth ἐπὶ τὸ αὐτὸ, to the ſame materiall place. And we ſee an act of government, *Acts* 15. by confeſſion of our Brethren, belonging to divers conſociated Churches and performed by them, and yet theſe cannot ordinarily meete

to

to one and the same place in all their members for hearing of the Word.

Thirdly, an extraordinary, and remote power of Jurisdiction which is but rarely and in extraordinary cases to be put forth in acts, is given to the Catholick visible Presbytery of the whole *Catholick visible Church*. Because the Communion externall and visible is lesse, where the locall distance of visible Churches is more: and therefore because oecumenicall councells, being necessary for the Catholick visible *Church*, *neque ad esse simpliciter, neque ad bene esse, sed ad melius seu optimum esse*, neither in respect of the Churches being, nor in respect of the Churches well-being, but onely in respect of her best and most spirituall well-being, these councells are seldome to be had in an ordinary providence. For the Crosse of *Iesus Christ* is rather a marke of the catholick visible *Church*, then *Bellarmine* his prosperous condition, that he will have to be one of his fifteene notes of the *Church*: and since the *Church* cannot have her wishes, the want of generall councells is the Catholick Churches Crosse, not her sin; we doe not say that *God* is deficient in meanes necessary to his *Church*, or to some of his owne Children; because the Woman hath wings given her of *God to flie to the Wildernesse to hide her self from the Dragon*, *Rev.* 12. 14. and so cannot enjoy Gods ordinary presence, in his Sanctuary. Nor doe wee say that *God* hath denied a power to his *Church* in the Wilderneſſe, to enjoy them in a visible Sanctuary, I meane *a morall power*, and *jus*, a right and interest in that presence, because he interrupteth the *Churches* physicall power, for a while, in the injoying of these comforts of a visible *Church-Communion*, in the Sanctuary.

Fourthly, hence it doth not follow, that because the catholick representative visible *Church* is the first subject of the power of the Keys, that the power of Excommunication is derived from the visible *Church* to a Presbyteriall *Church*, or that a Presbyteriall *Church* cannot excommunicate without consulting with, or fetching authority from the *Catholick visible Church*: Because the *Catholick visible Church* is a great integrall body of *Iesus Christ*, and he is the head of this body; because though the power of seeing by order of nature be first in the whole man,

man, and then in the Eye, yet the power of seeing in the Eye is not derived from the rest of the body, from Hands, Leggs, Shoulders, Armes, to the Eye. The light is first in the whole Body of the Sun, as the first and prime subject of light; yet supposing now the received opinion of Astronomers, that the body of the Sun doth exceede the quantity of the Earth an hundred sixty and seven times, it doth not follow that this or that part of the Sun hath no light intrinsecall in it; but that which is derived from the whole body of the Sun; for then this or this part of the Sun should have borrowed light derived to it from another: so the Soule doth at one and the same instant, animate, and quicken the whole organized Body as its first matter and subject, but it doth not follow that the Hand hath life derived to it from the whole body: so because the power of the Keyes is also intrinsecall in the Presbytery, as in an Oecumenicall councell: it doth not follow, that the power that is intrinsecall in the presbytery is by derivation, or borrowed and at the second hand, from the Catholick presbytery of the whole World; farre lesse that the *Presbytery* cannot Excommunicate, except it consult with *the catholick visible Church.* The power of the Keys, by order of nature, is onely in the *catholick representative Church* as in the first subject, but in order of time, this power is communicated from the head Christ to all the integrall parts of this great Body according to the capacity of every part, so as it is intrinsecall in the particular Eldership of a single Congregation in these poynts of Discipline, that concerne a Congregation as a Congregation, and it is intrinsecall in the classicall Presbytery as it is such, and it is intrinsecall in the provinciall, and Nationall Synod, in poynts belonging to them as such.

3. They object; *if a single Congregation have not power of Excommunication, and of entire and compleat government within it selfe, because it is but a part of a Presbyteriall* Church, *and so an incompleat* Church: *by that same reason a Presbyteriall* Church *shall be a compleate* Church, *and not have entire and compleat power of Government within it selfe; because a presbyteriall* Church *is a part of a provinciall* Church, *and a*

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provinciall Church *shall be in the same case, because it is a part of a Nationall* Church, *and a Nationall* Church, *in that same case; because it is a part of the catholick visible* Church, *and there shall bee no perfit visible* Church *on Earth, which hath full and entire power of jurisdiction, save onely the catholicke visible* Church, *which by no possibility can convene, before her Oecunenick and highest catholick Court, a Nationall* Church, *or the* Church *of great Brittaine, and upon the testimony of three witnesses deliver her to Satan, and upon supposall of Repentance receive her againe to the catholick power of that same Court, into fellowship of* Church-union *with the great catholick body. For so because this catholick* Church, *for many centuries, yea possibly for a million of yeeres, cannot convene to exercise her authority in a Court (and out of her Court shee hath none) the repenting Nationall* Church, *shall remaine in Satans bands for ever, by a physicall and invincible necessity.*

Answ. A single Congregation is a *Church*, but so as it is a part also and a member of a Presbyteriall Church, and because of neerneſſe of communion with consociated Churches under one Presbytery; it can neither have compleat power of casting out one of its owne members, because that member hath so strict a visible Union of membership also with consociated *Churches*, nor can it exercise that intrinsecall power that it hath as a remote part of Christs Catholick body, but the case for ordinary and constant power of ordinary and constant Jurisdiction is not so in a Presbyteriall, in a provinciall, in a Nationall, in the Catholick visible Body. And therefore it followeth not that they are not compleat Bodies, and entire Churches for all ordinarie and constant Jurisdiction; and the reason is cleare, because Synods or Synodicall Churches above a Presbytery to me are not ordinary; nor constant Courts, but extraordinary, and *pro re nata* occasionall, having their rise from some occurrence of providence, as is most cleare, by Scripture. The *Church* of *Ephesus* being a Presbyteriall *Church*, did constantly exercise Discipline, and try *false Prophets, and those which called themselves Iewes, but were liers, Revel.* 2. 2. Whereas that famous Councell at *Jerusalem* was not an ordinary and constant Court, but extraordinary

nary, that is, occasionall (for so I take the Word, for expressions cause) and had its rise, *Acts* 15. 2. from a meere occasion, because some came from *Iudea and taught the Brethren, except yee be circumcised after the manner of Moses, you cannot be saved*, And the subject of this Court was not the constant and ordinary affaires of Discipline, that belonged to the *presbytery* of *Ierusalem*, and *Antioch*. No, *v.* 6. the subject was only an incident controversy raised by false teachers, subverters of soules, *v.* 24. and therefore it is said, *v.* 6. The Apostles and Elders, *συνήχθησαν ἰδεῖν περὶ τῦ λόγυ τύτυ, to consider of this matter*; *therefore* the presbyteriall Church hath both Word and Sacraments dispensed in it distributively through all the *Churches*, and for the power of Jurisdiction ordinary *intensivè*, and *quoad essentiam Ecclesiæ ministerialis*, according to the entire essence of a ministeriall *Church*, it is as perfit and compleat in one single Congregation, as in a provinciall, as in a Nationall, yea as in the Catholick visible Body, whereof *Christ* is the Head; onely a provinciall, nationall, and the Catholick *Church visible*, *extensivè*, according to the power of extension, is a larger and a superior *Church*, and though the *presbyteriall* Church be a part of the Catholick, it is so a part, as it is a perfit whole *Church*: as a man is a part of this *great all*, the World, yet so, as he is a perfit reasonable Creature, and so a whole man, and a part of the World: but a Congregation is so a part of the Presbytery, that it hath not a whole, entire, compleat intensive power over its owne members to excommunicate them, because its members are for contiguity and necessity of neere visible communion, parts that cannot avoyd dayly edifying, or scandalizing of consociated *Churches*, and therefore the consociated *churches* must have a power over the members of a Congregation. But our Brethren will say; *Contiguity of locall cohabitation doth not make a visible* Church, *but only the voluntary agreement of Professors who doe*, ex pacto, *and by covenant tacit or expresse, make up a consociation: for a Papist and a Protestant may cohabit in one house.*

Answ. That is true, but contiguity is such a necessary foundation of externall visible *Church fellowship* in one presbytery, as without that contiguity, I see not how, *jure Divino*, there can be either a Congregationall *Church*, or any other *Church*:

for, sure I am, Christ hath not ordained me to be a member of a Congregation in *America*, or of a presbyteriall *Church* in *Geneva*. And that such persons and no more be members of a Congregation, is not *juris Divini*, yet without a contiguity I sse or more they cannot be members of a Congregation, nor is this single Congregation a limbe of this presbyteriall *Church*, *jure Divino*; onely this in *abstracto* is *jus Divinum*, that there be a Congregation of a convenient number, and a presbytery of such as may meete conveniently in their guides. But to returne, the Brethren do deny that *God* gave a power of Jurisdiction to the Catholick visible Court of the Oecumenick Church. And why *because a generall councell cannot excommunicate, nor relax from Excommunication a nationall* Church. But I answer, 1. It is by accident, and not through want of innate and intrinsecall power, that the Court of a Catholick councell cannot in an ordinary and constant way, exercise the power that *Christ* hath given to her, as the presbyteriall *church* doth; and the exigence of providence maketh it so, because it falleth out by the blessing of *God*, that *Zion* must say, as it is, Esai. 49. 20. *The place is too streight for me, give place to me that I may dwell. And because she inlargeth the place of her Tent, and stretcheth forth the curtains of her habitation, and lengtheneth her cords, and breaketh forth on the right hand, and on the left, and her seed inheriteth the Gentiles*, Esai. 54. 2. 3. *and because from the rising of the Sun, to the going downe thereof, his Name is great amongst the Gentiles, and in every place incense is offered to him*, *Mal.* 1. 11. yet have generall councells condemned *Hereticks*, as *Nestorians*, *Macedonians*, *Eutyches* and others; and I see nothing to prove that a generall councell hath no power to excommunicate a Nationall *Church*. If the Lord should be pleased to give the Christian *Churches* a generall councell this day, they might lawfully, in a juridicall way, declare the faction of Romish pretended catholicks, to be mysticall *Babylon*, a cage of uncleane Birds, which is excommunication in the essence and substance of the Act; nor is there need of a legall and juridicall citation of nationall *Churches*, or a citation of witnesses to prove Romish Heresies, and perfidious and detestable obstinacy: for their writings, and deeds,

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are ſo notorious, that the ſenſes of men may as infallibly prove the fact, as we know there is ſuch a City in the world as *Rome*, and *Conſtantinople*; as for the inſtance that *a catholick councell cannot ordinarily be had, to relax a repenting nationall* Church: I anſwer, the ſame inconvenience will follow, if we ſuppoſe an ordinary caſe, the *Church congregationall* (as our Brethren ſuppoſe) of *Jeruſalem*, *Acts.* 2. conſiſting of three thouſand and a hundred and twenty, having excommunicated *Ananias*, *Saphira*, and others, who yet by the grace of *God*, ſhould truely repent; in the meane time, the Sword of the *Roman* Emperor intervening ſcattereth this *Church*, that they cannot convene in a ſpirituall Court, to relax them (and out of Court they have no authority of Juriſdiction) here were an invincible neceſſity of their remaining in *Satans bonds, in foro externo eccleſiæ*. But what then? This is to limit *God*, as Papiſts do in binding and tying ſalvation of Infants to the outward ſigne of externall baptiſme; as if *God, in foro cæli*, in his own Court could not abſolve penitent ſinners, becauſe the *Church* will not, which is more ordinary, through mens corruption, or cannot abſolve, through the neceſſity of exigence of divine providence: and the more catholick that croſſes be, as wars, the univerſall and catholick cruelty, and treachery of the church of Malignants againſt the true catholick Church of Chriſt, the more eaſily are the Juridicall and Court-operations, actions and proceedings of the catholick univerſall Church impedited. And therefore this of our Saviours, *tell the Church*, is neceſſarily to be applyed to all Churches and Courts of Chriſt, even to a catholick councell, though Chriſt gave inſtances in an offended Brother, who is to tell the Church, But I am ſure, (*tell the church*) is not to be reſtricted to a vocal & perſonall complaining of one brother againſt another, in the face of a ſingle Congregation. For if the offence be committed before the Sun at noon-day in the ſeeing and hearing of the *church*, either congregationall, or presbyteriall, as ſome may, and one do by word and writ openly blaſpheme *God*: in this caſe Chriſts affirmative command, *tell the church*, doth not in conſcience oblige one man to come and deale with the delinquent in private, and then (if he repent not) before witneſſes, & then *to tell the church*, ſo as one ſinneth if *he tell not the church*; for here *Gods* providence diſpoſing of the notoriouſneſſe

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nication of congregations by Presbyteries. Answ. Excommunication of Congregations is a possible, not an ordinary supposition; but our grounds proceed, when the members of one *sister-church* offendeth another, if there be no presbyteriall power superior to both, that may take order with them, then hath not Christ, in the ordinary supposition of ill administration of the Eldership of a particular Congregation, provided an ecclesiastick way to remove scandalls *out of His Kingdome*. 2. non-communion is no more then I may do to a brother who offendeth me. 2. it is not so efficacious as *a binding and loosing ratified in Heaven*. 3. It hath not that speciall promise of *Christs church presence* walking in the midst of the Golden candle-sticks. 4. It is a secret condemning of the Wisdom of Christ in the institution of excommunication, that the *spirit may be saved in the day of the* Lord, 1 Cor. 5. 4. that *some may learne not to blaspheme*, 1 *Tim.* 1. 20. as if excommunication which is a publick authoritative meane were superfluous, if a private and brotherly non-communion be sufficient, and as efficacious a meane of edification, as Christs mean.

Ob. 6. *Either must you complaine to a presbyteriall, provinciall, and nationall* Church, *before you complaine to that congregation of which the Delinquent is a member, or after that you have complained to that congregation; if the former be said, then you cannot tell the presbytery, or superior Courts but in case of obstinacy; for if you can gaine a Brother, or a* Church *in a private way, you are not to bring him to a more publicke shame, that is contrary to* Christs *order, v.* 15. *If he heare thee, thou hast gained thy brother. And if you tell it the Presbytery and the superior Courts, after you have told it to the* Church, *whereof he is a member, then you make foure steps, in your reclaiming your brother, where* Christ *hath made but three.*

Ans. Christs order according to the number of steps are three, when the fault is private, scandalls of many Congregations cannot be private, and in publick scandalls we cannot go but to that *church* which the offence doth immediatly concerne; and if you make foure steps or five according to your grounds, I see no transgression; if 1. You admonish the offender. 2. Before two. 3. Before the half of the Elders. 4. Before all the Elders, and. 5. If you be willing that the Elders bring it to the hearing of the Congregation

gation the number of three preciſely are not of poſitive Divine inſtitution, they are only ſet downe by Chriſt to ſhew we are to labour to gaine our brother in private, before we publiſh his ſhame to the Church; and if he commit the offence before two I think you need not tell him your ſelfe alone, but before two, and yet the offence is private, if three only be privy to it; ſeeing it is not yet come to the *Church*. 3. I much doubt if no faults be puniſhable by excommunication, but only obſtinacy: I thinke the atrocity of inceſt, parricide and the like deſerveth excommunication, though no contumacy be ſupervenient to ſuch crimes.

Ob. 7. *The* Church *ſpoken of*, Mat. 18. *is all one with the Houſe of God, and the Houſe of Prayer, where two or three agree to pray for one thing.* v. 19. *and the place where worſhiping is, and word and Sacraments, that ſociety in which ſtewards give a portion of the bread of life to every child of the Houſe*, Mat. 24. 45, 1 Cor. 4. 1. 2. *Where publick Rebukes are tendered to theſe who ſin publickly, before all, that others may feare*, 1 Tim. 5. 20. ἐνώπιον πάντων: *this muſt be in the* Churches *hearing and before the Congregation meet for the Word and Sacraments, for theſe ordinances of God worke for the edifying both of the party reproved and before all the Congregation, which ſhall heare and feare; and they worke upon the Heart, as the Word of God doth: now a presbyteriall* Church *convened in ſome* Elders *of divers Congregations, for* Church-cenſures *and exerciſe of juriſdiction, is not ſuch a Houſe of God, where are the Word, Sacraments and publick rebukes in the hearing of the Congregation; for the Congregations of all the presbytery being* 20. *or* 30. *cannot meet in one* Church.

Anſw. That onely a Congregation and not the catholick Church is the Houſe of *God*, I judge, the Word of *God* cannot teach; as *Eſai.* 56. 5. *To them will I give a name within my Houſe.* What a name? to be a member of a ſingle Congregation? No, but of a whole viſible Church, oppoſed to the condition of Eunuches and ſtrangers, *v.* 4. that were not *of the people of God*. *Cant.* 1. 17 *The beames of our Houſe are cedars, this is the catholick Church* and Spouſe of Chriſt, *Cant.* 3. 4. *I would not let Him goe, till I brought Him to my Mothers Houſe, not a Congregation, but Ieruſalem.* (ſaith *Ainſworth*) *the Mother of us all*, *Cotton*, the Catholick Church; *Alſtedius*, *Ieruſalem*, *Heb.* 3. 2. *as Moſes was faithfull in*

Ainſworth an. in can. 3. *Cotton expo. on Cant.* 3. 4. *Alſt. in loc. quod erat veluti conclave Eccleſiæ Catholicæ.*

in all his House. Not a single congregation. 2. This *Church* here is formally a Ministeriall Church meeting to bind and loose, and excommunicate. Nor is there need to expound it of an House of praying congregationally, but rather *v.*19. of ligatory and authoritative prayers of the Presbytery. 3. Nor is rebuking in a Congregation for the edifying of the hearers, any thing but the execution of the judiciall sentence of a Presbyteriall Church, which we grant may be done in the congregation, whereof the Delinquent is a member, and yet the Church here shall not signifie a congregation convened for the Word and Sacraments, except you say, all the people must necessarily be present, yea and authoritative actors to bind and loose, as this Church is expressly called, *v.*18. for if the place speake, 1 *Tim.* 5. 20. of concionall rebuking; then it proveth nothing, that is done by *Timothy* as a Pastor, *virtute potestatis ordinis*, and not by the Presbytery, as an act of jurisdiction which is done by the Church, not by one man, if it be meant of juridicall rebuking that is done in a Court, where all the congregation are not present; or if it be done before the congregation in Name of the Presbytery, what is done before the Church ἐνώπιον πάντων before many is not done by those many, as if they were the Church, which our Saviour biddeth us tell, and sure nothing is here against us.

Ob. 8. *The Word* Church *is never used in the New Testament, for the Presbytery; and if it signifie a Representative* Church; *the meaning of this, the Angell of the* Church *of* Pergamus *might be the Angell of the* Church *of* Pergamus; *for the Representative* Church *is the Eldership of that* Church.

Answ. This being the first time that Christ spake of the *Church* (which the *Hebrewes* or *Iewes* who knew his language, behoved to understand) hee could not meane any thing but a representative *Church*, not the common multitude; and though it were taken other wayes in all Scriptures beside, here it must have this meaning; because he speakth of a court. *If he heare not the Church, &c*, 2. Of a company *who bindeth and looseth on Earth.* 3. Whose sentence is ratified *in Heaven.* 4. *Binding and loosing* are words of highest royall judiciall authority in Scripture, *Psal.*105.20. *The King sent and loosed him.* 21. *He made*

made him Lord *over his Houſe*, v. 22. *to bind his Princes at his pleaſure*, Pſal. 148.8. *To bind their Kings with chaines, and their Nobles with fetters of Iron.* v. 9. *To execute upon them the judgement written*, Mat. 22.13. *Take him and bind him*; Pauls *being in bands*, is to be under the Judges power, *Acts* 12.6. Peter *was bound with two chaines*; So the Captaine of the Guard, Jer. 40.4. *and now behold I looſe thee this day from thy chaines.* 2. The repreſentative Church is not called the Elders of the repreſentative Church, nor the Angell of the repreſentative Church, but of the collective Church: and therefore there is no Angell of a Church, of a Church here.

Ob. 9. *From the* Church *here ſpoken of, their is no appeale, becauſe the ſentence is ratified in Heaven.* 2. *It inflicteth the higheſt puniſhment, the cenſure of excommunication, and a higher judicature can doe no more.* 3. *Their is no reaſon to appeale to a higher judicature, becauſe the inferior may erre, becauſe all above a Congregation are Courts which may erre: for Presbyteries, Provinciall, Nationall, the univerſall councell of the* Catholique Church *may erre.* So Mr. *Mather.*

M. *Mather* and Mr. *Tomſon* in Anſ. to Mr. *Herle.* c. 2. p. 13. 14.

Anſw. This is no reaſon why wee may not appeale from a Congregation, becauſe *the ſentence is ratified in Heaven*, becauſe the ſentence of an inferior Judge proceeding rightly is ratified in Heaven; yet we may appeale from him: to appeale is but upon feares of ill adminiſtration to deſert a lower Court, and go to a higher Court, ſo when we feare a counſell and advice given by a ſiſter Church to be not according to the Word of *God*, which yet is according to the Word of *God*, upon the ſuppoſall of that feare wee decline that counſell, and take another. Neither are we to appeale, *de jure*, from a juſt ſentence in a presbytery. *Illud poſſumus quod jure poſſumus.* What the *inferior Sanedrim* of Iſrael did juſtly, was ratified in Heaven: yet by *Gods* Law there might be an appeale from it to the higheſt *Sanedrim.* 2. Nor is this a good reaſon that we may not appeale from a Judicature which may inflict the higheſt cenſure; for inferior Judicatures in Iſrael had power of life and death, yet might men appeale from them. 3. The cauſe of appeales is not becauſe inferiour Judicatures may erre, for ſo wee might appeale from all judicatures, even from a general councell, for it may erre.

But the true cause is: 1. Because *varijs errant*, they do not so frequently erre. 2. They are not so inclined and disposed to erre, *for many Eyes see more then one*, and many Eyes doe more seldome miscarry in not taking up the right object then one. 3. Because we conceive more equality and lesse partiality in higher Courts.

Ob. 10. *You grant that a single Congregation in an Island hath power intrinsecall of Excommunication within it selfe*; Ergo, *that inconvenient which you put on independent Congregations, shall follow in the case of a remote congregation*, Christ *hath not then provided sufficiently for that* Church *in that case.*

Answ. It followeth onely; Ergo, Christ hath not provided so sufficiently for that Church as for others in a consociation, which is nothing against us. *For woe to him that is alone, and two are better then one.*

Ob. 11. *If the* Church *here be a representative* Church, *then it hath power from those whom they represent, but they represent the people, and so the power is first in the people, and the people must be the first visible* Church, *not the presbytery, not a generall councell. I prove the major, because the power the representer hath, that must be first in the represented.*

Answ. A representer standeth for another either *objectively* or *subjectively*. What ever representeth another *objectively*, that is, doth such a businesse for another, or *in remejus*, for his behalfe and good, though he some way represent that other, yet hath he not his power from that which he representeth; as the Eye *objectively* in seeing, and the Eare in hearing representeth the body, for the Eye seeth for the whole body, the Eare heareth for the whole body. But the eye hath not its visive, or seeing faculty from the body, nor the Eare the hearing faculty from the body. Now the Presbytery doth represent the people onely *objectively*, that is, for the good and salvation of the people, and so the Elders have not all their power of ruling from the people, but from *Jesus Christ*. That which representeth another *subjectively* hath indeed its power from that which it representeth, as he who carrieth the person and roome of a *King* as an *Ambassador*, doth fetch his power from the *King*, and that power is more principally in the *King*. But now

now the Aſſumption is falſe, becauſe the Elderſhip doth not repreſent the people, in their power of Juriſdiction, *ſubjectively*, as ſtanding in the place of the people, but as the *Ambaſſadors of Chriſt*, and as ſtewards they have both the Keyes from *Chriſt*, not from the people, and doe actually uſe the Keyes, in his Name and authority, not in the peoples name and authority. Hence is eaſily anſwered that *Delegatus ſeu deputatus non poteſt facere delegatum*; *one delegate cannot transfer his power to another delegate*, that would bring a progreſſe infinite in government; for one deligate ſtanding in the roome of others, *ſubjectively* cannot transfer his whole power to another, its true; he cannot transfer his power in part and according to ſome ſingular acts, it is falſe: for *Acts* 15. 25. It is ſaid by the councell, *It ſeemed good unto us with one accord, to ſend choſen men to you, with* Paul *and* Silas. Paul *and* Silas and theſe choſen men, ſuppoſe ſix or ten are in this Embaſſage, are but the deputies and Meſſengers of the councell, and yet they doe agree to make *Paul* their deputy, and mouth to ſpeake for them all, ſeeing order requireth that ſix at once ſhould not ſpeake, in this caſe *Paul* ſpeaking the minde of all the reſt, in this ſingular act, he is a deputy of Deputies, and he repreſenteth the whole ſix, who were Meſſengers of the *Church* ſent with the Epiſtle, and theſe ſix were Deputies and Meſſengers of the councell, but as theſe ſix Meſſengers ſent by the councell could not lay their whole power on another to carry the Epiſtle to the *Church* of *Antioch*, and beſtow their labours elſewhere, nor could one of theſe ſix deligates, being choſen as deligate to ſpeake for the reſt, put that power of ſpeaking the mind of the whole ſix off himſelfe to another; in which ſenſe, *one deligate cannot make another*, *one Meſſenger cannot ſend another*; ſo the Presbyteriall or claſſicall Court convened as the deligates of the whole Congregations under them, or rather deligates for them, then of them, decerning that one of a Congregation ſhould be excommunicated, may deligate one in that Congregation to pronounce the ſentence, and this one pronouncing the ſentence as the deligate, and Meſſenger of the Church is a deligate & a deputy of deligates, and deputies, in one particular act; and this our Brethren in their own Church-ſentences pronounced by one Elder, muſt alſo ſay.

Object. 12. *That neereſt Church to whom we delate the offence of one ſingle offender, is a ſingle Congregation, elſe we muſt overleap this Church, and tell the Presbytery, contrary to Chriſts direction; but if he heare not that very Church to whom we tell the buſineſſe, he is excommunicated by that neereſt Church, as the words beare;* Ergo, *that neareſt Church being ſingle congregations, may excommunicate, and ſo it is the firſt Church, and the Presbyteriall Church is not the firſt Church.*

Anſ. That neereſt *Church* to whom we delate the offence of the delinquent; firſt, in the caſe of wilfull obſtinacy; ſecondly, in the caſe of conſociation of Churches (whom the obſtinacy concerneth) is not a congregationall Church, having power of Juriſdiction entirely and compleatly, to whom we muſt tell the offence, which is the ſubject of excommuncation. The whole miniſteriall Church is that particular Church, together with the Presbytery; and my reaſon is, there is a Church, *Acts* 2. conſiſting of one and thirty hundred and twenty, all called one Church. Now it is ſaid of this Church that they continued, verſ. 42. *ſtedfaſtly in the Apoſtles doctrine and fellowſhip, and in breaking of bread, and prayer*; but where did they meet? verſ. 46. not onely *in the Temple, but dayly from houſe to houſe.* This whole number hath had v. 42. one Church-fellowſhip, one Word, one Supper of the Lord; but in one meeting at once? No, but they met from houſe to houſe, that is, in any private houſe, as the phraſe is here, κατ' οἶκον, and *Acts* 20. 20. κατ' οἴκους. Now it is cleare there were Congregations and Churches, when Word and Sacraments were in private houſes at *Jeruſalem*, and from *houſe to houſe* in *Epheſus*; but I hope theſe were but parts of the Church at *Ieruſalem* and *Epheſus*, and that they could not meet all in one houſe. If one therefore complaine of a ſcandalous perſon to the *Church* of *Epheſus* convened in a houſe, poſſibly in an upper Chamber, or elſewhere, this is a meeting that *continueth in prayer and breaking of bread*, and ſo hath power of Church-cenſures to admoniſh and rebuke, which things belong to that ſingle Congregation or Church in a private houſe; but it hath not power to cenſure thoſe that offend the conſociated Congregations that meet alſo κατ' οἴκους, in houſes, that is, to excommunicate; and therefore he muſt complaine to the Elders

Elders of *Epheſus*, for we are not to thinke that the falſe Jewes who were cenſured by the Apoſtles of *Epheſus*, *Revel.* 2. 2. did onely infeſt houſes, or one Congregation meet in a houſe, or that one *Houſe-Church*, or *Houſe-Congregation* of *Epheſus*, did try and cenſure *thoſe that called themſelves Iewes*, *Revel.* 2. 2 but *Chriſt* giveth the praiſe of this to the whole *Church* of *Epheſus*, who had the power of cenſures. But it may be ſaid, *A ſcandalous perſon may infect two Congregations of two neighbouring Presbyteries, he dwelling neere the borders of both:* Ergo, *if he be to be excommunicated, not by a Congregation onely, but by the Presbytery, becauſe he may leaven many conſociated Churches; this man is not to be excommunicated, except you tell two Presbyteriall Churches, and ſo a whole Province; and if he dwell in the borders of two Nations, betwixt England & Scotland, he may leaven two parts of two Nationall Churches; and if the matter concerneth both the Nationall Churches, a higher Church then a Presbytery, to wit, a Church made up of two Presbyteries, yea, of parts of two Presbyteries of two Nations, muſt by divine inſtitution be that Church compleat and entire to which we muſt complaine, and which hath the power of excommunication. Anſw.* It is certaine, as the locall limits of a Congregation and the number is not properly of divine inſtitution, onely a convenient number there muſt be to make up a Congregation; and ſuppoſe a man do dwell in the borders of two Congregations, where he is equally diſtant from the place of meeting of theſe two Congregations, it is not of divine inſtitution whether he be a member of the one or the other; yet where his parents did willingly aſſociate themſelves to ſuch a Congregation, or he himſelfe did aſſociate himſelfe, and where he received Baptiſme, he hath now a relation to that Church as a member thereof, and that Paſtor is his Paſtor, not any other, as the Elders of the Church of *Epheſus* (ſuppoſe it were one ſingle Congregation) and *the Angell of Epheſus* is not *the Angell of Thyatira*; *the Angell of Pergamus* is not to be called *the Angell of Sardis*. So is the matter in a Presbytery, or two Presbyteries of two diſtinct Nations (I meane now a claſſicall Presbytery) therefore theſe doe make Presbyteries, 1. A convenient number of Churches may be governed by one Colledge, or ſociety of Elders. 2. Having ordinary converſing one with another. 3. Voluntarily upon theſe

two grounds combining themselves in one society; and upon these three the supervenient institution of Christ is grounded. And therefore though it be true, that one dwelling in the borders of two Congregations, of two classicall Presbyteries of two Nations, may equally infect other, and so *ex natura rei*, and in reality of truth he may leaven both; yet the God of order having made him a combined member now by institution of one Presbyteriall Church, not of the other, he is to be excommunicated by the one, not by the other: For though locall distinction of Congregations and Presbyteries bee not of divine institution; yet supposing consideration be had to, first, a competent number which may be edified; secondly, to ordinary conversing; thirdly, to voluntary combination, either formall, as at the first molding of Congregations and Presbyteries, or tacit and vertuall combination, as in after tracts of time. Gods institution maketh a relation of a particular membership of this man, so to this Congregation or Presbyterie; as that now upon their foresaid suppositions, though he may leaven the neighbouring Presbyteries or Congregations, no lesse then those whereof he is a member, yet may he be censured by those and none others now, in respect of Christs ordinance applied to this Presbyteriall Church in this place, and in this Nation, and not in this.

Object. 13. *If the Congregation may admonish and rebuke, then may they excommunicate, for you may not distinguish where the Law of God distinguisheth not: for there is no reason why this or this exercise of jurisdiction should be given them, and not the exercise of all.*

Answ. The Law clearly differenceth, *Matth.* 18. I may rebuke and convince my brother with the consent of three witnesses, which is some degree of *Church-censure*, especially if a Pastor rebuke before three, yet may not a Pastor excommunicate; the *Church* doth that. 2. We acknowledge that a Congregation may exercise all jurisdiction *in re propria*; but excommunication, where Churches are consociated, is not a thing that is proper to a Congregation, but concerneth many.

Obj. 14. *We doe not thinke that the Church, Matth.* 18. 16. *is the community its alone, nor the Elders there alone; but the Elders in presence of the community. For even Act.* 15. *when the Apostles and Elders*

Elders did give out decrees, they did it before the Church of Ieruſalem, and in their preſence, V. 22. *Then pleaſed it the Apoſtles, Elders, and whole Church, to ſend choſen men to Antioch. For ſhew us a warrant in the Word, where the Elders there alone did exerciſe juriſdiction, the people not being convened, and where ſuch a company of Elders there alone is called a Church. The Iudges in Iſrael judged in the gates before the people; the Elders judged in, or, before the Church, as the eye ſeeth united to the head, not ſeparated from it.*

Anſw. Nor doe we exclude theſe from hearing the Elders exerciſe juriſdiction, if the matter concerne them; but we aske if the whole people of *Iſrael* were obliged by vertue of Divine Inſtitution to be preſent in the gates of the City when the Judges did ſit there, and judge, as our brethren therein ſay; by a Divine Inſtitution the people are to be preſent, and to conſent; yea and have an honour above conſenting, (ſay they) ſo as, if the people be not there to have their ſhare of excommunication in their way, then is *Chriſts* order violated, becauſe the *Church* cannot be ſaid to excommunicate and *bind and looſe on Earth*; whereas the Elders onely, without the people, do only bind and looſe, and excommunicate; and the Elders (ſay they) without the people are not the *Church*, nor can be called the *Church*, and ſo the acts of the Elders, judging, and ſeparated from the people are null, becauſe not acts of the Church; ſeeing the alone Elders are not the Church; & by this reaſon the Judges could not judge in *Iſrael*, except all *Iſrael* had been preſent to conſent, for all *Iſrael* are *bidden to execute judgement in the morning, both the Rulers and people.* 2. All the thouſands in *Ieruſalem* which made up many Congregations, were not, nor could they, and the whole Congregations of *Antioch, Syria, and Silicia*, who were all concerned in conſcience no leſſe then *Ieruſalem*, be preſent, and that by obligation of a Divine Inſtitution: and therefore that *Church*, and that whole Church, Act. 15. 22. can be no other then the whole repreſentative *Church*. And ſo we ſay, both here and Act. 15. the Church repreſentative exerciſeth juriſdiction without the people; if people were preſent, it was by vertue of no Divine inſtitution: ſo as if they had not beene preſent the decrees could not have been called the decrees of the Church: and certainely the compariſon of *the eye* which ſeeth not but as united to the body, if it be Iſa. 1. 10. 16, 17

be ſtrictly urged, may well prove that the Elders, if the people be not preſent, even all and every one whom it concerneth, can no more exerciſe juriſdiction, or decerne that a ſcandalous perſon can be excommunicated, then an eye can ſee when it is plucked out of the head.

Object. 15. *Divines bring an argument from Math.*18. *by analogy and proportion from particular congregations, to prove Nationall and generall Synods of the whole Chriſtian world. Ergo, they ſuppoſe that a particular Church is the meaſure and patterne, and firſt Church which hath power of excommunication,*

Anſw. Parker, and ſome few enclining to our brethrens mind doe ſo, but Divines underſtand by a *Church* a Presbyteriall *Church*, which they make the meaſure and patterne of Aſſemblies.

Object. 16. *Here is a particular Church, becauſe here is an offended brother who is a member thereof. This particular Church hath Elders, this particular Church is a whole Church,* 1 Cor. 14. *if the whole Church come together.* Jam. 5. *Send for the Elders of the Church. It cannot be, that the ſicke perſon is to ſend for the Elders of a Presbyteriall Church that are ſo farre removed from the ſicke man.*

Anſw. An hand with five fingers is a whole hand, but not a whole body; a Congregation is a whole Church in its owne kind, whole for thoſe things that concerne it ſelfe, but not whole and compleat for all juriſdiction. If *Iames* ſhould bid, ſend for all the Elders, this conſequence ſhould have ſome colour.

Object. 17. *A Presbyteriall Church can be an offending Church; but this,* Math. 18. *is for an offending brother, if thy brother ſinne againſt thee, &c.*

Anſw. Chriſt giveth an inſtance onely in an offending brother, but the doctrine is for the curing of an offending *Church* alſo, for all perſons to be gained, *Thou haſt gained thy brother.* We are to gaine *Churches* even as we are not to offend Churches, 1 Cor. 10. 32.

Object: 18, *There are no Church-cenſures meant here, Chriſts ſcope is to reſolve a caſe of conſcience, how farre we are to goe on with an offending brother, before we behave our ſelves to him as to an heathen.* 1, *It is ſaid, if thy brother ſinne againſt thee,* Ergo, *it is a private offence,*

fence, not a publique Church-ſcandall, that deſerveth excommunication.

Anſw. Chriſts purpoſe is to ſhew how we may gaine to repentance an offending brother, *Thou haſt gained thy brother.* And he will have us uſe both publique and private meanes to gaine him. 2. It is ſuch a ſinne as muſt be told to the *Church*, when obſtinacy to the *Church* is added, and therefore at length it is a publique ſcandall and ſo deſerveth excommunication.

Ob. 2. *Reprove him, that is, convince him, but is it not reproving to be brought before the Church? muſt I reprove every one who offendeth me, even the King? it is a mans glory to paſſe by an offence; and Solomon forbiddeth us to over-heare our ſervant curſing us.*

Anſw. God hath made every man *his brothers keeper*, and *we are not to ſuffer ſin in our brother, but in any caſe to rebuke him*, Lev. 19,17. the *King* is not every mans brother whom he is to uſe familiarly, as the brother meant of here; though *Kings* ſhould be rebuked by their Nobles, and by Paſtors. 2. We are to *paſſe over offences*, that is, to forgive thoſe that ſin againſt us, and not to be too curious to know who reproacheth us, as *Salomons* meaning is to be taken, and to be willing to forgive, and yet to labour to gaine our brother by rebukes; one act of love fighteth not with another.

Ob. 3. *Tell the Church, is not meant of a Chriſtian Church, but he ſpeaketh of a thing preſent, but there was no Chriſtian Church as yet.*

Anſw. It followeth not, it is a rule eſpecially for time to come, though Chriſt ſpeake after this manner, as if it were a thing preſent.

Ob. 4. *It is not much that the word, Church, ſignifieth onely in this place a company of godly men, witneſſes of the mans offence; for πνευμα ſignifieth onely once*, Joh. 3. *the wind.* 2. *Chriſt ſpake in the Syriak and Gnedah*, Pſal. 22. *Gnedah a company, or many Buls have compaſſed me*, 1 Sam. 19. *a company of Prophets, Gnedah. The meaning is, if he be not convinced by the teſtimony of two, rebuke him before many.*

Anſw. It is not like, that ſeeing in the Chapter preceding he ſpake of the Church, as of a company *to whom the Keys of the Kingdome of Heaven were given*, and that here he ſpeaking of a

Church which hath authoritative *power to bind and loose*, that Christ hath any such insolent meaning of the word *Church*, as onely to note many Christians. 2. The Syriak is not the Originall, but the Greeke.

Ob. 5 *The witnesses spoken of here are not witnesses of the offences, but of the reproofe, and therefore there is nothing here of a judiciall proces.*

Answ. Yea, but these witnesses are witnesses both of the reproofe, and of that obstinacy, for the which the mans sinnes are bound in Heaven.

Ob. 6. *Let him be to thee as an Heathen. He saith not, let him be to the Court as an Heathen, and therefore here is no shadow of any Court.*

Ans. It is an ordinary hebraisme, when the second person is put for the third, especially in Laws, as, *Thou shalt not send him away empty.* Also, *Thine eye shall not spare him.* Also, *Thou shalt put away evill out of Israel.* And therefore here is a reall Court, if the context be considered. Christ speaketh so, *Let him be to thee as an Heathen*; in opposition to that which he was called to be, for his obstinacy; to wit, *a brother, if thy brother offend.* And how weake is this? *Let him be to thee as an Heathen.* Ergo, *He should not be to the Church as an Heathen.* The contrary consequence is most necessary, if he be to thee as an Heathen, because he is now convinced of obstinacy before two brethren, and before all the Church. *Ergo*, these two brethren and the whole Church are to count him as *an Heathen*, for the offended brother hath gone along all the way in the unanimous judgement, and a consort of mind, with both the witnesses and the Church; *Ergo*, this obstinate man is the same to the Church that he is to the offended brother, that is, he is to both as *an Heathen and a Publican*, and both are to abstaine from eating or brotherly conversing with him, as the Jewes would not familiarly converse with the heathen, and as *Paul* commandeth, 1 Cor. 5. 10, 11. that with an excommunicated man, we are not to eate.

Ob. 7. *Whatsoever you bind on earth, is in good sence, that he who offendeth any little one that believeth, his sinne is bound in Heaven, as the friends of Job* c. 42. *were not accepted of God, till they made their peace first with Job, yet Iob had no power of the Keyes over his*

his friends, and an offering is not accepted, while first the offerer be reconciled to his brother, and so his sinnes are bound in Heaven, and yet one brother hath not a jurisdiction over another.

Answ. Binding and loosing in this, Chap. 18. must be the same with *binding and loosing*, Chap. 16. 19. but expresly their *binding and loosing* is by the Church-power of the Keyes, and is all one with that authoritative power of remitting and retaining sins *Ioh.* 20. 21, 22 23. and in Scripture the keyes, and binding, and loosing, are never ascribed but to Stewards, Officers, Princes, and Judges, who have power of jurisdiction, as I have proved already; and therefore that which is spoken of *Jobs* friends, and of the offerer not reconciled to his brother, Come not up to the point, for *Iobs* friends doe not binde on earth, and the offended brother is a more private man destitute of the keyes, and of all power of jurisdiction.

It is first objected by our reverend brethren, *The extent of the power of jurisdiction in the Elders of a classicall Presbytery must be proved by Gods Word, which cannot be.*

For if many classicall Elders have power over many Congregations, possibly twenty or thirty Churches, then they beare the relation of Elders to these thirty Congregations, and they must all be Elders of these Churches, as the Scripture saith, the Elders of Ephesus, the Angel of the Church of Pergamus, the Angel of the Church of Thyatira; now this cannot be: for then, First, Deacons must be Deacons of many Congregations, and Deacons might meet in one Colledge to dispose of the Treasury of these thirty, and yet these thirty Churches should not be consulted with, nor could they all convene in one to give their consent and judgement concerning their Treasury. Now though Deacons be inferiour to Pastors, yet are they no lesse Officers in their owne sphere, having power, then the Pastors; and Paul *writing to the Church of Philippi, writeth to the Deacons as to the Bishops, insinuating that Deacons are Deacons in relation to that Church, no lesse then Pastors.*

Answ. I deny the Proposition, to wit, *If many Elders be one Presbytery ruling many Congregations, then doe they beare the relation of Elders to these many Congregations, as proper Pastors to every Congregation, of, or within that Presbyteriall Church:* nor doe they beare that relation of watchmen and proper Pastors to

every one of these Congregations, that a Pastor of a particular Congregation beareth to his particular flock, that is to be proved. It is true they are called the Elders of the presbyteriall *Church* of *Ephesus*, the Colledge of the Angells of the Church of *Pergamus*; but this is a generall and different relation from that which each Pastor, doth carry to his owne flock in those respects. 1. The Presbytery are Elders to the classicall Church κατ' ἐξ; not in things proper to each Congregation but in things common to all, or in that which is the proper object of government, to wit, those things which rather concerne the consociation, and combination of those thirty Churches then the thirty consociated, and combined Churches in particular. 2. The Presbytery doth rather take care of the regulation of the acts of governing in all these *Churches*, then the governed *Churches*: for they are to heed to the Pastors ordained, *and to lay hands suddenly on no man, to commit the Word to faithfull men*, to see that Pastors preach sound Doctrine, and exercise Discipline according to the rule, but they doe not feede as speciall Pastors the particular flocks, but every one is to feede his owne flock *over the which the Holy Ghost hath set him*, *Acts* 20. 28. 3 The Elders of the classicall presbytery are Elders to all these Churches, as the Elders themselves are, *in Collegio Presbyteriali*, *in the Colledge of Presbyters and properly* as they are in the Court, but not *separatim*, and out of Court, so this and this *Archippus* is not an Elder, or Pastor to all these Congregations, so as he hath to answer to God and *to watch for the Soules of them all*, but hee hath a charge of them onely in *Collegio*; and if he doe any thing, as a classicall Elder, as if hee lay hands on a Pastor ordained to bee the Pastor of such a Congregation, hee doth it as the hand and instrument and deligate of the Presbytery, or if hee pronounce the sentence of excommunication in a Congregation, hee is *virtualiter in Collegio*, when he doth that act, in respect he doth it as the deligate of the Presbytery. And this our Brethren may see in their owne particular Eldership of their independent flock, if an Elder occasionally rebuke any of the flock, never convened before the Church, he doth not in that exercise an act of Church Jurisdiction, because he is not now in a Court,

and

and when hee is not in the Court hee cannot excommunicate. Yet sitting in Court hee doth *in Collegio*, with the rest of the Eldership exercise Church Jurisdiction. And *separatim*, and not joyned in the Court they cannot exercise Church Jurisdiction. 2. The presbytery hath a *Church-Relation* to all these 30. Churches not taken distributively, but collectively as all those are united in one Church classicall under one externall and visible government, even as the Elders of an independent Church are not Elders of their single Congregation, being separated from their Court, and *extra collegium Presbyteriale*, in the notion of the relation of a Church-Jurisdiction, for they are Elders by reason of Church Jurisdiction only in their Court. 3. Classicall Elders in the Court have power of Jurisdiction in relation to this presbyteriall, or classicall *Church*, but they have not properly an ordinary power of order to preach to them all and every one, and to administrate the Sacraments to them. The Elders of a particular Congregation, have power of order and power of Jurisdiction without the Court, but they have not power of *Church-jurisdiction*, but in the Court; for there is a difference betwixt a power of jurisdiction which Elders have as Watchmen, and a power of *Church-Jurisdiction* which Elders have not but in *foro Ecclesiæ*, in the Court of *Church-Jurisdiction*. So the great *Sanedrim* beare rule over all the Tribes of *Israel*. But this Judge of the Tribe of *Dan* a member of the *Sanedrim* is not a Judge of the *Tribe of Benjamin*, or a Judge to a thousand of that Tribe, as the Captaine of that thousand. 2. I distinguish the proposition, *if the Elders of the Presbytery be Elders of the Presbyteriall* Church, *then are they Elders in relation to the many Congregations in that Church*, if they bee Elders in these common affaires which concerne government in generall, then are they Elders in feeding, by the word of knowledge, and in governing in all the particulars which concerne the government of each Congregation. That I deny, for their oversight in governing in things belonging to all the consociated *Churches*, doth not make them Elders of all those particular Congregations. 3. *Deacons* in some cases are also *Deacons* in relation to all the particular Churches in some reserved cases: if all the *Deacons* of *Macedonia*, *Corinth*

and

and other *Churches*, should meete in one and take course for supplying the distressed Saints at *Jerusalem*, what inconvenient were in this?

Ob. 2. *If Presbyteriall Elders be Elders to many Congregations in a generall Relation, what sort of Elders are they? are they Elders ruling, or are they Elders teaching? it is unpossible that they can be Elders teaching, to so many Congregations; for teaching is a personall and incommunicable act, that men cannot commit to any others, they must performe it in their owne persons, and cannot commit it to others, if they be Ruling Elders onely, and not teaching Elders, this is against the Scripture; for the extent of teaching and the extent of ruling are commensurable in the Word, and of alike extension, Acts 20. 28. These same whoe are to feede the flock at* Ephesus, *are to governe and rule, and they are to feede the whole flock, not a part of it; for the Text sayth, Take heede to the whole flocke, then they are not to governe all in a presbytery, and to feede with teaching the Word, one particular Congregation onely; so 1 Pet. 5 2. feed the flock of God which is amongst you, not with knowledge onely, but he adiseth their duty of governing: Taking the oversight thereof, not by constraint but willingly, &c. So Heb. 13.7. Remember them that have the rule over you, who have spoken unto you the Word of God;* E.go, *these same who have the rule over the flock, and governe, doe also speake the Word of the* Lord *and teach,* v. 17. *obey them that have the rule over you and submit to them, for they watch for your soules as these who must give accompt;* Ergo, *these same who governe, doe also as Pastors watch for the flock, as those that are to give an accompt; but the governing classicall Presbytery doe rule, but it is unpossible that they can give an accompt for all the Congregations of a classicall Presbytery, for they cannot watch over them all, except every one of these must have many Eyes: Nor can they be both ruling and teaching Officers, for then they should have two Offices, if one man be both a Physitian and a Chyrurgion to two severall companies, he must have two Offices in relation to two charges which he hath to those two companies, if he practise physick to the one company, and chyrurgery to the other, this is against the order that* Paul Col. 2. *rejoyced to behold. Therefore the classicall Elders cannot be Rulers having the oversight*

of

of the whole classicall Church, *and yet every one of them must be a feeding and teaching pastor only to the single Congregation over which he is set.*

Answ. As grand-Fathers and fathers doe beare a relation to these same Children divers wayes, both are fathers and may tutor and provide for the children, but both are not begetting fathers, so also doe the classicall Elders and the Elders of particular Congregations, beare divers relations to the flocks, the question then is what sort of Elders are the Presbyteriall Elders to the Presbyteriall *Church*? I distinguish *Church*, I distinguish Elders. They are Elders classicall only to the *classicall Church* collectively taken, and they have an authoritative care over this *Church*. But they are proper Elders to the classicall *Church* taken distributively, that is, this man is an Elder to this part, or member of the Presbytery, to wit, to this Congregation. And another man to this Congregation as the Elders; in the Court and Assembly at Jerusalem, *Acts* 15. they are Elders in relation to the whole Churches of Antioch, Syria, and Silicia, and the Gentiles collectively taken in those dogmaticall poynts, with the confession of our Brethren, and these same Elders were in speciall manner Elders to the Congregations of Antioch, Syria and Silicia, and other Churches taken distributively; so also the Elders of many consociated, and Neighbouring Churches are speciall watchmen over their own flocks, by teaching and ruling, according to our Brethrens grounds, and also they have a Brotherly care over all the consociated Church, to Councell, Admonish, Comfort; seeing every man *is his Brothers keeper*, by a Divine Law, and the care is like as if it were authoritative, onely by our Brethrens way, it wanteth the relation of authority; yet doth it not follow that Elders this way have two Offices, but onely that they performe two acts of one and the same Office; also a Pastor of an independent flocke, who writeth a Booke for the instruction of *Sister-Churches* as hee preacheth those same Sermons that are in the printed Booke to his owne people and flocke, hath two Relations, one to his owne flocke whom hee preacheth unto as a

Pastor,

Pastor, another as an instructer of other Churches by his writings, yet for that hee hath not two Offices, as one *who is a Physitian and a Chyrurgion to two sundry companies*. if any say, *hee writteth not Bookes as a Pastor, by vertue of his Office, but as a gifted man by power of fraternity*, let mee deny the truth of the distinction, for this is to begge what is in question; For to teach the *Churches* by writing should proceede from the authoritative power of a Pastor, as a Pastor; and by that same officiall power that hee teacheth his owne flocke *vivâ voce*, by vocall preaching, as a Doctor hee teacheth other Churches by writing. But it was asked, *whether are the classicall Elders ruling Elders, or Teaching Elders to the classicall Church?*

Answ. They are both, and they are neither, in divers considerations, they bee teaching Elders in all the Congregations, distributively taken, they are Rulers in all collectively taken, they are Teachers κατ' ἐξ, in some reserved acts, resolving synodically some cases of conscience and dogmaticall poynts upon occasion, but they be not the constant Teachers *to watch for the Soules of all.* 3. The places, *Acts* 20. 28. 1 *Pet.* 5. 2. *Heb.* 13. 7. 17. prove that those that rule in common many Churches should be Teachers of these same Churches distributively, and all the Eldership at *Ephesus* should rule the whole Churches amongst them. And there should no Pastor be a sole Ruler and not a Teacher, as the Prelate is; nor is there a Pastor who is a sole Teacher, and it is very true hee who is a ruling Pastor is also a Teaching Pastor, but not to that same flock alwayes. Neither is this true, that because power of jurisdiction is founded upon power of order, therefore teaching should be every way commensurable with ruling; for 1. The Eldership convened in Court, and onely *formaliter in foro Ecclesiæ*, in this Court hath Church-power of Jurisdiction, in a Congregation, and in this Court they governe, but the Eldership in this Court neither doth preach, nor can preach. 2. The power of ruling is in the ruling Elder, but not the power of teaching, and the power of teaching publickly is in the unofficed Prophet, as our Brethren teach, and yet in him there is no power of ruling.

Ob 3.

Ob. 3. *It is strange that to excommunicate agreeth to the ruleing Elder in a classicall Presbytery, which he may doe in many Congregations, and so he may performe his principall acts over thirty or forty Congregations; and yet the Pastor may not performe his principall act of teaching in many Congregations, by vertue of his office, but onely in one congregation, by this frame of a classicall Church.*

Answ. The ruling Elder doth onely in some common cases with the presbytery performe his speciall acts, but all the ordinary acts of the spirituall Jurisdiction the ruling Elder performeth in that Congregation whereof he is an Elder, nor is this an inconvenient; but preaching which is given to unofficed men by our Brethren, should not be called the principall part of a Pastors charge.

Ob. 4. *It is unreasonable that a Prelate or a Pope should rule me, and not teach me, and we condemned this in Prelates that they would onely rule, and not teach: But the classicall presbytery doth fall in that same fault, for they governe the whole classicall* Church, *but they doe not teach the whole classicall* Church; *It is dreadfull for a man to watch for the soules of one single Congregation, as being under necessity to give an accompt*; Ergo, *far more dreadfull it is to watch also for a whole tract of thirty or forty* Churches, *the Apostle will have Him who watcheth for one flock to entangle himselfe with no other imployments. How then shall hee take the burden of thirty, or forty Flockes?*

Answ. It is unreasonable that *Prelate* and *Pope* should rule me, and so many hundred *Churches* 1. as the sole and proper Pastors, and all under them be but suffragans and deputed *Pastors*, doing by borrowed authority from *Pope* and *Prelate*. 2. That their sole Office should be to command feeders as Pastors of pastors, and *not to feede with knowledge the flocke*, that is most true; but the classicall presbyters are neither principall nor proper pastors of the whole classicall Churches collectively, nor are two or three pastors under them as deputies 3. Nor is their Office to rule onely, not to feede with knowledge also. 2. The pastors of independent flocks are obliged by brotherly association, to be Vine-Keepers, Governours, fel-

Aſſertion of Church-government q. 19.

low-Counſellers to forty ſiſter-*Churches*, for they acknowledge that *Churches* cannot ſubſiſt in good government without the helpe of *Synods*; Now if wee diſtinguiſh *oneruſneſſe, care, and labour* of Botherly watching over one another, and *oneruſneſſe, care, and labour*, by way of Juriſdiction, the former is as great *in foro Dei, in the Court of Conſcience* as the latter, and ſo our Brethren make Governing without Teaching, as well as wee doe; They in a Brotherly way, wee in a way of Juriſdiction. I prove that their way is as dreadfull and laborious in the poynt of conſcience, and in a way of giving accompt to *God*, as our way. For 1. A divine command that wee be our Brethrens keepers, and we watch over one another commandeth *oneruſneſſe, and care in* Brotherly governing to them, as to us. 2. Wee make the ground and foundation of governing a Claſſicall *Church* that band of Love and Union of the members of one Body of *Chriſt*, and this band of Lovely and Brotherly conſociation of many Congregations commandeth, and tieth us to doe no more in Governing and in Helping, and promoting the edification of ſiſter-*Churches*, then if wee had no further warrant to promote edification, then the alone relation of Brotherly conſociation, for the onely and very reaſon why the Wiſdome of our Law-giver Chriſt hath put a ſpeciall Commandement on *conſociated Churches* to make one Presbytery, and to governe one *Claſſicall Church*, in theſe common poynts that concerne the whole *Claſſicall Church*, in the poynt of ſound Doctrine and lawfull and Miniſteriall Juriſdiction, is the neceſſity that Members of one Body have of Brotherly Helpe, Light, Direction, Comfort one of another. Which poynt I deſire carefully to bee obſerved: for wee ſee no ground to make the powers of a Congregation, of a preſbytery, of a Province, of a Nationall Church, powers formally and eſſentially different, they differ onely in more or leſſe extenſion, as the adjunct or genuine property of one and the ſame great viſible Body, which is one integrall part; That ſame. 1. Covenant of *God*. 2. That ſame Lord. 3. That ſame Spirit. 4. That ſame Faith and Baptiſme. 5. That ſame power of the Keyes in Nature and Eſſence belongeth

longeth to all; onely the power must bee more or lesse, as the Body is more or lesse, as there is more of that *vis locomotiva*, the power of moving in the Hand then in one Finger, and in the whole Arme then in the Hand onely, and in the whole body then in the Hand. And I cleare it in this, a man is a gifted Preacher in a Congregation in an Iland, there is none other gifted of *GOD* to Preach the Gospell but hee onely. I would thinke, as a Brother hee were under as great an Obligation of care, and laborious onerousnesse of conscience to bestow his Talent for the gaining of Soules by preaching, though hee were not called to bee their Pastor, and that by vertue of his Brotherly relation to the people, as if hee were called to bee their Pastor. I desire to know what the naked relation of Authority, or Jurisdiction addeth to his care and onerousnesse in poynt of labouring by preaching the Gospell. Indeed now being called, his care is Pastorall and more authoritative. But if according to the measure of the Talent, every one is to proportion his paines to gaine more Talents to his Lord, and if the relation of a Pastor adde no degrees of gifts to His Talent, as wee may suppose, I thinke his onerousnesse in labouring was as great before hee was a Pastor as after: but I speake not this, to say that in a constituted Church there is no calling required other then gifter. Nor doe I speake this to say, that a calling is not a new motive why a man should imploy his gifts for the honour of the Giver; But only to shew that CHRIST hath united powers of Jurisdiction in Congregations, in Presbyteries, in Churches of Provinces and Nations; that so, not onely gifts might conduce to helpe and promove edification, but also united powers of Jurisdiction which are also gifts of *God*, and though some may say that a calling to an Office layeth on Men a more speciall Obligation, to make accompt for Soules, then gifts onely (which in some sense, I could also yeeld) yet seeing wee thinke the relation of the Eldership to a whole Classicall *Church* is not founded upon an Office different from the Offices of Pastors and Elders which they have, and are clothed with in relation to their

particular Congregations, but onely authoritative acts of the same Office, and that for the common promoting of edification in the whole Classicall Church, grounded in the depth of his Wisdome who hath seven Eyes, upon a Brotherly Consociation, in which they must either edifie one another, and occasionally partake of these same holy things, or then scandalize and leaven one another, with their publique transgressions; wee cannot see how presbyteriall Elders are more to give accompt for the Soules of the whole Classicall Church in Scriptures sense, *Hebrewes* 13.17. then consociated pastors and Elders of consociated Churches are to give an accompt to *GOD* for sister Churches, over which they are to watch, and whose Soules they are to keepe, and so farre as they are Brethren must make a reckoning to *GOD* for them. And how can the presbytery be more said to intangle themselves, in governing the Classicall Church in some things, with things not proper to their calling, seeing consociated Churches, in a Brotherly way, doe medle with those same things, though not in a way of Jurisdiction? For helping the Classicall Church by way of Fraternity is not unproper to a Christian calling of Brethren, and the joyning of power of Jurisdiction; I meane of power lesser to another power greater, to helpe the Classicall Church, upon the same ground of Fraternity, cannot bee unproper to the calling of a Colledge of presbyters.

Objecti. 5. *The power of Presbyteries taketh away the power of a Congregation, therefore it cannot bee lawfull. The antecedent is thus confirmed.* 1. *Because if the Presbytery ordaine one to bee Excommunicated, whom the Elders of a Congregation in conscience thinke ought not to bee Excommunicated, the man,* Jure Divino, *must be Excommunicated, and the power of the Congregation, which* Christ *hath given to them is* nul. *And the exercise thereof impeded by a greater power.* 2. *the voyces of two Elders of a Congregation, which are now sitting in the greater and classicall Presbytery, are swallowed up by the greater number of Elders, of thirty or forty Congregations met in one great presbytery;* Ergo, *the power of the Congregation*

Congregation is not helped by the presbytery, but close taken away.

Answ. The Argument doth presuppose that which is against *GODS* Law, to wit. 1. That there is a contradiction of Voyces, betwixt the Elders of a Congregation, and of the greater presbytery; which should not bee, for Brethren even of *Galathia*, which contained many Congregations, as our Brethren confesse, should all minde and speake, and agree in one thing that belongeth to Church Discipline, as is cleare, *Gala.* 1.8. *Gala.* 5.10 *v.* 15. *Gala* 6.1.2. 2. The Argument supposeth that the greater presbytery is wrong in their voycing, that such a man should be excommunicated, and the two Elders of the Congregationall Church is right, and hath the best part in judging that the same man ought not to be Excommunicated. But Christ hath given no power to any Church to erre, and that power which in this case the presbytery exerciseth is not of Christ; and *de jure*, the power of the greater presbytery in this case ought to bee swallowed up of the two Voyces of the Elders of the Congregation. But suppose that the Elders of one Congregation, and the whole meeting all agree in the truth of *GOD*, as they all doe *Acts* 15. will you say that *Peter*, *Paul*, and *Iames* their power is *null*, and taken from them; and their three voyces are swallowed up in that great convention, because to their power and voyces are added, in this dogmaticall determination (which you grant even now to many consociated *Churches*) the power and voyces of the rest of the *Apostles* and *Elders*; yea and as some say, of *the whole Church*. *Acts* 15.2. *v.*6.25. *Acts* 16.4. *Acts* 21.18.25? I believe addition of lawfull power doth not annull lawfull power, but corroborate and strengthen it. So this shall fall upon your owne Eldership of your independent Congregation. Suppose ten Pastors, Elders and Doctors in one of your Congregations, whereas sometime there were but three, and these three had the sole power of Jurisdiction and exercise of the Keyes, you cannot say that the accession of six Elders to three, hath made *null* the power of three, and swallowed up their voyces; for if their power and voyces were against

the truth, it is no they should be swallowed up: if they were for CHRIST, they are strengthened, by the accession of lawfull power and moe voyces, and neither annulled nor swallowed up.

Object. 6. *The Church at the first, for example, when it was but a hundreth and twenty, had the full entire power within it selfe*: Ergo, *it should bee in a worse case by the multiplication of* Churches, *if now that power bee given to Presbyteries.*

Ans. It is a conjecture, that the whole Christian *Church Acts* 1. was onely an hundreth and twenty. I thinke there were more, though these onely convened at the ordination of *Matthias*, for there were above five hundred Brethren at once which saw CHRIST after his Resurrection, 1 *Cor.* 15. 6. and these, I Judge, belonged to the *Christian Church* also. 2. It is constantly denied that addition of lawfull power to lawfull power doth annull, or put in a worse condition the prexistent power; it doth helpe it, but not make it worse: and twenty Churches adding their good and Christian counsells, and comforts to two Churches doe not annull, or hurt or swallow up either the power of good counseling in these two Churches, or their good counsels, but do much confirme, and strengthen them.

Object. 7. *It is absurd that there should be a* Church *in a* Church, *and two distinct kind of* Churches, *or a power above a power, a Jurisdiction above a Jurisdiction, a State above a State, as Master and Servant, and Father and Sonne, so there is here a governing and a commanding Classicall Presbytery, and a governed and commanded Classicall* Church, *and in a politicall consideration formally different: now where there bee two different States, there be two different names, Titles, and Adiuncts, as* 1 Cor. 12. 28. GOD *hath set some in the* Church, *first Apostles, secondarily Prophets. So it is said,* Genesis 1. GOD *made two distinct Lights, a greater Light to serve the Day, and a lesser Light to rule the Night. But the Scripture maketh no mention of greater or lesser Presbyteries, wee have the name of Presbytery but twice in the* New Testament, *and in matter they differ not, for these same Elders*

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are the matter of both: in forme they differ not, for the same combination and union is in all: they differ not in operations, for the superior hath no operations but such as the inferior can exercise, for because a Pastor exhorteth, a Pastor comforteth, wee doe not make two kindes of Pastors, if wee cannot finde a distinction betwixt presbyter and Presbyter, how can wee finde a distinction betwixt Presbytery and Presbytery? Hath the Wisdome of Christ *left these Thrones in such a confusion, as by Scripture they cannot be knowen, by Name, Title, Nature, Operations? And if there be a power above a power, wee have to ascend to a Nation and so to subdue a whole Nation, and their consciences to this Government, and we are to put a Kingdome within a Kingdom.*

Answ. A *Church-Congregationall* within a Church-Classicall is no more inconvenient, then a part in the whole; an Hand in the Body, and that is a lesser body in a greater, and our Brethren call the people a Church, and the Elders the Elders of the Church, and what is this *but a Church in a Church?* 2. A power above a power, is not absurd, except it be a *Church-power*, so above a *Church-power*, as the Superior power be privative and destructive to the inferior, as the Popes power distroyeth the power of the *Church Universall*, and the prelates power destroyeth the power of the *Church* whereof he is pretended Pastor. But the power of the presbytery is Auxiliarie, and cumulative to helpe the Congregation, not privative and destructive to destroy the power of congregations.

Secondly, a power above a power in the *Church* cannot be denied by our Brethren: for 1. In the Eldership of a single Congregation, the Eldership in the Court hath a power of Jurisdiction above a power of order, which one single Minister hath, to preach the Word and administrate the Sacraments; for they may regulate the Pastor and censure him, if he preach hereticall Doctrine: *is not this a power above a power?* yea two Elders in the Court have a power of Jurisdiction to governe with the whole presbytery, but the power of the whole presbytery is above the power of a part. But to come neerer; The *Apostles* and *Elders* at *Ierusalem* met in a Synod have

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a power, in dogmaticall poynts over the *Church* at *Antioch*, and others: and our Brethren say that the *Church* at *Antioch* might have in their inferiour Synod determined these same poynts which the Synod determined at *Ierusalem*; *her's power above power.*

Thirdly, we doe not see how they be two, or *divers indicatures formally and specifically different in nature and operations*, for they differ onely in more or lesse extension of power, as the reasons doe prove, as the power of government in one City or Borough, doth not differ formally from the power of the whole Cities and Boroughs, incorporated and combined in one common Judicature, and the power of two or three, or foure Colledges, doth not differ from the power of the whole combination of Colledges combined in the comm on Judicature of the Universities: so here the powers of the inferior Judicatures do differ from the Superior onely in degree, and in number of members of the Judicatures; the policy divine is one and the same, though the Superior can exercise acts of Jurisdiction different from the Acts of the inferior in an ordinary way; such as are ordination of Pastors and excommunication, where many *Churches* are consociated; though, where this consociation is not, Ordination and Excommunication may be done by one single Congregation: also to argue from the not *distinction of Names, Titles and Adjuncts of the Indicatures* is but a weake Argument, because Congregationall, and presbyterian, provinciall and a nationall *Church-Body* make all one body, and the inferior is but a part and member of the Superior, and therefore it was not needfull that as *Apostles and Prophets, and the Sun the greater light* by name and Office is distinguished from *the Moone Gen.* 1. *the lesser light*, that Congregation and Presbyter should be distinguished *by Names and Office and Titles* in the Scripture; for a *Prophet* is not formally a part of an *Apostle*, but an Officer formally different from him, and the *Moone* is not a part of the *Sun*, as a Congregation is a part of the *Classicall Church*: so *Mat.* 18. the Scripture distinguisheth not the people and Elders in the word (Ecclesia) *Church*, as our Brethren will have them both meant in that place, *Mat.* 18. *Tell the Church.* Now

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we say as they doe to us in the like, *we are not to distinguish where the Law doth not distinguish.* But the Scripture sayth, *Mat.* 18. The *Church* that the offended hath recourse unto, is that *Church* which must be obeyed as a Judicature and spirituall Court, but the people is neither a Judicature, nor any part thereof. And 2. Of that *Church Christ* doth speake that *doth actually bind on Earth and loose on Earth, and that* by the power of the Keyes, but the people neither as a part of the Court doth *actually bind and loose on Earth* by power of the Keyes. 3. *Christ* speaketh of that Court, and of that *Church* which doth exercise *Church-power* on Earth, under the title of binding and loosing; but we find not a *Church* in the face and presence of the people *binding and loosing* under the name of the *Church*, in the Word of *God*. Shall we use such an insolent signification of the word *Church*, as the Word of *God* doth not use? and Lastly, I say of these of *Corinth* gathered together *convened together in the Name of the* Lord Jesus, *with the Ministeriall spirit of* Paul *and with the power of the Lord Jesus*; these cannot be the *Church* excommunicating before the people. The Text destinguisheth not the Court of Elders who hath the power of Jurisdiction from the people, and all these to whom *he writeth*, and *who were puffed up and mourned not for the scandall*, have no such power of Jurisdiction: nor can the Text beare that the Elders set up a Court before the Eyes of all the people, and delivered such a man to *Satan*, so as this is called the head of Elders and people, as our Brethren teach, and here *they distinguish where the Scripture distinguisheth not.*

Fourthly, if the Scripture give to us *Thrones* really different, though names and titles cannot be found, more then we find expressly and in words; *two Sacraments*, *three Persons and one God*, *Christ Iesus in two Natures*, *and one Person*, then have we what we seeke: but wee have these different in the things themselves, as *Acts* 2.46. wee have a *Church* meeting in an House, for Word and Sacraments, as *Acts* 20.8. and a Congregation in *Corinth* meeting in an House, 1 *Cor.* 11. 20. 1 *Cor.* 14. 23. and consequently here must bee some power in this meeting to order the worship of God: this single

meeting is to rebuke those that sinne openly, and to hinder Women to preach in the Congregation; and to forbid, by the power of the Keys, that two speake at once; because *God is the God of order*; to forbid Doctrine that edifieth not, and speaking Gods Word in an unknowen Tongue, &c. 2. There is an Eldership κατα πολιν in every City in *Ephesus*, in *Ierusalem* who met for Jurisdiction, *Acts* 21. 18. who layd hands on *Timothy*, 1 *Tim.* 14. 14. in *Antioch*, *Acts* 13 1. 3. There is a meeting of a provinciall Church in *Galathia*; where there are many Churches, as may be gathered from *Acts* 5. 9. 10. who were to purge out the *scandalous and false Teachers who leavened all others*, *and who were* Gal. 6. 1. *to restore with the Spirit of meekenesse any fallen Brother*; and 4. There a map and patterne of a generall Synod warranting both a nationall Church-meeting, and an *Oecumenick councell*. And the like may be gathered from that Synod, *Acts* 1. and *Acts* 6. where these universall guides of the whole Christian World, to wit, the *Apostles* were, and did exercise Jurisdiction, by ordaining of Officers; and though instances of these could not be given in *Scripture*, there is a morall ground and warrant for it 1. Because joynt power of Jurisdiction are surer and better, then a lesser and dispersed power. For if the Keys be given to the Church visible, not to this or this little *Church*, as meeting in a private House, *Acts* 2. 46. *Acts* 20. 8. The division or union of this power, the extension of it must be squared by the rule of most convenient edification, and it cannot stand with edification if it be given to one Congregation onely: The *God* of nature for conserving humane societies, hath given the power of government originally, not to one, but to a multitude; for one onely is not in danger to be wronged and oppressed in a society; but a society is in this danger, therefore hath God given this power to a multitude: and a multitude is the formall object of policy and government, and cannot but be dissolved, where Lawes and Government are not; So the *God of Grace* must have given a power of government to a society and multitude of little *Churches*: for a multitude of Congregations is a multitude, and therefore this society and consociation cannot subsist, except *Christ* have

have provided a supernaturall government for it. It is not reasonable, that some say, *a morall institution is not an institution*; for *Magistracy* is both morall, and a Divine institution; that *God* have a certaine day for his service is both morall, and also a Divine institution: all institutions are not meerly positive, as some suppose, such as is, *that the last day of the week be the Sabbath, that Bread and Wine be signes of Christs Body broken, and his Blood shed for us.* So supposing that *Christ* have a visible *Church*, it is morall that shee have power of government also, in so farre as shee is a Church. Yea power of government, upon this supposition, is naturall, or rather con naturall; so by the same ground upon supposall that *Christ* have, in a Nation, a multitude of consociated *Churches*, who for vicinity may either edifie, encourage, *comfort and provoke one another to love and good workes*, they submitting themselves to the Lawes of *Christs* policy, or may scandalize one another (as many consociated Churches in *Galathia* were bent to *bite, devoure and consume one another*, *Gal.* 5. 15.) it is morall, yea and con-naturall that they be under a Divine policy externall. Nor is it more agreeable to the Wisdome of Christ that a multitude of consociated Churches in one Land should be left to the Lawes of nature, and Christian brother-hood, and be loosed from all Lawes of externall policy, then that the just Lord who intendeth the conservation of humane societies should leave every man to the Law of nature, and not give them a power to set up a Magistracy, and to appoynt humane and civill Lawes whereby they may be conserved. And I thinke we should all say, if God had appoynted every great Family, yea or every twenty Families in the World to be independent, within it selfe and subordinate to no civill Law, to no power, to no Magistracy without that independent little incorporation, that *God* had not then appoynted a power of civill Policy, and civill Lawes for the conservation of mankind; and the reason should be cleare, because in one Shire, Countrey, Province and Nation there should be a multitude, to wit, ten hundred, ten thousand independent Kingdomes subject to no Lawes, nor civill policy, but immediately subordinate to *GOD* in the Law of nature, and

when these ten thousand should rise up and with the Sword devoure one another, and one society independent should wrong another, the onely remedy should be to complaine to *God*, and renounce civill communion with such Societies; that is, *traffique not with them*, (doe not take or give, borrow or lend, buy or sell with them) but it is unlawfull to use any coercive power of naturall, or civill reparation to compell them to doe duty, or execute mercy and Judgement one toward another: now seeing grace destroyeth not nature, neither can there be a policy independent which doth contradict this maxime of naturall policy, acknowledged by all, in all policies, civill, naturall, supernaturall, God intending the conservation of societies both in Church and State hath subjected all Societies, and Multitudes to Lawes of externall policy: but so it is, a Multitude of little Congregations is a Multitude; and a Society. Then it must follow, that government of independent little bodies, under no coactive power of Church censures, must want all divine institution and so be will worship.

For these it shall be easie to answer the obloquies of some, saying, *that a nationall* Church *under the New Testament is* Judaisme. *Hence say they, a nationall Religion, a nationall Oath or Covenant, is like a World-Church, a* Church, *a huge body as big as the Earth: and so, if some* Augustus *should subdue the whole World to himself with the Sword, Hee might compell the World to bee all of one* Church, *of one Religion.*

Answ. The terme *Nationall-Church* is not in the Word of *God*, but I pray you in what sense can the *Iewish-Church* bee called a *Nationall-Church*? I conceive not, because of the typicall and ceremoniall observances that put a *Church-frame* on the whole Nation: for if so, then the name of a Nationall *Church* or a nationall Religion cannot, by envy it selfe, bee put in the reformed *Churches*, or on *Church* of *Scotland* which hath suffered so much for *Iewish* and *Romish* Ceremonies. But if the *Jewes* were a *Nationall-Church*, because they were a holy Nation in profession, and *God* called the Nation, and made ἐκκλησίαν, a *Church* externally called to grace

grace and glory and the whole Nation commensurable, and of equall extent then all Christian Nations professing the true Faith, and the *Gentiles*, as well as the *Iewes*; Then the believing *Iewes* of *Pontus*, *Asia*, Cappadocia, and *Bythinia* (as *Augustine*, *Eusebius*, *Oecumenius*, *Athanasius* doe thinke that *Peter* wrote to the *Iewes*) yea and the *Gentiles*, (as many interpreters with *Lorinus*, *Thomas*, *Lyra* and others thinke) are yet 1 *Pet.* 2. 9. *an holy Nation*, and so a *Nationall Church*; and there is no more reason to scoffe at a *Nationall Church* in this sense, then to mocke the holy Spirit which maketh but one *Church* in all the World, *Cant.* 6. 9. as *Cotton*, *Ainsworth*, and other favorable witnesses to our Brethren, confesse; And if the *Gentiles shall come to the light of the* Jewish Church, *and Kings to the brightnesse of of their rising*, Esai. 60. 3. *if the abundance of the Sea shall be converted* to the *Iewes* true Faith and Religion; *And the forces of the* Gentiles *shall come to them*, *vers.* 5. *and if all flesh shall see the revealed glory of the* Lord, *Esai.* 40. 5. *and the Earth shall bee filled with the knowledge of* God, *as the Seas are filled with Water*. It is most agreeable to the *Lords* Word that there, is and shall be a *Church* through the whole World; you may nickname it as you please, and call it a *World-Religion*, a *World-Church*. As if the lost and blinded World, *Ioh.* 2. 16, 17. 1 *Joh.* 5. 19. 2 *Corin*, 4. 4. were all one with the Loved, Redeemed, Pardoned and Reconciled *World*, *Ioh.* 3. 16. *Ioh.* 1. 29. 2 *Cor.* 5. 19. as if wee confounded these *two Worlds*, and the Religion of these two Worlds. And if this World could meet in its principall lights, neither should an universall councell, nor an Oath of the whole *Representative Church* be unlawfull, but enough of this before. And what if the World bee subdued to the World, and a World of Nations come in, and submit to *Christs Scepter*, and royall power in his externall government: are the opposers such strangers in the Scriptures, as to doubt of this? Reade then *Esai.* 60. 4. 5. *c.* 60. 11, 12, 13, 14, 15. *v.* 4. 5, 6 7. *Psal.* 2. 8. 9. *Psal.* 72. 8. 9. 10. *Esai.* 54. 3. *Esai.* 49. 1. *Esai.* 45. 22. 23. *Psal.* 110. 1, 2, 3, 4 5. and many other places, and there is a *Kingdome in a Kingdome*. Christs King-

dome and his Church lodging in a Worldly Kingdome, and *Christ* spiritually in his power triumphing over the World, and subduing Nations to his Gospell.

Object. 8. *If Classicall Presbyters be not Elders in relation to the classicall* Church, *and so to all the Congregations in it, yee must forsake all these places, where it is said, the Elders of* Jerusalem, *the Elders of* Ephesus, *the Angels of the seven* Churches, *which is absurd; if they be Elders to all these* Churches, *then* 1. *All those people in those* Churches *must submit their consciences to them and their Ministery, as to a lawfull ordinance of* God. 2. *All the people of those* Churches *must have voyce in election of them all.* 3. *All these people owe to them maintenance and double honor.* 1 Tim. 5. 17. *for if the Oxes mouth must not be muzled, but he must be fed by me and my corne, he must tread my corne, and labour for me. These* Churches *cannot all meet in one, to ordaine, and chuse all these Ministers, and to submit to their Ministery.*

Answ. The Elders are Elders of Ephesus and Elders of *Jerusalem*, not because every Elder hath a speciall, pastorall charge over every Church distributively taken, for it was unpossible that one Congregation of all the converts in *Ierusalem* extending to so many thousands, could all beare the relation of a Church to one man as their proper Elder, who should personally reside in all, and every one of those Congregations to watch for their soules, to preach to all and every Congregation εὐκαίρως ἀκαίρως, in season and out of season. But they are in *cumulo* called Elders of *Ephesus*, in that sense that Kings are called the Kings of the Nations: not because every King was King of every Nation, for the King of *Edom* was not the King of *Babylon*; and the King of *Babel* was not the King of *Assyria*, yet amongst them they did all fill up that name to be called the Kings of the Nations, so were the Elders of *Ierusalem* in *cumulo*, collectively taken, Elders of all the Churches of *Ierusalem* collectively taken; and as it followeth not that the King of *Edom*, because hee is one of the Kings of the Nations, is elected to the Crowne of *Caldea*, by the Voyces of the States and Nobles of *Caldea*; so is it not a good consequence, such a number are called the

Elders

Elders of the Church of *Ierusalem*, therefore the Elder of one Congregation at the Easterne Gate at *Ierusalem*, is also an Elder of a Congregation of the Westerne Gate. Nor doth it follow that these two Congregations should submit their consciences to one and the same Elder as to their proper Pastor; to whose Ministery they owe consent in Election, Obedience in submitting to his Doctrine, and maintenance for his labours; all these are due to him, who is their owne proper Pastor: the as *Caldeans* owe not Honour, Allegiance, Tribute to the King of *Edom*, though the Kingdome of *Caldea* bee one of the Kingdomes of the Nations, and the King of *Edom* one of the Kings of the Nations. But if indeede all the Kings of the Nations did meete in one Court, and in that Court governe the Nations with common Royall authority, and counsell in those things which concerne all the Kingdomes in common; then all the Nations were obliged to obey them in that Court, as they governe in that Court, but no farther: and when the people doe consent to the power of that common Court tacitly, they consent that every one of these shall bee chosen King of such and such a Kingdome; and promise also tacitly Obedience, and Subjection to every one of the Kings of the Nations, not simply as they are Kings in relation to such a Kingdome, but onely as they are members of that Court; so the Congregations acknowledging and consenting to the classicall Presbytery, doe tacitly chuse and consent to the common charge and care that every Pastor hath, as hee is a Member of that common Court which doth concerne them all, therefore all these consequences are null.

Object. 9. *But when the Presbytery doth excommunicate in a particular Congregation by a delegate, they may with as good reason, preach by a delegate, as exercise jurisdiction by a delegate; the one is as personall and incommunicable, as the other.*

Answ. It is certaine there bee great oddes; for the acts of Jurisdiction performed by speaking in the *Name of Iesus Christ*, doe come from a Colledge and Court, and because it

it were great confusion that a whole Court should speake, therefore of necessity such acts must be done by a delegate. Indeed the Juridicall acts of the whole juridicall proceeding of decerning the man to be excommunicated cannot bee done by one man onely, it would bee most conveniently done by the whole Senate, or at least by a select number against which the accused party hath no exception, and is willing to bee judged by; but the acts of order, as Preaching flowing from the power of order, can be performed only by the Pastor in his owne person, and not by a deputy. Except that a Synodicall teaching, which commeth from the power of Jurisdiction may bee sent in writ by Messengers and Deputies to the *Churches*, *Acts* 15. 25. *Acts* 16.4.

Object. 10. *A Pastor is not a Pastor, but in relation to his owne Church, or Congregation. Therefore hee cannot doe Pastorall Acts of either Order, or Jurisdiction in a Presbyterie.*

Answ. How a Pastor is a Pastor in relation to all the World deserveth discussing.

First, Some have neither power of Order nor Jurisdiction in any place, as private persons.

Secondly, some have both power of Order and Jurisdiction through all the World, as the Apostles who might teach and administrate the Sacraments, and Excommunicate as Apostles, in every Church.

Thirdly, some have power of Order, and Jurisdicton in a certaine determinate place, as Pastors in their owne particular Congregations.

Fourthly, some have power of Order in relation to all the VVorld, as Pastors of a Congregation, who are Pastors validly Preaching and Administrating the Sacraments, but orderly and lawfully Preaching, where they have a calling of those, who can call to the occasionall exercise of their calling *hic & nunc*. In this meaning a Pastor of one flock is a Pastor, in regard of power of Order to all the World. Because though his pastorall teaching be restrained by the *Church* in *ordinary*, onely to this Congregation, yet hath

hath hee a paſtorall power to preach to all the World, in in an occaſionall way, both by Word and Writ, yet doth not this power being but the halfe of his Miniſteriall power, denominate him a Paſtor to all the World, as the Apoſtles were; and the ſame way hath hee power to adminiſtrate the Sacraments, and this way may our Brethren ſee that power of order to be a Miniſter or Paſtor is given by the Presbytery, ſo as if the man were deprived *clave non errante*, hee now hath loſt his paſtorall relation to both the *Catholick Church*, and that Congregation, whereof hee is a Paſtor. So as hee is now a private man, in relation not onely to that Congregation whereof hee was a Paſtor, but alſo in relation to the *whole viſible Church*; now no particular Congregation hath power to denude him of this relation, that he had to the *whole catholick Church*. But a Paſtor of a flock is a Paſtor in reſpect of power of Juriſdiction, not over all the World, to excommunicate in every Presbytery, with the Presbytery, hee is onely capable by vertue of his power of order, to exerciſe power of Juriſdiction, where hee ſhall come, upon ſupoſall of a call, if hee be choſen a Paſtor there, or be called to be a Commiſſioner in the higher, or higheſt Courts of the *Church catholick*, but other wayes he hath no power of Juriſdiction, but in that Court whereof he is a member; that is, in the Elderſhip of a Congregation, and in the Claſſicall Presbytery: for hee is ſo a member of a Congregation, as he is alſo a member of the Claſſicall Presbytery, and therefore though he be not a Paſtor one way in this Claſſicall Court, I meane in reſpect of power of order, yet is hee a Paſtor, κατ' ἐξ., in watching over that *Church*, in reſpect of power of Juriſdiction.

Our Brethrens ground then is weake when they ſay. *A Paſtor cannot give the Seales to thoſe of another Congregation, becauſe he hath no Miniſteriall power over thoſe of another Congregation*; if they meane *power of Juriſdiction*, it is true, he hath no Juriſdiction over thoſe of another Congregation: but if they meane, hee *hath no power of order over them*, that is, for what ever be the *Churches* part in this, it is cer-

taine the Paſtor doth adminiſtrate the Seales by power of order, and not by *power of Iuriſdiction*, and the *Church* as the *Church* hath not any *power of order*, for ſhee is not called to any paſtorall dignity, though wee ſhould grant that, which yet can never bee proved, that ſhee is inveſted with a Miniſteriall power.

Obiect. 11. *If the* Church, *which you ſuppſe to be presbyteriall, to wit, the* Church *of Corinth, did excommunicate, or was commanded to excommunicate the inceſtuous perſon, before the Congregation convened and met in one, then muſt your claſſicall* Church *exerciſe all other acts of Iuriſdiction, before all the Congregationall* Churches *of the Claſſicall Presbytery meete in one.*

But this latter is as unpoſſible, as abſurd; For how ſhall thirty or forty Congregations meet all, in one place, for all the ſeverall acts of Iuriſdiction? Alſo you confeſſe that many Congregations cannot meete in one place: that the propoſition may be made good; We ſuppoſe theſe grounds of the Presbyteriall frame of Churches: 1. *That the presbyteriall* Church *of* Corinth, *not the Congregation had the onely power of excommunication.* 2. *That this man was to be excommunicated in preſence, and ſo with the conſent of the whole multitude, for ſo the Text ſayth,* 1 Cor. 5. 4 συναχθέντων ὑμῶν. *When you are gathered together.* 3. *Excommunication is the higheſt act of Iuriſdiction in the* Church, *being the binding of the ſinner in Heaven and Earth, if therefore this higheſt act of Iuriſdiction muſt bee performed before all the* Church *congregated in one, then muſt all acts of Iuriſdiction be performed alſo in preſence of the congregated* Church; *for it concerneth their edification, and is a matter of conſcience to them all.* 4. *The reaſon why wee thinke fit hee ſhould be excommunicated before, or in preſence of that Congregation whereof hee is a member, is becauſe it concerneth them, and hee is a member of this Congregation. But by your grounds, the whole Presbyteriall or claſſicall* Church *ſhould be preſent, which were unpoſſible; for hee is to you a Member of the whole Claſſicall* Church, *and the power of excommunication is in the whole claſſicall* Church, *and they ought to bee preſent by the ſame reaſon,*

reaſon, that the Congregation, whereof hee is a neereſt member, is preſent.

Anſw. 1. There be many things in this argument to be corrected, as 1. That the Church of *Corinth* convened in the whole multitude whom it concerned, for συναχθέντων ὑμῶν, doth not prove it; for the ſame Word is ſpoken of the meeting of the Apoſtles and Elders, who met in a Synod with authority, *Acts* 15. 6. the word συνηλθον is attributed to the multitude, *Acts* 21. *v.* 22. and to the Church of Believers, 1 *Cor.* 11. 20. and 1 *Cor.* 14. 23. therefore the one word συναγαγειν ſeemeth to bee no cogent Argument. 2. The word ἐκκλησια, which is not here in all this Chapter, or συναγώγη is uſed in the *New Teſtament*, and by the *ſeventy Interpreters*, whoſe tranſlition *Chriſt* and his *Apoſtles* doe frequently follow in the *New Teſtament*, uſe the words for any meeting of good or ill, of civill or Eccleſiaſticall perſons. As I might inſtance in a great many places of the Old and New Teſtament; then what is it, I pray you, which reſtricteth the ſignification of theſe words to ſignifie a civill, rather then an Eccleſiaſticall meeting? certainly the actions which the company doth when they are met, and the end for which they meete. I give an inſtance in *Acts* 19. 41. the word ἐκκλησια (the like I ſay of συναγωγη) ſignifieth not the *Church* of Chriſt, and why? it is a reaſon that cannot bee controlled. They were aſſembled for to raiſe a tumult againſt *Paul* which was no *Church-action*, and ſo no *Church* end is here. So *v.* 39. *But if you enquire any thing in other matters, it ſhall be determined* ἐν τῇ ἐννόμῳ ἐκκλησία *in a lawfull aſſembly*; ſurely the end of ſuch *an aſſembly in Epheſus*, where this man was *Town-Clark* in the meeting, could be no Church-buſineſſe. Hence wee are led to know what ἐκκλησια, *an Aſſembly* or *Church* ſignifieth here not the *Church of Chriſt*, ſo *Pſal.* 22. 16. the Aſſembly of the wicked hath incloſed mee מְרֵעִים *Merighem* the ſeventy *interpreters* turne it συναγωγη, and *Tertullian* followeth them. the perſons congregated, the actions and end for which they convene lead us to this, that the Word ſignifieth not a *Church of Chriſt*. So wee may ſee, *Pſal.* 26. 5.

the Congregation of Elders cannot bee *a true Church*, 2. 1 Cor. 11. 18. *for first when you come together to the* Church, ἐν τῇ ἐκκλησίᾳ, *I heare there are divisions amongst you.* The place must signifie the *Church* of Believers, because the end of their meeting was the Supper of the Lord, or their communion, *v.* 20. as the Text cleareth, and 1 Cor. 14 23. *when the whole Church commeth together*, that was for prophecying and hearing of the Word, as the Text is evident, *v.* 16, 17, 18. 23, 24, 25 26, 27. and therefore here the word ἐκκλησία must signifie the *Church* of Pastors preaching, and people hearing the Word, praying and praising God. So in the third place when ἐκκλησία, *the Church is convened to bind and loose*, and to excommunicate, as *Mat.* 18. 17. 18. 19. there is no necessity that the Word *Church*, should include those who have no power of the keyes, and cannot by power of the Keyes bind and loose. And therefore from the naked and meere Grammar of the word ἐκκλησία, no argument can bee drawen to prove that ἐκκλησια *Matth.* 18. 17. must signifie that same which it doth signifie, 1 *Corin.* 1. 1. 1 *Corin.* 11. 18. 1 *Corin.* 14. 23. for the word *actu primo*, and originally, signifieth any meeting, but the persons who are Congregated and the end for which they meete leadeth us to the meaning and Grammaticall sense of the word, in that place. Now *Matth.* 18. the *Ecclesia*, a *Church* Congregated there is such as bindeth and looseth in Heaven and Earth, and congregated for that use: therefore I see not how the circumstances of the place helping us to the Grammaticall sense of the word here, as in all other places, doth not inforce us to say in this place *Mat.* 18. the word *Ecclesia*, *Church*, must signifie onely those *who have power to bind and loose*, that is, only the Elders, and not the people. So to come to the place, 1 *Cor.* 5.

Those who come under the name of συναχθέντες, *congregated together*, must bee expounded by the persons Office, and the end of their meeting, now the persons Office is Ministeriall, hee will have them congregated *by Pauls Ministeriall spirit, and in the name and with the power of the Lord Jesus*, this is the power of the Keyes, which hee *who hath*

Davids

Davids Keyes Eſai. 22. 22. *on his Shoulders*, *Revel.* 3. 7. giveth to his owne Officers, *Matth.* 16. 19. and theſe perſons cannot be all *that hee writeth* unto *v.* 1. *all that were puffed up, and mourned not at* the offence given by the inceſtuous man, to *Jeſus Chriſts holy Name* and *Church*, all who are to forbeare eating and drinking with excommunicated perſons. *verſ.* 11. all who were in danger to be leavened, *verſ* 6. *all who were to keepe the Feaſt in ſincerity*, *not with the old Leaven of wickedneſſe and malice*: for theſe directly were the whole multitude of Believers, Men, Women, and Children, who (I am ſure) were not capable of *the Keyes* and *the Miniſteriall power of Paul.* 2. The end wherefore theſe συναχθέντες who were convened, did meete and convene, was, *verſ.* 5. παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ *to deliver the man to Satan*, they were not convened to celebrate the Lords Supper, as the Church is convened, 1 Cor. 11. 18. nor for hearing the Word of Prophecy, or Preaching, as 1 Cor. 14. 23, 24. And whether you conſtrue the Words σὺν δυνάμει with the *Power of the Lord Ieſus*, with the *Verbe* παραδοῦναι, *to deliver to Satan*, or with the *Participle* συναχθέντες congregated in the Name and Power of CHRIST, all is one; the multitude of common Believers, of Men, Women, and Children, are neither capable of the power, nor of the exerciſe of that power to deliver to Satan. And therefore *this meeting together*, by no Grammar doth leade us to ſay that the ſentence was to be pronounced in face and preſence of the multitude convened, *verſ.* 21. Giving, but not granting that the *Church* of *Corinth*, in all its members, muſt bee convened. Though I hold it not neceſſary by this place, yet it followeth not that all other acts of Juriſdiction muſt bee exerciſed in face of the whole Congregation: for there is a ſpeciall reaſon of the pronouncing of the ſentence, which is not in other acts: the pronouncing of the ſentence, concerneth more the neereſt Congregation of which the Delinquent is a member, in relation of neareſt and dayly Communion, it concerneth alſo other Congregations of the Claſſicall Church, of which alſo the Delinquent

linquent is a member, but not so immediately and neerely, because (as I sayd before) the more universall the Church visible is, the externall visible Communion is lesse; even as when the number of a Family is cut off, by the Sword of the Magistrate, the matter first and more intimately and more neerely concerneth the Family whereof hee is a Member, yet it doth also concerne the Common-Wealth, of which also hee is a Member. A Finger of the right Hand is infected with a contagious Gangren, it is to bee cut off; yet the cutting-off concerneth more neerely the right Hand, then it doth the left Hand, and the whole Body. For the contagion should first over-spread the right Hand and Arme, and Shoulder, before it infect the left Hand, and the whole Body; though it doe not a little concerne the whole Body also. So though actuall Excommunication concerne all the Churches of the Presbyterie: yet it doth more neerely concerne the Congregation whereof hee is a Member. 2. The pronouncing of the sentence being edificative, it is a fit meane to worke upon others, but calling and trying of witnesses, and Juridicall decerning of a Man to bee Excommunicated, requiring secrecie, yea and some scandals, and circumstances of Adultery, Incest, Bestiality, requiring a modest covering of them, from Virgins, young Men, Children and the multitude, wee have no warrant of GOD, that they should bee tryed before the whole multitude, nor are acts of Jurisdiction *for their excellency*, to bee brought forth before the people but for their neereneſse of concernment, and use of edification.

Object. 12. *The people are to consent, yea they must have a power, and some thing more than a consent in Excommunication*; Ergo, *they are all to bee present. The antecedent is proved*, 1. *Because they were not puffed up, they did not keepe the Feast, they did not abstaine from eating with the incestuous person, onely by consent.* 2. *Others not of that* Church *did excommunicate by consent.* 3. *It is said*, v. 12, *doe yee not judge them that are within?*

Answ.

Answ. If you will have them to excommunicate the same way, that they doe other duties, you may say they excommunicate the same way that Pastors and Elders doe, and if they Judge, *vers.* 12. as the Elders doe, either all the people are Judges, and where are then all the governed, if all bee governours? or then hee speaketh in this Chapter to the *Churches-Iudges* onely. 2. There bee degrees of consent, these of other *Churches* have a tacite and remote consent, the people of the Congregation are to heare, and know the cause, and deale in private with the offender, and to mourne, and pray for him.

Object. 13. *The highest and double honour is due to him who laboureth in the word*, 1 Tim. 5.17. *but if the Presbyteriall* Church *be the highest* Church, *it shall not have the double honour, for it is onely the governing Church.*

Answ. Highest honour is due in *suo genere*, to both. And this is, as if you should compare obedience and honour, that I owe to my Father with that which I owe to my grand-Father, 2. *Paul*, 1 *Tim.* 5.17. compareth Elders of diverse sorts together; as the Ruling and Teaching Elder, here you compare Pastors to bee honoured in respect of one act, with themselves to bee honoured in respect of another act; and this might prove, I am to give more honour to my Pastor for preaching in the Pulpit, then for ruling in the *Church-Senate.*

Object. 14. The Congregation is the highest Church, for it hath all the Ordinances, Word, Sacraments, Jurisdiction; *Ergo*, there is not any Presbyteriall Church higher which hath only disciplinary power.

Answ. There is a double highnesse, one of *Christian Dignity.* 2. Another, of *Church-prehemenency*, or of *Ecclesiasticall authority*: indeed the Congregation, the former way, is highest, the company of Believers is the Spouse and ransomed Bride of *Christ.* But the Eldership hath the Ecclesiasticall eminency; as the Kings heire and Sonne is above his Master and Teacher one way, yet the Teacher (as the Teacher by the fift Commandement) is above the Kings Sonne, as the Teacher

Teacher is above him who is taught; And so is the Case here.

Object. 15. The Arguments for a Classicall, or Presbyteriall Church do much side with Prelacy; for you make many Lords ruling and not teaching.

Answ. Let all judge whether the independent power of three Elders accountable to none, in a *Church-way*, but to *Iesus Christ* onely, as you make your little Kingdomes on Earth, be neerer to the *Popes Monarchy*, and especially when there is but one Pastor in the Congregation, then the subordinate Government of fourescore, or an hundred Elders? sure I am, three Neighbours are neerer to one Monarch, then three hundred. 2. One Monarchicall Society is as tyrannicall Antichristianism as one Monarchicall Pastor. 3. If wee made many ruling and domineering Lords, you should say something; but wee make many servants endued onely with Ministeriall power, onely to teach and rule, and to bee accomptable to the Church; your Eldership in this agreeth with the *Pope*, that though they deliver many Soules to Satan, yet no Man on Earth can, in a *Church-way*, say, *What doe you?*

SECT. 15.

ACT. XV.

A Patterne of a juridicall Synod.

THat the Apoſtles in that famous *Synod*, *Act.* 15. did not goe on by the aſſiſtance of an immediately inſpired ſpirit and by Apoſtolick authority, but onely, as Elders, and the Doctors and Teachers aſſiſted with an ordinary ſpirit, to me is evident from the courſe of the context.

1. Becauſe *Act.* 15. when a controverſie ariſe in the *Church of Antiochia*, (a) *Epiphanius* ſaith, as alſo (b) *Hieronymus*, by *Cerinthus*, and others, touching the keeping of *Moſes his Law*, eſpecially the Ceremonies, except they would bee loſers in the buſineſſe of their ſalvation, *Paul* could not goe as ſent by *Antioch* to ſubmit that Doctrine, which hee received not from fleſh and blood, *but by the revelation of Jeſus Chriſt*, *Gal.* 1, 12. to the determination of a Synod of Apoſtles and Elders: for who would think that the immediatly inſpiring ſpirit in *Paul*, would ſubmit himſelfe, and his Doctrine to the immediately inſpiring ſpirit in *Paul*, *Peter*, *Apoſtles*, *and Elders*, therefore *Paul* and *Barnabas*, come as ſent to *Jeruſalem*, not as Apoſtles, or as immediately inſpired, but as ordinary teachers: Therefore ſaith (c) *Diodatus*, *Not becauſe theſe two Apoſtles who were every way equall to the reſt in the light and conduct of the Spirit, and in Apoſtolicall authority*, *Gal.* 2. 6, 8. *had any need of inſtruction, or of confirmation, but only to give the weake content, who had more confidence in* Peter *and* James, *and in the Church at* Jeruſalem, *and to ſtop falſe doctors mouths, and to eſtabliſh, by common votes, a generall order in the Church.* Hence when a controverſie ariſeth in the Apoſtolicke Church, and the Controverſie is betwixt an Apoſtle as *Paul* was, and others, and both ſides alledge Scripture, as here both did, out of all controverſie, there is no reaſon, that the Apoſtle *Paul*, who was now a party ſhould judge it: and when a ſin-

(a) *Epiphanius har.* 26. *alias* 28
(b) *Hieronymus Epiſt.* 89.

(c) *Diodatus an. in Act.* 15.

gle Congregation in the like case is on two sides, about the like question, nature, reason and Law cry that neither can bee judge, and therefore a Synod is the divine and Apostolick remedie which must condemne the wrong side, as subverters of soules, as here they doe, *v.* 24. And the *Apostle* when hee will speake and determine as an Apostle, hee taketh it on him in another manner, as *Gal.* 5. 2. *Behold I Paul say unto you, that if you bee circumcised Christ shall profit you nothing*; hee speaketh now as an immediatly inspired pen-man and organ infallible of the *holy Ghost*: but it were absurd to send the immediately inspired organ of the *holy Ghost* as such, to aske counsell and seeke resolution from the immediatly inspired organs of the *holy Ghost*. 2. The rise of controversies in a Church is not Apostolick, nor temporary or extraordinary, but to ordinary wee have the Scriptures indeed to consult with, so had the *Churches*, whose soules were notwithstanding subverted, *v.* 24. and this assembly doth determine the controversie by Scripture, *v.* 14. *Simeon hath declared how God at the first did visit the Gentiles, &c. v.* 15. *And to this agree the words of the Prophets, as it is written, &c.* But because *Scriptures* may bee alledged by both sides, as it was here, and wee have not the *Apostles* now alive to consult withall, can *Jesus Christ* have left any other externall and *Church-remedy*, when many *Churches* are perverted, as here was the cases of the *Churches* of the *Gentiles*, *v.* 23. in *Antioch*, *Syria*, and *Cilicia*, then that Teachers and Elders bee sent to a Synod to determine the question according to the Word of *God?*

2. Here also is a Synod and a determination of the *Church* of *Antioch*, *v.* 2. ἔταξαν, *They determined to send Paul and Barnabas to Jerusalem:* I prove that it was a *Church determination*, for Chap. 14. 26. *Paul and Barnabas come to Antioch*; *v.* 24. *And when they were come,* καὶ συναγαγόντες τὴν ἐκκλησίαν, *having gathered together the Church of Antioch, they rehearsed all that God had done by them, and how hee had opened the doore of faith unto the Gentiles,* (28. *And there they abode a long time with the disciples*) Chap. 15. 1. *And certaine men which came downe from Iudea, taught the brethren, Except yee bee circumcised after the manner of Moses, yee cannot bee saved*; hence, *v.* 2. when there was *much debate about the question,*

ſtion, and it could not bee determined there, ἔταξαν, *they made a Church-ordinance to ſend Paul and Barnabas* as *Church-meſſengers*, or *Church-Commiſſioners* to the Synod, and ἔταξαν relateth to ἐκκλησία the gathered together *Church*, Chap. 14.v.27. and it is cleare, *v.* 3. προπεμφθέντες, *being ſent on their way by the Church*, to wit, of *Antioch*: Ergo, this was an authoritative *Church* ſending, and not an Apoſtolick journey performed by *Paul* as an *Apoſtle*, but as a meſſenger of the *Church* at *Antioch*, and as a meſſenger *Paul* returneth with *Barnabas* and giveth a due reckoning and account of his commiſſion to the *Church of Antioch*, who ſent him, *v.* 30. So *when they*, (*Paul* and *Barnabas* having received the determination of the Synod) *when they were diſmiſſed, they came to Antioch*, καὶ συναγαγόντες τὸ πλῆθος, which words are relative to Chap. 14. 27. *having gathered together the Church*, and to Chap. 15. 3. *being ſent on their way by the Church*, ſo here having gathered the whole *Church*, the multitude, they delivered the Epiſtle of the Synod, and read it in the hearing of all the multitude, for it concerned the practiſe of all whereas it was ἐκκλησία *the Church which ſent them*, *Ch.* 14.27. *Ch.* 15.2.3. So here wee have a ſubordination of *Churches* and *Church-Synods*, for the Synod or Presbytery of *Antioch*, called the *Church* conveened, Ch. 14.27. and the *Church* ordaining and enacting that *Paul* and *Barnabas* ſhall be ſent as Commiſſioners to *Jeruſalem*, is ſubordinate to the greater Synod of *Apoſtles* and *Elders* at *Jeruſalem*, which ſaith to mee that controverſies in an inferiour *Church-meeting* are to be referred to an higher meeting conſiſting of more.

3. The στάσις καὶ συζήτησις, this diſſention and diſputation betweene *Paul* and *Barnabas*, and ſome of the beleeving Jewes who taught the brethren they behoved to be circumciſed, was a *Church-controverſie*; *Paul* and *Barnabas* did hold the negative, and defended the *Church* of the brethren from embracing ſuch wicked opinions; and when *Antioch* could not determine the queſtion, *Paul* and *Barnabas* had recourſe to a Synod, as ordinary Shepheards, who when they could not perſwade the brethren of the falſehood of the doctrine, went to ſeeke helpe againſt ſubverters of ſoules, (as they are called, *v.* 24.) at the eſtabliſhed judicatures and eccleſiaſticall meetings; for when *Pauls* preaching cannot prevaile, though it was canonicall,

hee descendeth to that course which ordinary Pastors by the light of nature should doe, to seeke helpe from a Colledge of *Church-guides*; *Ergo*, *Paul* did not this meerely as an Apostle.

4. *Vers.* 6. The Apostles & Elders came together in an assembly, συνήχθησαν ἰδεῖν περὶ τοῦ λόγου τούτου, to consider of this matter. This Synodicall consideration upon the Apostles part, was either Apostolick, or it was Ecclesiastick. It was not Apostolick, because the *Apostles* had Apostolically considered of it before, *Paul* had determined *v.* 2. against these subverters, that they should not bee circumcised, nor was it a thing that they had not fully considered before, for to determine this was not so deepe a mystery as the mystery of the Gospell; now he saith of the Gospell, *Gal.* 1. 12. *I received it not of men, neither was I taught it, but by the revelation of Jesus Christ*, *v.* 16. *When it pleased God to reveale his sonne to me that I should preach him among the heathen, I conferred not with flesh and blood, neither went I up to Jerusalem to them that were Apostles before me, &c.* then farre lesse did hee conferre with *Apostles and Elders*, as touching the ceremonies of *Moses* his Law. If any say, this was an Ecclesiastick meeting, according to the matter, *Apostolick*, but according to the forme, *Ecclesiastick*, in respect the Apostles and Elders meet to *consider* how this might be represented to the Churches as a necessary dutie in this case of scandall; This is all wee crave, and the decree is formally ecclesiastick, and so the *Apostles* gave out the decree in an ecclesiasticall way, and this consideration Synodicall is an ecclesiasticall discussion of a controversie which concerned the present practise of the Churches, and it not being *Apostolick* must obliege many Churches convened in their principall guides, otherwise wee agree that the matter of every ecclesiasticall decree, be a Scripturall truth, or then warranted by the evident light of nature.

5. The manner of the Apostles proceeding in this councell holdeth forth to us that it was not Apostolicke, because they proceed by way of communication of counsells. 1. What light could Elders adde to the Apostles as Apostles, but the Elders as well as the Apostles, convened to consider about this matter, and *Act.* 21. 18. 25. All the Elders of *Jerusalem* with *James* take on them these acts as well as the Apostles, and they are the decrees of the Elders no lesse then of the Apostles,

Act.

Act. 16. *v.* 4. a derivation of the immediate inspiring Spirit to the Elders, and by them as fellow-members of the Synod to the Apostles, and a derivation of this immediat Apostolick spirit, by the Apostles to the Elders to make them also infallible, is unknowne to Scripture; for one Prophet did not immediatly inspire another, and one Apostle did not immediatly inspire another, wee read not in the Word of any such thing, and therefore it is said, *Act.* 15. 7. πολλῆς δὲ συζητήσεως γενομένης, *And when there had beene much disputing Peter stood up.* All who interpret this place say, even Papists not excepted, as (a) *Salmeron*, (b) *Lorinus*, (c) *Cornelius a lapide*, and others on the place, that when there is not consultation and disputing on both sides to find out the truth, but an absolute authoritie used by commanding, the proceeding of the councell is rash (saith *Salmeron*,) now the Prophets were immediatly inspired, without any consultation with men in delivering Gods will, and *they saw the visions of God*, as it is said. *And the Word of the Lord came to Jeremiah*, to *Ezechiel*, to *Hosea*, &c. *and hee said*, &c. yea when a propheticall spirit came upon *Balaam*, *Num.* 24. *hee seeing the visions of God*, hee prophecied directly contrary to his owne carnall mind, and to his consultation with *Balack*: now it is cleare that the Apostles, what they spake, by the breathings and inspirations of that immediatly inspiring Spirit is no lesse cannonick Scripture, then the prophecies of the immediatly inspired Prophets, who *saw the visions of God*, and therefore 2 *Pet.* 1. 16, 17, 18, the voyce that the Apostles heard from heaven, *This is my beloved Sonne in whom I am well pleased*, is made equall with the word of prophecie and propheticall Scripture, *which the holy men of God spake, as they were moved by the holy Ghost*, *v.* 19, 20, 21. and 2 *Pet.* 3. 16. *Pauls Epistles* are put in the classe with other Scriptures, *v.* 15, 16. now all Scripture, 2 *Tim.* 3. 16. *is given by divine inspiration*, and 2 *Peter* 3. 2. puteth the words of the *Prophets and Apostles* in the same place of divine authority, 2 *Pet.* 3. 2. *That yee bee mindfull of the words which were spoken before, by the holy Prophets, and of the commandements of us the Apostles of the Lord and Saviour*, whence to mee this synodicall consultation is not Apostolicall, but such as is obligatory of the *Churches* to the end of the

(a) *Salmeron com. in loc.*
(b) *Lorinus ib.*
(c) *Cornelius a lapi.*

world, and a patterne of a generall Synod.

6. This assembly is led by the holy Spirit, as is cleare, *v.* 25. 28. but this is not the holy Spirit immediatly inspiring the Apostles as Apostles, but that ordinary Synodicall spirit (to borrow that expression) that is promised to all the faithfull pastors and rulers of the *Church* to the end of the world: because the immediatly inspiring spirit comming on Prophets and Apostles in an immediate inspiration, did necessitate the Prophets and Apostles to acquiesce, and propheſie, and to doe and speake whatsoever this spirit inspired them to doe, and to speake: but this spirit spoken of, *v.* 28. doth not so, but leaveth the assembly to a greater libertie, because the assembly doth not acquiesce to that which *Peter* saith from Gods Word, *v.* 7, 8, 9, 10, 11. nor doth the Assembly acquiesce to what *Barnabas* and *Paul* saith, *v.* 12. but onely to that which *James* saith, *v.* 13, 14, 15, 16, 17, 18. but especially to his conclusion which hee draweth from the Law of nature, not to give scandall, and from the Scriptures cited by himselfe, and by *Peter*, *v.* 19, 20. *Wherefore my sentence is*, saith *James*, *&c.* and this clearely is the sentence of *James* as a member of the Synod, *v.* 19. διὸ ἐγὼ κρίνω, which is an expression clearly insinuating that the judgement of *James*, though it was not contrary to that which *Peter*, *Paul*, and *Barnabas* had spoken, yet that is was somewhat diverse from them, and more particular, and the very mind of the *holy Ghost* which the whole Synod followed; and therefore though *Peter* and *Paul* spake truth, yet did they not speake that *truth*, which did compose the controversie, and this is to mee an argument that they all spake, as members of the Synod, and not as *Apostles*.

7. The immediatly inspired *Apostolick Spirit*, though it may discourse and inferre a conclusion from such and such premisses, as *Paul* doth, *Rom.* 3. 28. and hee proveth from the Scripture, *Rom.* 4. 4. 5. 6. that wee are justified by faith without workes, and 1 *Tim.* 5. 17. 18. and *Act.* 9. 22. *Act.* 24. 14. 17. and so doth *Christ* reason and argument from Scripture, *Matth.* 22. 31. *Luk.* 24. 25, 26, 27. and so have both the *Prophets* and *Apostles* argued, yet the immediatly inspired Spirit of *God* in arguing doth not take helpe by disputing one with another, and

and yet doth not obtaine the concluſion in hand, but here *Peter* and *Paul* argue from Scripture, and they prove indeed a true concluſion that the Gentiles ſhould not keepe *Moſes* his Law, as they would bee ſaved, yet they did not remove the queſtion, nor ſatisfie the conſciences of the *Churches*, in their preſent practiſe, for if *James* had not ſaid more, then the *Churches* had not beene ſufficiently directed in their practiſe by the Synod, and for all that *Peter* and *Paul* ſaid, the *Churches* might have *eaten meates offered to Idols, and blood, and things ſtrangled*, which at that time had been a ſin againſt the Law of nature, and a great ſtumbling block, and a ſcandalizing of the Jewes. Except therefore wee ſay that the Apoſtles intending as *Apoſtles* to determine a controverſie in the *Church*, they did not determine it, which is an injury to that immediatly inſpiring ſpirit that led the *Apoſtles* in penning Scripture, wee muſt ſay that *Peter*, *Paul*, and *James* here ſpake as members of an eccleſiaſticall Synod, for the *Churches* after-imitation.

8. If the *Apoſtles* here as *Apoſtles* give out this decree, then it would ſeeme that as *Apoſtles*, by virtue of the immediatly inſpiring ſpirit, they ſent meſſengers to the *Churches*, for one ſpirit directeth all, and by this Text, wee ſhould have no warrant from the *Apoſtles* practiſe, to ſend meſſengers to ſatisfie the conſciences of the *Churches*, when they ſhould bee troubled with ſuch queſtions: now all our Divines and reaſon doth evince that a Synod may by this Text ſend meſſengers to reſolve doubting *Churches*, in points dogmaticall; for what the *Apoſtles* doe as *Apoſtles*, by that power by which they writ canonick Scripture, in that wee have no warrant to imitate them.

9. I propounded another argument before, which prevaileth much with mee; The Elders of an ordinary *Presbytery* and *Churches*, ſuch as conveened at this Synod cannot be collaterall actors with the immediatly inſpired *Apoſtles* for the penning of Canonick Scripture, but in this Synod not onely Elders, but the whole *Church*, as our reverend brethren teach, were actors in penning this decre, *Act.* 15. 28. *Ergo*, this decree is Synodicall, not *Apoſtolick*. I have heard ſome of our reverend brethren ſay, all were not actors in the decree, *pari gradu authoritatis*,

thoritatis, with a like degree and equall authoritie, every one according to their place did concurre in forming this decree. I answer, it cannot bee said that all in their owne degree saw the visions of God, and all in their owne degree were immediatly inspired to bee penmen of Canonick Scripture, for *Paul* in penning this, *The cloake that I left at Troas bring with thee, and the Parchments*, was no lesse immediatly inspired of God, then were the Prophets, *who saw the visions of God*, and then when hee penned the, 1 *Tim.* 1. 15. *That Jesus Christ came into the world to save sinners*; except wee flee to a Popish distinction which *Duvallius* and Jesuits hold, that all and every part, *tota Scriptura, and totum Scriptura*, is not given by divine inspiration, because (say they) the Apostles spake and wrote some things in the *New Testament* as immediatly inspired by God, as did the Prophets, but they spake and wrote other things lesse necessary, with an inferiour and Apostolick or Synodicall spirit, which the *Pope* and *Church* may decree in Synods to bee received with the like faith and subjection of conscience, as if the Apostles had written them. 2. You must say there was two holy Ghosts at the penning of the decree, one immediatly inspiring the Apostles, another inferior assisting the Elders; or at least two diverse and most different acts of that same *holy Ghost*, one way inspiring the *Apostles*, and in a fallible way, inspiring the Elders. But with your leave, *Act.* 21. 24. The ordinary Presbytery at *Jerusalem*, by that same Synodicall spirit, by which they ordaine *Paul* to purifie himselfe, doe ascribe to themselves this decree, *v.* 25. 3. Wee desire a warrant from *Gods Word*, of commixion of immediatly inspired Apostles as immediatly inspired with Elders, assisted with an ordinary spirit, for the penning of Scripture.

10. Wee thinke the Presbytery of *Jerusalem* as an ordinary Presbytery, *Act.* 21. 18 and contradivided from the *Church of Jerusalem*, *v.* 22. *The multitude must needs come together, for they heare that thou art come*, did ordaine *Paul* to purifie himselfe, and it is cleare *Paul* otherwise would not have purified himselfe, and therefore hee did not by the immediatly inspired spirit purifie himselfe, and obey their decree, which was grounded upon the Law of nature, *not to scandalize weake beleevers*, *v.* 20,

21.

21. and by this ſame holy ſpirit did *Paul* with other of the *Apoſtles* write this decree, as is cleare, *v.* 25.

11. If the Apoſtles did all in this Synod as immediatly inſpired by *God*, then ſhould the Synod have followed the determination of any one Apoſtle, of *Peter* and *Paul*, as well as of *James*, for the immediatly inſpiring ſpirit is alike perfect in all his determinations, but it is ſaid expreſly, *v.* 22. τότε ἔδοξε τοῖς ἀποστόλοις, &c. *Then it ſeemed good to the Apoſtles, &c.* and ſo to *James*, and *Peter*, and *Paul*, to follow the ſentence of *James*, not of the reſt of the *Apoſtles*; now if *James* ſpake as an immediately inſpired *Apoſtle*, and not by vertue of that Synodicall Spirit given to all faithfull Paſtors conveened in a lawfull Synod, then ſhould *James* have acquieſced to what *Peter* and *Paul* ſaid, and not to what hee ſaid himſelfe, and *Peter* ſhould have acquieſced to what hee ſaid, and *Paul* to what hee ſaid, for every inſpired writer is to obey what the immediatly inſpiring Spirit ſaith, and then there was no reaſon why the Synod ſhould rather acquieſce to what *Peter* and *Paul* ſaid who ſpake of no abſtinence from blood and things ſtrangled, then to what *James* ſaid, *Ergo*, by the *Apoſtles* conſequence, *v.* 24. (*we gave no ſuch commandement, that you muſt bee circumciſed, Ergo, you ſhould not bee circumciſed*) ſo this conſequence is good, *Peter* and *Paul* ſpeaking as Apoſtles gave no commandement in this Synod to abſtaine from blood, *Ergo*, by the like conſequence the Synod was not to command abſtinence from blood, which conſequence is abſurd, *Ergo*, they command not here as Apoſtles. 2. The Synod ſhould have been left in the midſt to doubt, whether ſhall wee follow *Paul* and *Peter*, who ſpeake and command *no abſtinence from blood and things ſtrangled*, or ſhall wee follow *James*, who commandeth to *abſtaine from blood and things ſtrangled*, for all here command as immediatly inſpired *Apoſtles*, and what the Apoſtles judge lawfull and command as *Apoſtles*, that muſt the *Churches* follow, and what they command not, that by an immediatly inſpiring Spirit they command not, as is cleare, *v.* 24. and that alſo muſt the *Churches* not follow, therefore I thinke we muſt ſay they did not here ſpeak as Apoſtles.

12. Theſe words, *v.* 24. *Some who pervert your ſoules ſay, you muſt bee circumciſed, and keep the Law, to whom wee gave no ſuch*

commandement) doe clearely hold forth what the Apoſtles as Apoſtles command in *Gods worſhip* that the Churches muſt doe, what the Apoſtles as Apoſtles command not, in *Gods worſhip*, that the Churches muſt not doe whence they teach, 1. That an Apoſtolicke commandement of any one *Apoſtle* without any Synod might have determined the queſtion, to what uſe then doth a Synod conduce? *Ergo*, certainly either the Synod was convened for no uſe, which is contrary to Gods Word, *Act.* 25. 2. 6. *Act.* 16. 4. 5. it ſerved to reſolve the controverſie and edifie the *Churches*, *Act.* 16. 4. *They delivered them the decrees, &c.* 5. *And ſo the Churches were eſtabliſhed in the faith, and increaſed in number daily*, or then the Synodicall commandement, and ſo the Synodicall ſpirit (ſpoken of *v.* 28. muſt bee ſome other thing then the Apoſtolicall commandement, and the immediatly inſpiring ſpirit. 2. The *Apoſtles* gave no poſitive commandement to keep *Moſes his Law* as *Apoſtles*, nay nor to keepe any part of it, they did not as *Apoſtles* forbid, before this Synod, that the *Gentiles ſhould abſtaine from blood, and things ſtrangled*, which were *Moſaicall Lawes* before this Synod, yet now they give a commandement to keepe ſome *Moſaicall Lawes*, in the caſe of ſcandall; hence wee muſt either judge that now as *Apoſtles* they command in poſitive commandements the keeping of *Moſes* his Law, contrary to what they ſay, for their not commanding to keepe *Moſes his Law* is a commanding not to keepe it, (obſerve this) or then their commandement here is but ſynodicall and ſo far binding as the caſe of ſcandall ſtandeth in vigor, which certainly a Synod may command, and one *Church* may injoyne, by way of counſell, to another, for otherwiſe as Apoſtles forbidding ſcandall, which is ſpirituall homicide, they forbad alſo eating of blood, in that caſe when it ſtood indifferent. 3. The Apoſtles ſaying, *To whom wee gave no ſuch commandement*, they clearely inſinuate that their commandement as Apoſtles *de jure*, ſhould have ended the controverſie, but now for the edification and after-example of the *Churches* they tooke a Synodicall way.

13. The way of the Apoſtles ſpeaking ſeemeth to mee Synodicall, and not given out with that divine and Apoſtolicall authoritie, that the *Apoſtles* may uſe in commanding: it is true, they

they uſe lovely and ſwaſory exhortations in their writing, but this is a δόγμα a decree, not an exhortation, now *James* ſaith, 19. ἐγὼ κρίνω, and ἐγὼ is ſet downe as his private opinion, with reverence to what *Peter* and *Paul* ſaith, and *v.*7. *Peter* when many had diſputed and ſpoken before him, ſtandeth up and ſpeaketh, and *v.*12. *Barnabas* and *Paul*, after the multitude is ſilent doth ſpeake, which to mee is a Synodicall order, and the whole Synod, *v.*28. ſay, *It ſeemed good to us.*

They anſwer. 1. *Conſociated Churches have ſome power in determining of dogmaticall points, but this is no power of juriſdiction.*

The ſeventh Propoſition to which almoſt all the Elders of New England agreed, ſaith; The Synod hath no Church-power, but the cauſe remaineth with the Church. Corpus cum cauſa, *the Church-body, and the cauſe which concerneth the Church-body, doe remaine together, and therefore* quæſtio defertur ad Synodum, cauſa manet penes eccleſiam, *the queſtion is brought to the Synod, the cauſe remaineth with the Church.* Another Manuſcript of Godly and learned Divines I ſaw, which ſaith; *That the miniſteriall power of applying of the rules of the word and Canons to perſons and things from time to time, as the occaſions of the Church ſhall require, pertaineth to, and may bee exerciſed by each particular Church, without any neceſſary dependance on other Churches, yet in difficill caſes wee ought* (ſay they) *to conſult with, and ſeeke adviſe from presbyteries and miniſters of other Churches, and give ſo much authoritie to a concurrence of judgements as ſhall, and ought to be an obligation to us, not to depart from any ſuch reſolutions, as they ſhall make upon any conſideration but where in conſcience, and hence our peace with God is apparently concerned.*

Anſw. I perceive, 1. That our brethren cannot indure that a Synod ſhould bee called a *Church*; but 1. I verily thinke that when *Paul* and *Barnabas*, *Act.*15.1, 2. *had much diſſention* with thoſe who taught, *you muſt bee circumciſed after the manner of Moſes*, that the *Church* of *Antioch* reſolved to *tell the Church*, that is the Synod, while as they fall upon this remedy, *v.* 2. *They determined that Paul and Barnabas and certaine other of them, ſhould goe up to Jeruſalem unto the Apoſtles and Elders, about this queſtion*, that is, that the *Church of Antioch*, (when the ſubverters of ſoules would not heare their brethren of *Antioch*) *did*

tell the Synod convened at Jerusalem, that is, according to our Saviours order, *Matth.* 18. 17. *they did tell the Church*: and my reason is, if the *Church* at *Antioch* could not satisfie the consciences of some *who said, you must bee circumcised, else you cannot bee saved*, they could not, nor had they power, in that case not to goe on, but were obliged *to tell the Synod*, that is, the *Church*, whom it concerned as well as *Antioch*: for if they had sent the matter to the Synod *as a question*, not *as a cause* proper to the *Synod*, or Church; then when the Synod had resolved the question, the cause should have returned to the *Church* of *Antioch*, and been determined at *Antioch*, as in the proper court, if that hold true, *the question is deferred to the Synod, the cause remaineth with the body, the Church*; but the cause returned never to the *Church* of *Antioch*, but both question and cause was determined by the *Synodicall-Church*, *Act.* 15 *v.* 22. 23, 24. and the determination of both question and cause ended in the Synod, as in a proper court, and is imposed as a commandement and a Synodicall Canon, to bee observed both by *Antioch*, *v.* 25, 26, 27, 28, 29. and other *Churches*, *Act.* 16. 4, 5. *Ergo*, either the *Church* of *Antioch* lost their right, and yet kept Christs order, *Matth.* 18. 15, 16, 17. or the question and cause in this case belongeth to a Synod. 2. It is said expresly, *v.* 22. *It pleased the Apostles, Elders, and the whole Church to send chosen men of their own company to Antioch, &c.* What *Church* was this? the *whole Church of beleevers*, or the *fraternitie at Jerusalem*; (say our brethren) but with leave of their godlinesse and learning no, say I. 1. What reason that the *Church* of all beleevers men and women of Jerusalem, should *de jure*, have beene present to give either consent or suffrage there? because it concerned their practise and conscience, but I say it concerned as much, if not more, the conscience and practise of the *Church* of *Antioch*, if not more, for the cause was theirs (say our brethen) and *causa ad corpus* (say they) *quæstio ad synodum*, and it concerned as much the practise and conscience of all the Churches, who were to observe these decrees, *Act.* 16. 4, 5. *Act.* 21. 25. yet they were not present. If the multitude of beleevers of Jerusalem was present, because they were neare hand to the Synod, whereas *Antioch* & other Churches who were afar off, were not present,

preſent, but in their commiſſioners, then I ſay the Church of the multitude of *Jeruſalem*, whoſe commiſſioners were here preſent alſo; I ſay the multitude was preſent onely *de facto*, not *de jure*, nor was there more law for their preſence, then for all other Churches, who alſo in conſcience were obliged to obey the councells determinations: but I deſire a warrant that the fact of the Synod, ſuch as was ſending of the decrees and Commiſſioners with the decrees to *Antioch*, ſhould bee aſcribed to the multitude of beleevers at *Jeruſalem*, who by no Law of God were preſent at the Synod, and by no Law of God had more conſent then the *Church of Antioch*, and were preſent onely *de facto*, and by accident, becauſe they dwelt in the Citie where the Synod did ſit, therefore ſay I, the *whole Church* is the whole Synod. 2. By what Law can *Jeruſalem* a ſiſter Church have influence or conſent *de jure*, in ſending binding Acts, as theſe were, as is cleare, *v.* 28. *Ch.* 16. 4, 5. *Ch.* 21. 25. to the *Church of Antioch*? for this is an authoritative ſending of meſſengers, and the Canons to the *Church of Antioch*, as is evident, *v.* 22. 3. It is utterly denied that the Church of *Jeruſalem*, I meane the multitude of beleevers, could meet all at one Synod. 4. The word σιγᾶσα, *v.* 12. which is ſaid to hold their peace, is referred to the Apoſtles and Elders met Synodically, *v.* 6. and is not the multitude of beleevers. 5. Where are theſe who are called *Elders*, not *Apoſtles*, they are ever diſtinguiſhed from the Apoſtles, as *Act.* 15. 2, *v.* 6. *v.* 22. *Act.* 16. 4. *Act.* 21. 18. 25. there is no reaſon that they were all *Elders of Jeruſalem*, for how can *Elders* of one ſiſter Church impoſe Lawes, burdens, *v.* 28. and δόγματα decrees, Ch. 16. 4. upon *ſiſter Churches*? or how can they pen canonicall Scripture joyntly with the Apoſtles? Some of our brethren ſay ſo much of thoſe degrees, that they obliged formally the Churches as Scriptures doe oblige: the learned *Junius* ſaith well, that the Apoſtles did nothing as Apoſtles where there was an ordinarie and *eſtabliſhed Elderſhip* in the Church; therefore thoſe Elders behoved to bee the Elders of *Antioch*, for *Act.* 17. *v.* 2. other Commiſſioners were ſent from *Antioch* then *Paul* and *Barnabas*; I thinke alſo the Churches of *Cyria* and *Cilicia* had their Elders there, as well as *Antioch*, and *de jure*, at leaſt their Elders ſhould have beene

there; The case was theirs every way the same with the Church of *Antioch*, and their *soules subverted*, *v.* 24. 6. Those who are named *v.* 22. *Apostles*, *Elders*, *and the whole Church*, are called *v.* 25. *Apostles*, *and Elders*, *and Brethren*, and elsewhere alwayes *Apostles and Elders* (Elders including brethren, or the whole Church, *v.* 22. of some chosen men, and brethren) as *Act.* 15. 2. *v.* 6. Ch. 16. 4. *Act.* 21. 18. 25.

2. I desire to try what truth is here, that this *Synod hath power and authoritie* in points dogmaticall, but no Church-power (saith the seventh proposition of the reverend and godly Brethren of *New England*) and no power of jurisdiction, but the Church of *Antioch* had Church-power and power of jurisdiction to determine this cause and censure the contraveeners, as our Brethren say. But I assume, this Synod tooke this Church-power off their hand, and with the joynt power of their owne Commissioners sent from *Antioch*, *v.* 2. *v.* 22. 23. determined both cause and controversie, and it never returned to any Church-Court at *Antioch*, as is cleare, *v.* 25, 26, 27, 28. *Ergo*, this Synod had a Church-power. 2. A power and authoritie dogmaticall to determine in matters of doctrine is a Church-power proper to a Church, as is granted by our brethren, and as wee prove from, *Act.* 20. 29. This is a part of the over-sight committed to the Eldership of *Ephesus*, *to take heed to men rising amongst themselves speaking perverse things, that is, teaching false doctrine*; and if they watch over them, as members of their Church (for they were *v.* 30. men of their owne) they were to censure them. 3. If *Pergamus* bee rebuked, *Revel.* 2. 14. 15. and threatned with the removing of their Candlestick, because they had amongst *them those who held the doctrine of Balaam, and the doctrine of the Nicolaitans*, hated by Christ himselfe, and did not use the power of jurisdiction against them, then that Church which hath power dogmaticall to judge of doctrine, hath power also of jurisdiction to censure those who hold the false doctrine of *Balaam*, and *v.* 20. *Christ* saith to *Thyatira*, Notwithstanding I have a few things against thee, ὅτι ἐᾷς τὴν γυναῖκα Ἰεζάβηλ—διδάσκειν καὶ πλανᾶν *because thou sufferest that woman Jesabel, which calleth herselfe a Propheteſſe, to teach and to seduce my servants to commit fornication, and to eate things sacrificed*

ficed to Idols. Hence I argue, what Church hath power to try the false doctrin of *Jesabel*, and is blamed for not censuring her, but permitteth her to teach and to seduce the servants of God, hath also power of jurisdiction against her false doctrine: this popolition I take to bee evident in those two Churches of *Pergamus* and *Thyatira*. I assume: but this Synod, *Act.* 15. hath authoritie and power to condemne the false doctrine taught by subverters of soules, teaching a necessitie of circumcision, in the *Churches of Syria, Cilicia, Antioch, &c. Act.* 15. *vers.* 23, 24. Therefore this Synod hath power of jurisdiction.

3. Every societie which hath power to lay on burdens as here this Synod hath, *v.* 28. and to send decrees to be observed by the Churches, as *Act.* 16. 4. and to *send and conclude, that they observe no such thing*, and that they observe such and such things, *Act.* 21. 25. by the power of the holy Ghost, conveened in an Assembly, 25. and judging according to Gods Word, as *v.* 7, 8, 9, 10, 11, 12, &c. these have power of juridiction to censure the contraveners: but this Synod is such a societie, *Ergo*, it hath this power. The Propolition is, *Matth.* 18. 18. *If hee refuse to heare the Church*, let him be to thee as a heathen and a publican; nothing can bee answered here, but because this Synod commandeth onely in a brotherly way, but by no Church-power, therefore they have no power of jurisdiction. But with reverence of these learned men, this is, *petitio principii*, to begge what is in question; for the words are cleare, a brotherly counsell and advise is no command, no δόγμα, no decree which wee must observe, and by the observing whereof *the Churches are established in the faith*, as is said of these decrees, *Act.* 16. 4, 5. To give a brotherly counsell, such as *Abigail* gave to *David*, and a little *maide gave to Namaan*, is not a burden laid on by the commander; but it is said of this decree, *v.* 28. ἔδοξε—μηδὲν πλέον ἐπιτιθέναι ὑμῖν βάρος, *It seemed good to the holy Ghost to lay no other burden on you.*

Also we do not say that power of jurisdiction is in provinciall or nationall Synods as in the Churches, who have power to excommunicate; for 1. this power of jurisdiction in Synods is cumulative, not privative; 2. It is in the Synod *quoad actum* impera-

imperatos, potius quam actus elicitos, according to commanded rather then to elicit acts, for the Synod by an eccleſiaſticall power added to that intrinſecall power of juriſdiction in Churches, doth command the Churches to uſe their power of juriſdiction rather then uſe it actually her ſelfe. Let me alſo make uſe of two propoſitions agreed upon in a Synod *at New England*. Their 3. propoſition. *The fraternitie have an authoritative concurrence with the Presbytery, in judiciall Acts.* 4. Propoſition: *The fraternitie in an Organicall body*, actu ſubordinatè, id eſt, per modum obedientiæ, *in ſubordination by way of obedience to the Presbytery in ſuch judiciall Acts*, 2 *Cor.* 10. 6. Now if here the whole Church of *Jeruſalem*, as they ſay from v. 22. was preſent, and joyned their authoritative concurrence to theſe decrees, there was here in this Synod an Organicall body of eyes, eares, and other members, that is, of Apoſtles, Teachers, Elders and people, and ſo a formed Church by our brethrens doctrine, *Ergo*, *Paul* and *Barnabas*, v. 2. being ſent to this Synod by the Church of *Antioch* to complaine, were ſent to tell the formed and organicall Churches, as it is *Matth.* 18. 19. which is a good argument, if not κατὰ τὸν λόγον, as *Ariſtotle* ſaith, yet κατὰ τὸν λόγον τινα. 2. If the Brethren here concurre as giving obedience to the Elders, and the Apoſtles doe here determine as *Apoſtles and Elders*, then the brethren *in this Organicall body* doe concurre to the forming of theſe decrees *by way of obedience to the Elders or Presbyters*, and by the ſame reaſon the Elders concurre by way of obedience to the Apoſtles, for as the Elders as Elders are above the fraternitie, ſo the Apoſtles as Apoſtles are above the Elders: but then I much wonder how the acts are called the *decrees of the Apoſtles and Elders joynly*, *Act.* 16. 4. and how the *Elders of Ieruſalem* doe aſcribe thoſe decrees to themſelves, *Act.* 21. 25. and how all the aſſembly ſpeake as aſſiſted by the holy Ghoſt, *Act.* 15. 28. Shall wee diſtinguiſh where the Scripture doth not onely not diſtinguiſh, but doth clearly hold forth qualitie and an identitie?

But ſome object, *that the holy Ghoſt*, v. 28. *is the immediatly inſpiring Apoſtolick Spirit, and ſo the Apoſtles muſt here concurre in giving out thoſe decrees as Apoſtles, not as ordinary Elders.* 1. *If Peter and Paul alledge Scripture and teſtimonies of Gods Spirit in this Synod*

Synod, as Elders, not as Apostles, then they reason in the Synod as fallible men, and men who may erre, but that is impossible; for if they alledge Scripture, as men who may erre, the Scripture which they alledge should be fallible.

Answ. Though the Apostles here reason *as Elders, not as Apostles*, I see no inconvenience to say they were men who might erre, though as led with the holy Ghost, they could not erre in this Synod following the conduct of the holy Ghost, as is said, *v.* 28. though the holy Ghost there bee onely the ordinary holy Ghost given to all the Pastors of Christ assembled in Gods name and the authoritie of *Iesus Christ*, yet in this Act and as led by this Spirit, they were not fallible, neither men who could erre: for I see not how ordinary beleevers as led in such and such Acts by the holy Ghost, and under that reduplication can erre, for they erre as men in whom there is flesh and a body of corruption, and therefore, though both Apostles and Elders, *modaliter*, might erre, as *Logick* saith; *Apostolos errare est possibile*, yet *de facto*, in this they could not erre, being led by the holy Ghost, v. 28. and the necessitie of their not erring is not absolute, but necessary by consequent, because the Spirit of God led them, as *v.* 28. But the reason is most weake, if they might erre, *Ergo*, the Scripture they alledge might bee fallible: for though heretickes alledge Scripture, and abuse it, and make it to bee no Scripture, but their owne fancie, whileas they alledge it to establish blasphemous conclusions, yet doth it no way follow that Scripture can bee fallible, or obnoxious to error, but onely that abused and misapplyed Scripture is not Scripture.

Object. 2. *If ever the Apostles were led by an infallible spirit, it behooved to be in a matter like this, which so much concerned the practise and consciences of all the Christian Churches amongst the Gentiles: Ergo, in this Synod they could not bee led by a fallible spirit, but by an infallible, and so by an Apostolick Spirit.*

Answ. I conceive the spirit which led both Apostles and Elders in this Synod, was an infallible Spirit, but *Ergo*, an immediatly inspiring and Apostolick Spirit, it followeth not; yea the holy Ghost of which *Luke* doth speake, *v.* 28. as the president and leader of this first mould of all Synods, and so the

most perfect Synod, is never fallible, no not in the meanest beleever, and it were blasphemy to say the holy Ghost in any can bee obnoxious to errour; and I thinke *de facto*, neither Apostles nor Elders could erre in this Synod, because, *de facto*, they followed the conduct of the holy Ghost, without any byas in judgement; but it followeth not, 1. that the men could not erre, because the holy Ghost leading the men could not erre, as wee answer Papists who produce this same argument to prove that generall councells, and so the Church must be infallible. 2. It followeth not, *Ergo*, this holy Ghost was that immediatly inspiring and Apostolick Spirit leading both Apostles and Elders, which is the question now in hand.

Obj. 3. *This is a patterne of all lawfull Synods, then may all lawfull Synods say; It seemed good to the holy Ghost, and to us: if therefore the men might erre, the leader, to wit, the holy Ghost might erre, which is absurd.*

Answ. It followeth onely that all lawfull Synods should so proceed, as they may say, *It seemed good to the holy Ghost and to us*, and there is a wide difference betwixt Law and Fact, all are lawfull Synods conveened in the name and authoritie of *Christ*, and so by warrant of the holy Ghost speaking in his Word; but it followeth not (as Papists inferre, and this argument proveth) that therefore all which *de facto*, those lawfully assembled Synods doe and conclude, that they are the doings and conclusions of the holy Ghost, and that in them all, they may say, *It seemed good to the holy Ghost and to us*. 2. The consequence is false and blasphemous, that if all lawfully conveened Synods may not say, *It seemed good to the holy Ghost and us*, that therefore the holy Ghost is fallible, and may erre, but onely that men in the Synod following their owne Ghost, and spirit, can say no more but, *it seemed good to our Ghost and spirit*, and cannot say, *it seemed good to the holy Ghost and to us*: for an ordinary Pastor lawfully called and preaching sound doctrine in the power and assistance of Gods spirit doth speake in that act from the holy Ghost, and yet because in other acts, wherein with *Nathan* and *Samuel* hee may speake with his owne spirit, see with his owne eyes and light, it followeth not that he

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is infallible, or that the holy Ghoſt is infallible.

Object. 4 *If the Apoſtles did not conclude in this Synod, what they concluded by an Apoſtolick ſpirit, it ſhall follow that the holy Ghoſt ſpoken of Acts* 15. 28. *is not that ſame holy Ghoſt of which Peter ſpeaketh,* 2 *Pet.* 1. 21. *But holy men of God ſpake as they were moved by the holy Ghoſt, and if ſo, that holy Ghoſt which ſpake in the Prophets ſhould not alſo ſpeake in the Apoſtles.*

Anſw. I ſee no neceſſitie of two holy Ghoſts, 1 *Cor.* 12. 4. *Now there are diverſities of gifts, but the ſame Spirit,* there be divers acts of the ſame holy Ghoſt, and I willingly contend that the Synodicall acts of Apoſtles and Elders in this Synod, though comming from the holy Ghoſt aſſiſting them as Elders in an ordinary Synod, *v.* 28. are different from the acts of that ſame holy Ghoſt as immediatly inſpiring the Prophets and Apoſtles in prophecying and penning canonick Scripture; and yet there bee not two holy Ghoſts, for *Paul* did not beleeve in Chriſt by that ſame ſpirit which immediatly inſpired him and the reſt of the Apoſtles and Prophets to write canonick Scripture. I meane it is not the ſame operation of the Spirit, becauſe *Paul* by the holy Ghoſt given to all the faithfull as Chriſtians, and not given to them as canonicall writers, or as Apoſtles or immediatly inſpired Prophets doth beleeve in Chriſt, love Chriſt, contend for the priſe of the high calling of God, as is cleare *Rom.* 8. 37, 38, 39. 1 *Cor.* 2. 12. 16. *Phil.* 3. 13. 14. 1 *Cor.* 9. 25. Yea *Paul* beleeveth not in Chriſt as an Apoſtle, but as a Chriſtian, and yet hee beleeveth by the grace of the holy Ghoſt; but it followeth not that the ſame ſpirit which immediatly inſpired the Prophets doth not immediatly inſpire *Paul* as an Apoſtle, and all the reſt of the Apoſtles.

Object. 5. *Theſe decrees, Act.* 16. 4. *are called the decrees of the Apoſtles and Elders, but if the Apoſtles in giving out theſe decrees gave them out as ordinary Elders, not as Apoſtles, then the ſenſe of the words, Act.* 16. 4. *ſhould bee, that they were the decrees of the Elders and of the Elders, which is abſurd.*

Anſw. It followeth onely that they are the decrees of the Apoſtles who in that give them out as Elders, and as a part of the ordinary eſtabliſhed Elders of *Jeruſalem.*

Whence if Chriſt promiſe the holy Spirit to lead his Apoſtles

ſtles in all truth, hee promiſeth alſo the holy Spirit to all their ſucceſſors, Paſtors, Teachers and Elders, not onely conveened in a Congregationall-Church, but alſo in a Synod, as hee maketh good his promiſe here, *Act.* 15. 28. and whereas the holy Ghoſt commandeth in a Synod of Apoſtles and Elders who are lawfully conveened, by our brethrens confeſſion, and ſpeaketh authoritatively Gods Word by the holy Ghoſt, *Act.* 15, 28. they cannot ſpeake it as a counſell and brotherly adviſe onely, for that a brother may doe to another, a woman to a woman, *Abigail* to *David*, a maide to *Naaman*: wee deſire a warrant from Gods Word, where an inſtituted ſocietie of Paſtors and Elders conveened from ſundry Churches, and in that Court formally conſociated and decreeing by the holy Ghoſt, as *Act.* 15. 28. againſt ſuch and ſuch hereſies, ſhall bee no other then a counſell and adviſe, and no Church-commandement, nor binding decree backed with this power: *He that deſpiſeth you*, ſpeaking by the holy Ghoſt, the Word of God, *deſpiſeth mee*, and whether doctrines, or canons concerning doctrine, comming from a lawfull Court, conveened in Chriſts name, have no eccleſiaſticall power of ſpirituall juriſdiction to get obedience to their lawfull decrees; for if every one of the ſuffrages of Elders bee but a private counſell having onely authoritie objective from the intrinſecall lawfulneſſe of the thing, and no authoritie officiall from the Paſtors, becauſe Paſtors, then the whole concluſion of the Synod ſhall amount to no higher rate and ſumme then to a meere adviſe and counſell. If it bee ſaid, that when they are all united in a Synod, and ſpeaking as aſſembled, *Act.* 15. 25. and ſpeaking thus Aſſembled by the holy Ghoſt, v. 28. the authoritie is more then a counſell, yet not a power of Church-juriſdiction. Then 1. give us a warrant in Gods Word, for this diſtinction. 2. Wee aske whether this authoritie being contemned, the perſons or Churches contemning it, bee under any Church-cenſure, or not; if they bee under a Church-cenſure, what is this but that the Synod hath power of cenſure, and ſo power of juriſdiction? if you ſay non-communion is a ſufficient cenſure. But I pray you ſpare mee to examine this; 1. If the ſentence of non-Communion bee a ſentence

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of Punishment, it must proceed from a judicature that hath a power of jurisdiction, but give mee leave to say as all Church-actions have and must have warrant in Gods Word, so must all punishments, such as non-communion, for the ordinary Church punishments, such as *publike rebuking* have warrant in the Word, as in 1 *Tim.* 5. 20. and *excommunication*, 1 *Cor.* 5. 4. *Matth.* 18. and the great *Anathema Maranatha*, 1 *Cor.* 16. 22. and forbearing to eate and drinke with scandalous persons, 1 *Cor.* 5. 10, 11. withdrawing from his company, 2 *Thes.* 3. 14. and I pray you where hath the Word taught us of such a bastard *Church-censure*, or if you will not allow it that name, a censure inflicted by the Church or Churches, as is *non-communion*. May our brethren without Christs warrant shape any punishment equivalent to excommunication without Gods Word? I thinke they may, as well without the Word mould us such a censure as excommunication: if they say, separation warranteth this censure of non-communion. But 2. By what Law of God can an equall give out a sentence of non-communion against an equall, an equall cannot as an equall punish, when a Christian denieth followship to another because hee is excommunicated, hee doth not punish as an equall, for the punisher in this case denying fellowship to the excommunicated doth it not as an equall, but as having authoritie from the Church, who hath given this commandement in the very sentence of excommunication, 1 *Cor.* 5. 4. compared with *v.* 10, 11. Separation is under a great controversie, and denyed in many cases in the way of those who are more rigid therein, even by our brethren.

3. Christ, *Matth.* 18. 15, 16. will not have any brother, who hath but private authoritie and no *Church-authoritie* over a brother, (*par in parem non habet potestatem*) to presently renounce and give up all communion with his brother, though hee bee obstinate before two or three witnesses, and inflict on him the sentence of non-communion, while *hee first tell the Church*, and non-communion is inflicted on no man as if hee were a *heathen or a publican* (to speak nothing of *delivering to Satan*) while hee bee conveened and judicially sentenced before the Church; now our brethrens sentence of non-communion is inflicted

by an equall Church upon a ſiſter Church in a meere private way, and by no Church-proces.

4. Non-communion, if it bee warranted by the Law of nature, as communion of equalls is, yet ſhould wee not bee refuſed of the like favour, when wee plead that the Law of nature pleadeth for combination and communion of joynt authorities of *ſiſter-Churches*, in one presbytery: for if non-communion of *Churches* bee of the Law of nature, ſo muſt communion of *Churches*, and authoritative communion, and authoritative and judiciall non-communion, by natures Law muſt be as warrantable upon the ſame grounds.

They 6. Object. *If the Apoſtles, were in this Synod as ordinary Elders then, The Synod might have cenſured, and in caſe of obſtinacie excommunicated the Apoſtles which were admirable.*

Anſw. For rebukeing of Apoſtles wee have againſt Papiſts a memorable warrant in *Paul*, *Gal.* 2. *withſtanding Peter to the face*, and *Peter* his giving an account, *Act.* 11 1, 2, 3. to the Church of Jeruſalem of his going in to the *Gentiles*, which *Parker* acknowledgeth againſt Papiſts and Prelats to bee a note of *Peters* ſubjection to the *Church*. Papiſts ſay it was *Peters* humilitie; other Papiſts ſay *Peter* gave but ſuch a brotherly account to the Church, ſuch as one brother is oblieged to give to another: alſo all *our Divines*, and thoſe Papiſts who contend that the Pope is inferiour to univerſall councels, doe with good warrant alledge that by *Matth.* 18. *Peter* is ſubjected to the *Church-cenſures, if hee ſinne againſt his brother*, and therefore we doubt not, but the Church hath, *jus*, Law to excommunicate the Apoſtles, in caſe of obſtinacie, and would have uſed this power if *Judas* had lived now when the power of excommunication was in vigor; but wee ſay withall, *de facto*, the ſuppoſition was unpoſſible in reſpect that continued and habituall obſtinacie, and flagitious and atrocious ſcandals deſerving excommunication, were inconſiſtent with that meaſure of the holy Spirit beſtowed upon thoſe Catholick Organs and veſſels of mercy: but this exempteth the Apoſtles from act all excommunication, *de facto*, but if our brethren exempt them, *a jure*, from the Law, they transforme the Apoſtles into Popes, above all Law, which wee cannot doe, Apoſtolick eminencie doth

doth priviledge neither *Peter* nor *Paul* to bee above either the Law of nature, or the morall Law, or the positive Lawes given by *Iesus Christ* to his *Church*. One doth wittily say on these words, *If thy brother offend, Matth.* 18.15. The Pope is either a brother, or hee is no brother; if hee bee a brother offending, as *Peter* may bee, wee may complaine of him to the *Church*, when hee offendeth, if hee bee no brother, there's an end quickly, let him not call God his father, and never after this say a *Pater Noster*.

They Obiect. 7. *That to act in a Synod as Apostles, doth not inferre that the Apostles as Apostles in Apostolick acts could not use Synodicall disputations and consult with others; 1. Because Daniel,* 9.2. *the Prophet though immediatly inspired, understood by books the number of the yeares whereof the word of the Lord came to Jeremiah the Prophet; 2. and Sosthenes is joyned with Paul,* 1 *Cor.* 1.1. *and Timotheus, Col.* 1.1. *and Silvanus and Timothy,* 1 *Thess.* 1.1. *and* 3. *The Apostles did read bookes, and yet Prophets and Apostles were immediately inspired in that which they wrote and spake.*

Answ. 1. *Daniel read the Prophecie of Jeremiah, and the Prophets read the books of Moses, and the Apostles read the old Testament, no doubt, and Paul read heathen Poets, and citeth them, Act.* 17. 28. *Tit.* 1.12. *and maketh them Scripture.*

2. *But the question is now, if as Prophets and immediatly inspired Prophets and Apostles they did so consult with Scripture* which they reade, as they made any thing canonick Scripture upon this medium, and formall reason, because they did read it, and learne it out of bookes, and not because the immediate inspiration of the holy Ghost taught them, what they should make canonick Scripture. Suppone a sentence of a *heathen Poet*, suppone this, that *Paul left his cloake at Troas*, not the knowledge of sense, not naturall reason, not experience, none of these can bee a formall medium, a formall meane to make Scripture, but as, (*thus saith Jehovah in his word*) is the formall reason why the *Church* beleeveth the Scripture to be the Word of God, so the formall reason that maketh Prophets and Apostles to put downe any truth, as that which is formally canonicall Scripture, whether it bee a supernaturall truth, as, *the word was made flesh*, or a morall truth, as, *Children obey your Parents*, or a naturall truth, as *The Oxe knoweth his owner*, or

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an experienced truth, as *make not friendship with an angry man*, or a truth of heathen moralitie, as, *wee are the offspring of God*, or a truth of sense, *Paul left his cloake at Troas*; I say the onely formall reason that maketh it divine and Scripturall truth is the immediate inspiration of God, therefore though *Daniel* learned by bookes that the captivitie should indure seventie yeares, yet his light by reading made it not formally Scripture, but *Daniels* putting it in the Canon by the immediat action, impulsion, and inspiration of the holy Spirit; and though *Matthew* did read in *Esaiah*, *A Virgin shall conceive and beare a Sonne*, yet *Matthew* maketh it not a part of the New Testament, because *Esaiah* said it, but because the *holy Ghost* did imdiatly suggest it to him, as a divine truth: for a holy man might draw out of the Old and New Testament a Chapter of orthodox truths, all in Scripture words, and beleeve them to bee Gods truth, yet that Chapter should not formally bee the *Scripture of God*, because though the Author did write it by the light of faith, yet the *Propheticall* and *Apostolicall* spirit did not suggest it and inspire it to the author. I know some Schoole-Papists have a distinction here. They say there bee some supernaturall truths in Scriptures, as predictions of things that fall out by the mediation of contingent causes, and the supernaturall mysteries of the Gospell, as that *Achab shall bee killed in the warr*, the *Messiah shall bee borne*, &c. *Christ came to save sinners*, and those were written by the immedialy inspiring Spirit: others were but historicall and naturall truths of fact, as that *Paul wrought miracles*, *that hee left his cloake at Troas*, and these latter are written by an inferior spirit, the assisting, not the immediatly inspiring Spirit, and by this latter Spirit (say they) much of Scripture was written, and from this assisting Spirit commeth the traditions of the Church (say they) and the *decrees of Popes* and *counells*; and this *holy Spirit* though infallible, may and doth use disputation, consultations, councells of Doctors, reading; but wee answer that what counsells determin by an assisting spirit is not Scripture, nor yet simply infallible, nor doth *Daniel* advise with *Jeremiah* writing what hee shall put downe as Scripture, nor *Paul* with *Sosthenes*, with *Timothy* and *Silvanus*, what hee shall write as Canonick Scripture in his Epistles, for then as the decrees of the *coun-*

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cell at *Jerusalem* are called the *decrees of the Apostles and Elders* and this decree which commeth from the Apostles and Elders *assembled with one accord*, and speaking with joynt suffrages from the *holy Ghost*, v. 7, 8, 9, 10, &c. v. 28. as collaterall authors of the decree, is the conclusion of Apostles and Elders; so also should the prophecie of *Daniel*, at least the first two verses of the ninth chapter, bee a part of *Daniel*, and a part of *Jeremiahs* prophecie, and *Pauls Epistles to the Corinthians* should bee the Epistle of *Paul* and *Sosthenes*, and his Epistles to the *Colossians*, and *Thessalonians*, the Epistles of *Paul*, of *Timothy*, of *Silvanus*, whereas *Sosthenes*, *Timothy*, *Silvanus* were not immediatly inspired collaterall writers of these Epistles with *Paul*, but onely joyners with him in the salutation.

The erring and scandalous *Churches* are in a hard condition, if they cannot bee edified by the power of jurisdiction in presbyteries.

Object. *But it never or seldome in a century falleth out, that a Church is to bee excommunicated, and Christ hath provided Lawes for things onely that fall out ordinarily.*

Answ. It is true, wee see not how an *whole Church* can bee formally convented, accused, excommunicated, as one or two brethren may bee, in respect all are seldome or never deserted of God to fall into an atrocious scandall, and wilfull obstinacie; yet this freeth them not from the Law: as suppose in a Congregation of a thousand, if five hundreth bee involved in *libertinisme*, are they freed, because they are a multitude, from Christs Law? or from some positive punishment by analogie answering to excommunication? 2. The Eldership of a Congregation being three onely, doth not seldome scandalously offend, and are they under no power under heaven? *The people may withdraw from them saith the Synod of New England*, what then? so may *I withdraw from any who walketh inordinately*, 2 *Thes.* 3. 14. 15. (3) It is not well said that Christ giveth no Lawes *for sinnes that seldome fall out.* What say you of *Anathema Maranatha*, 1 *Cor.* 16. 22. to bee used against an Apostate from the faith, and against such as fall into the sinne against the holy Ghost? I thinke visible professors capable both of the sinne and the censure, yet I thinke it falleth seldome out, it

fell seldome but that an Apostle was to bee rebuked, had *Paul* then no law to rebuke *Peter*? *Gal.* 2.

Object. 2. *A Synod or presbytery may pronounce the dreadfull sentence of non-communion against persons and Churches obstinate.*

Answ. But I aske, where is the power, and institution from Christ, that one private man, as hee may counsell his brother, so hee may by our brethrens grounds, pronounce this sentence.

Object. 3. *One private man may not doe it, to a whole Church, for a classicall Presbytery and a Synod hath more authoritie over him, then hee hath over them.*

Answ. One private man may rebuke another, yea *bee may plead with his mother* the whole Church, that hee liveth in, *for her whoredomes, Hos.* 2. 2. But if hee justly plead and his mother will not heare, may hee not separate? *Our brethren of New England*, I thinke, shall bee his warrant to separate; for *their sixth Synodicall proposition* saith, *the fraternitie, and people are to separate from the Eldership, after they refuse wholesome counsell.* Now what Scripture warranteth twenty to withdraw and separate, shall also warrant ten, and five, and one, for no reason that if twentie bee careless of their salvation in the dutie of separation, and shall not separate, that one man shall not separate; because a multitude doth evill, I am not to doe evill with them.

Object. 4. *But a Synod or a classicall presbytery hath more power and authoritie, then one private man, or one single Congregation.* 1. *Because they are a company of Elders, to whom, as to the Priests of the Lord, whose lips should preserve knowledge, the keyes of knowledge, and consequently a power and Synodicall authoritie is given, though they have no power of jurisdiction.* 2. *Because as a private mans power is inferiour to a Pastors, so is the power of classicall and Synodicall meeting of Elders above a man, or a single congregation; and a Synod, in dogmaticall power, ariseth so higher then these, as a divine institution doth fall upon it.*

Answ. The *power of order* and the *key of knowledge* doth elevate a Pastor, *whose lippes doth preserve knowledge*, above a private Christian, yea as I conceive above a multitude of beleevers; but I would know if a Synods dogmaticall power bee above the power of single congregations, I thinke it is not, by our brethrens

threns tenents, for they say expresly (a) that every *particular Church hath right*, jus, *to decide* dogmaticall points, and this right the *Church of Antioch had, Act.* 15. *and laboured to end that controversie within her selfe, which sheweth that they had right and power*, but they had *not habilitie*, and therefore in that case, *they seeke for counsell, light and advise from other Churches*, and they say (b) *The consociation of Churches into classes and Synods, wee hold to bee lawfull, and in some cases necessary; as namely in things that are not peculiar to one Church, but common to all. And likewise when a Church is not able to end any matter, that concernes onely themselves, then they are to seek advise & counsell from neighbour Churches*: hence the power of Synods is only *by way of counsel and advise*, & a Pastors advise is but an advise, & he giveth not his advise *virtute officii*, as he is a Pastor, for then his advise should bee *pastorall and authoritative*, and proceeding from the *power of order*, though not from the *power of jurisdiction*; hee onely giveth his advise as a gifted and inlightned man, and so, to my poore knowledge, two hundreth, five hundreth holy and learned *Pastors* determining in a Synod any dogmaticall point, they sit all there not as in a court, not *as Pastors*, for then their Decrees should have pastorall authoritie, and some power *formally ministeriall* to determine, yea and to sway, in a ministeriall way, by power of the *keyes of knowledge*, all the *inferiour Churches*, whom the decree concerneth, even as the *Eldership of Pergamus*, which to our brethren is a *congregationall Church*, doth decree by the *dogmaticall power of the keyes of knowledge* that the *doctrine of Balaam* is a false doctrine, therefore they sit there as gifted Christians, and so have no *Church-power* more then a private brother or sister of the Congregation hath toward, or over anothers: for though a multitude of counselling and advising friends be safer and more effectuall to give light, then a counselling friend, yet are they but a multitude of counselling friends, and the result of all counselling and advising men doth never rise higher then a counsell and advise, and can never amount to the nature of a command: as *twenty schoole-fellowes*, suppose as prudent and wise as the twentie masters of an Universitie, if these twentie schoole-fellowes give their advise and counsell about a weightie businesse that concerneth the practise and

(a) Church-government. Answ. to qu. 14. *pag.* 43, 44.
(b) *Ib.* Answ. to q. 18. *pag.* 64. So Mr. *Mather* and Mr. *Thomson* against Mr. *Herlo*, c. 2.

obedience of all the ſtudents, the reſult of their counſell and adviſe can never bee more then an adviſe, and cannot amount to the ſame determination of the twentie maſters of the Univerſitie, the reſult of whoſe determination is a ſoveraigne commandement and an authoritative and judiciall decree and ſtatute to all the whole Univerſitie. 2. Whereas theſe *Godly brethren* ſay the *power of Synods in things which belong to particular Churches* is but a *counſell and adviſe*, they ſhould have told their mind, whether or no the *Synod* hath more then adviſe and *counſell in things that are not peculiar to one Church, but common to all the Churches in that bounds*, for it would ſeeme that a *Synod* is a colledge of commanders in dogmaticall points, that doe equally concerne all Churches (this ſhould have beene ſpoken to) though in thoſe things which are peculiar to each particular Church, they bee but a colledge of friendly adviſers and counſellers.

2. If a Synod bee but a ſocietie of counſellers, they have no more any authoritative power to pronounce the *ſentence of non-communion*, againſt any ſingle Congregation or private man, then a private man or a ſingle Congregation hath authoritative power to pronounce that ſentence againſt them: but 3. You make the Synodicall power ſo above the power of private Chriſtians in counſelling, as that *this Synodicall power is of divine inſtitution*, as you ſay, but let me aske what to doe? to counſell and adviſe onely? then that power of counſelling in *Abigail to David*, in one brother or ſiſter to another brother and ſiſter is of divine inſtitution, warranted by the Law of nature, *Levit.* 19.18. by the Law of charitie, by the communion of Saints, *Col.* 3. 15. 1 *Theſ.* 5.14. *Heb.* 3. 13. *Heb.* 10. 24. *Mal.* 3. 16. *Zach.* 8.21,22,23. for there is a divine inſtitution, for one brother to counſell and teach another. But if our brethren give a poſitive power to a Synod, to adviſe and counſell, which private Chriſtians have not, then this Synodicall power ſhall not bee different from the power of private Chriſtians gradually onely, as a leſſer power to adviſe differeth from a greater power, but ſpecifically and in nature. And indeed ſome of our brethren teach ſo, though I doubt if their brethren will returne them thankes; for this way, which to me is doubtſome. For

them

then the members of the *Synod at Jerusalem*, seeme to mee, to bee more then counsellers, and there must bee a positive institution by our brethrens grounds to warrant a *power Synodicall essentially different from a Church-power*, and essentially above it: for wee teach that because a congregation is a part of a *classicall Church*, and a *classicall Church* a part of a provinciall Church, that this power in Congregations, Presbyteries, and Synods differ onely gradually, in more or lesse extention, and by the way.

Whereas some derive all *Church-power* from a single congregation to presbyteries and classes, *ascendendo, by ascending*, others derive it from presbyteries to a Congregation, *descendendo*, yea and some from the *Catholick visible Church* to nationall assemblies, and from nationall assemblies to *provinciall Synods*, and from *Synods* to *Presbyteries*, from *Presbyteries* to *Congregations*; I, with reverence of the learneder, doe here conceive, that there is no such cursory derivation to bee dreamed of; but because the *Catholick visible Church* is the great organicall body whereof *Christ Jesus God blessed for ever is head* and *King*, & it is *totum integrale*, therefore there is no derivation either by climbing up staires, or going downe, but *Jesus Christ* hath communicated his power to this great politicall body, and all its parts immediatly; to a Congregation hee hath given, by an immediat flux from himselfe, a *politicall Church power* intrinsecally in it, derived from none but immediately from *Jesus Christ*, and the object of this power is those things that concerne a *Congregation*; and that same *head* and *Lord* hath given immediatly an intrinsecall power to the *Presbytery*, in things that are purely classicall, and that without either the intervening derivation of either a *Congregation* that is inferior to the *Presbytery, by ascending*, or without any derivative flux of a *Synodicall, nationall* or *Catholick visible Church*, by descending; and the like immediatly conveyed power politicall commeth from this *glorious head* to a *Synodicall*, or *nationall*, or the *Catholick visible Church*, and the reason is, the very nature of the *visible Church* which is *totum integrale, a great integrall intire body*, now we know that life commeth to the thighes immediatly from the soule, neither by derivation from the feet

Church-power in the Church intrinsecally, and not by either ascending or descending derived to any one part by another.

and legs, *by way of ascending*, not yet from the armes, breasts, and shoulders, *by descending*. I deny not but here there may bee in other considerations, some order; as, *if you aske which is the first Church*; I answer with these distinctions of *primatus, firstnesse*.

Constitution and Intention:

1. *The first Church, by way of constitution*, is a congregation, in the family of *Adam and Eve*.

2. *The first Church, by way of divine intention*, is the *Catholick Church*.

Hence secondly, *The first Church, by generation, or the order of generation*, and so the lesse perfit, is a Congregation, and here is an *ascension* still from the part to the whole, from a *Congregation* to a *Presbytery*, from thence to a *provinciall Church*, from thence to a *nationall*, from thence to the *Catholick Church*.

Generation and Perfection.

And the *first Church by way of perfection*, is that *Catholick Queen* and *Spouse* which *Christ* is to present to the Father, *without spot or wrinkle*, and all parts are for this perfect whole, all the ministery, ordinances, the dispensation of the worke of redemption, *Christ*, his death, resurrection, intercession, &c. are for this as the end, the *perfectum totum*, *Ephes.* 5. 25, 26. *Ephes.* 4. 11. 12. 13. 1 *Cor.* 15. 23, 24.

Exercise of power, and power it selfe.

Hence thirdly, if wee regard *the order of operation*; The *Congregation* is *primum movens*, and *primum operans*, for all the motions of the *Catholick Church* beginneth at the inferior wheeles and at the lower spikes, if a *generall councell* bee to inact any thing, motions must begin at the single Congregation at *Antioch*, at *Jerusalem*, and from thence *ascend to a Presbytery*, and from thence a *nationall Church* is to send their Commissioners to act in a *Catholick councell*, though if wee looke to the power it selfe, it is intrinsecally in the whole and in every part of the *Catholick Church*.

The fourth distinction considerable here is, that wee are to regard either,
1. *The order of nature*,
or 2. *The order of time*.
Or 1. The order of *the inhesion of this power*.
Or 2. Of the reall *derivation of this power*.

If wee respect *the order of nature*, the power, *by order of nature*, is given by *Christ immediatly*, first to the whole *Catholick Church*

Church, as is proved before at length, and by this order of nature it inhereth first in the whole *Catholick Church*, as mans organized intire whole body is, by natures order, the first *adequat and principall subject* of life and the reasonable soule, not this or this part, but in regard *of order of time*, or *reall derivation of power*, this whole power is *immediatly* conferred by *Jesus Christ* on the whole *Catholicke visible Church*, and to every part of it, and any reall derivation of power from one part of the Catholick Church to another by *ascension* or *descension* is not to bee dreamed of here. As Commissioners of cities and shires have from those cities and shires who chooſed them a virtuall power Parliamentary, yet is it not formally a power Parliamentary while the Parliament receive them as formall members, and then, by Law of the State, there falleth on them a formally parliamentall power: so Commissioners have from their Churches which sent them, onely a virtuall or radicall power, but they have never a formally Synodicall power, by virtue of a divine institution, while they bee convened in Christs name Synodically. It is true, the members of a generall councell derive their virtuall power to voyce, and conclude from the *nationall Church* that sent them to the councell, but give me leave, this is but a derived power of membership making them fit to bee incorporated in a Synod, but being once incorporated, they have by their power of order, and by Christs immediate institution, a power immediatly given by *Christ*, in whose names they conveene, to voyce and conclude as a formall councell, and to say, *It seemed good to the holy Ghost and to us*; they cannot say, *It seemed good to the Churches that sent us*.

The 5. distinction is, that the power is considered either as exercised ordinarily, or 2. occasionally. In regard of the former ordinary power is seated collaterally in the Congregation and Presbytery, in each according to its proportion of power, but because the power is compleater in the *Presbytery*, which is a compleat body, and lesse compleatly in the *Congregation*, which is lesse compleat, it is more principally seated in the Presbytery; in regard of the latter Synods are the first subject of the *occasionall Church-power*, in things which doe in common belong to many Presbyteries, or to a *nationall*

Church

Church. But to returne, if the Synodicall power bee different in essence and nature and not gradually onely, from the counsell and advise of Christians, then, first, it is not a determination that bindeth, *by way of counsell and brotherly advise* onely, but under some higher consideration, which is as like a *Church-relation* of *Church-power*, as any thing can bee, seeing here bee *Pastors* acting as *Pastors*; 2. formally gathered in a *councell*; 3. speaking Gods Word; 4. *by the holy Ghost*. But this shall bee against the *Church-government* of *New England*. (a) 2. If it bee essentially different from an advise and councell and warranted by divine institution, why doe not our brethen give us Scripture for it? for if they give us *Act.* 15. then can they not say that the *Apostles* in this Synod did determine and voyce as Apostles by an Apostolick, and immediatly inspiring Spirit, for the spirit Synodicall is a spirit imitable and a rule of pertually induring moralitie in all Synods, and must leade us, for an *Apostolick spirit* is not now in the world.

(a) *Quest.* 18. *pag.* 64. 65.

3. As they require a positive divine institution, for the frame of a *Presbyteriall Church* in power above a Congregation, and will not bee satisfied with the light of nature, which upon the supposall of a spirituall government instituted by *Christ* in a Congregation which is a part, may clearely, by the hand, lead us to the inlarging of that same spirituall government in the whole, that is, to a number of consociated *Churches* which are all interessed, as one common societie in a common government, so they must make out, for their Synod endued with dogmaticall power a positive divine institution.

4. We desire a warrant from the Word why a colledge of Pastors determining by the Word of God as Pastors having power of order and acting in a colledge according to that power, should not bee a formall and ordinary great *Presbytery*.

5. How can they, by our brethrens determination, exercise such pastorall acts out of their owne Congregations towards those *Churches* to which they have no pastorall relation, *virtute potestatis ordinis*?

6. How can the *wisdome of Christ*, (who provideth that his servants bee not despised, but that despisers in a Church-way should bee censured, 1 *Tim.* 1. 19, 20.) cloth his messengers in

in a Synod with a power dogmaticall and deny all power of jurisdiction to them, upon the supposall that their determinations be rejected? I feare there bee something under this, that none are to bee censured or delivered to Satan for heterodoxopinions, except they erre in points fundamentall.

But farther it may bee made good that a *power dogmaticall* is not different in nature from a *power of jurisdiction*, for we read not of any societie that hath power to meet to make Lawes and decrees, which have not power also to backe their decrees with punishments: if the Jewish Synedry might meet to declare judicially what was Gods Law, in point of conscience, and what not, and to tie men to it, they had power to conveene and make Lawes, farre more may they punish contraveners of the Law, for a nomothetick power in a societie which is the greater power and is in the fountaine, must presuppose in the societie the lesse power, which is to punish, and the power of punishing is in the inferior judicature, so a nomothetick power ministeriall cannot want a power of censuring. It is true, a single Pastor may ministerially give out commandements in the authoritie of Christ, but hee cannot his alone censure or excommunicate the contraveners of those commandements, but it followeth well in an assembly hee hath power to censure and excommunicate, now here Pastors and Elders are in an assembly.

It is objected; *Pastors in a Synod have no jurisdiction as Pastors; for what they doe as Pastors that they may doe there alone, and out of a Synod: but they doe not, nor cannot determine and give out Canons there alone, and they cannot there alone determine juridically; therefore they doe not wholly and poorely as Pastors in relation to these Churches, give out these decrees, yet doe they not give out the decrees as private men wholly, but in some pastorall relation, for Pastors as Pastors have something peculiar to them in all Churches whither they come to preach, so as a speciall blessing followeth on their labours, though they be not Pastors in relation to all the Churches they come to, even as a Sermon on the Lords day is instamped with a more speciall blessing because of Gods institution imprinted on the day, then a Sermon preached on another day.*

Answ. This argument is much for us, it is proper to acts of

jurisdiction ecclesiasticall that they cannot bee exercised by one onely, but must bee exercised by a societie, now a Pastor as a Pastor his alone without any collaterally joyned with him exerciseth his pastorall acts of preaching and of administrating the Sacraments, but those who give out those decrees, cannot give them out Synodically, but in a Synod and Court-wayes as forensicall decrees, and so in a juridicall way, and because Pastors, whither so ever they come, doe remaine Pastors. 1. The Apostles are not in this Synod as Apostles. Secondly, nor yet as gifted Christians to give their counsell and advise; nor, thirdly (as this answerer granteth) meerely as Pastors, then it must follow that, fourthly, they are here as such pastors conveened Synodically, by divine institution, and that this is the patterne of a Synod.

Object. 2. *But there is no censuring of persons for scandalls in this meeting, because there is nothing here but a doctrinall declaration of the falsehood of their opinion who taught a necessitie of circumcision, and that all is done by way of doctrine and by power of the Keyes of knowledge, not of jurisdiction, is cleare from the end of this meeting, Act.* 5.2. *Paul and Barnabas were sent from the Church of Antioch unto Jerusalem unto the Apostles and Elders, περὶ τῆ ζητήματος τούτου, concerning this question, and v.* 6. *the Apostles and Elders came together to consider, περὶ τῦ λόγυ τούτε, of this matter, consideration of questions being the end of the Synod is a thing belonging to doctrinal power meerely, so Mr.* Mather.

Mr. *Mather* and Mr. *Thomson* against Mr. *Herles* c. 1. p. 8.

Answ. 1. It is false that there is no censuring of persons here, for to say nothing that *Peter* accuseth those of the wrong side as personally present at the Synod, either being summoned or comming thither by appeale, v. 10. *Now therefore why tempt ye God to put a yoake upon the necke of the Disciples, &c.* which reproofe comming from one man onely, cannot be called a Synodicall reproofe; It is more then evident that the publick Synodicall censure of rebuke is put upon those who held and urged the necessitie of circumcision, and why not excommunication also in case of obstinacy? for the *Synodicall censure* of a publick Synodicall rebuke is onely gradually different, not specifically from excommunication, and both must proceed from one and the same power? Now the Synodicall censure is evident in the

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2. *They have troubled you with words*; *Lorinus* citeth the *Syriack* ורלחכון *vedalacachum*, they have terrified you, as if your ſalvation were not ſure, except you keepe *Moſes* his Law of ceremonies and the morall Law. 3. Ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, *deſtroying by falſe arguments your ſoules*, it is a word contrary to building up in ſound knowledge (as *Ariſtotle* taketh the word) *ſaying that you muſt bee circumciſed and keepe the Law.* 4. They abuſed the name of the *Apoſtles* as having an Apoſtolick commandement, and ſo a divine warrant for their falſe doctrine, and therefore are they refuted as liars, οἷς οὐ διεστειλάμεθα, whence it is cleare they did labour to prove a neceſſitie of circumciſion not onely from the old Teſtament and an expreſſe divine Law, but alſo from the authoritie of the Apoſtles, which was manifeſtly falſe; out of which I argue thus. If the Apoſtles doe not onely in a doctrinall way refute a falſe doctrine in this Synod, but alſo in a Church-way, and by a juridicall power rebuke and Synodically charge the authors, as *ſubverters of ſoules*, and liars, then they doe not onely uſe a meere doctrinall power in this Synod, but alſo a juridicall power: but the former is true: *Ergo*, ſo is the latter. 2. Obſerve two things in theſe obtruders of circumciſion. Firſt, the error of their judgement. It is more then apparent, that they had a heterodox and erroneous opinion of God and his worſhip, and the way of ſalvation, as is cleare, *Act.*15.1. *And certaine men which came downe from Judea, taught the brethren, (and ſaid) except yee bee circumciſed after the manner of Moſes, yee cannot bee ſaved.* This doctrine is clearely refuted both by *Peter v.*10. *That yoake of the Law wee diſclaime, there is a way of ſalvation without that yoake, v.*11. *But wee beleeve that through the grace of the Lord Jeſus, wee ſhall bee ſaved as they*, and it is ſynodically refuted, *v.*24. *wee gave no ſuch commandement, it is not the mind of us the Apoſtles of the Lord that you keepe Moſes Law, as you hope to bee ſaved*; there was for this error in their judgement required a doctrinall or dogmaticall power, and this the Synod uſed. 2. Beſides this erroneous opinion in their judgement,

Ariſtot. 5. top. text 31.

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2. *They have troubled you with words*; *Lorinus* citeth the *Syriack* ורלחכון *vedalacachum*, they have terrified you, as if your salvation were not sure, except you keepe *Moses* his Law of ceremonies and the morall Law. 3. Ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, *destroying by false arguments your soules*, it is a word contrary to building up in sound knowledge (as *Aristotle* taketh the word) *saying that you must bee circumcised and keepe the Law.* 4. They abused the name of the *Apostles* as having an Apostolick commandement, and so a divine warrant for their false doctrine, and therefore are they refuted as liars, οἷς οὐ διεστειλάμεθα, whence it is cleare they did labour to prove a necessitie of circumcision not onely from the old Testament and an expresse divine Law, but also from the authoritie of the Apostles, which was manifestly false; out of which I argue thus. If the Apostles doe not onely in a doctrinall way refute a false doctrine in this Synod, but also in a Church-way, and by a juridicall power rebuke and Synodically charge the authors, as *subverters of soules*, and liars, then they doe not onely use a meere doctrinall power in this Synod, but also a juridicall power: but the former is true: *Ergo*, so is the latter. 2. Observe two things in these obtruders of circumcision. First, the error of their judgement. It is more then apparent, that they had a heterodox and erroneous opinion of God and his worship, and the way of salvation, as is cleare, *Act.* 15. 1. *And certaine men which came downe from Judea, taught the brethren, (and said) except yee bee circumcised after the manner of Moses, yee cannot bee saved.* This doctrine is clearely refuted both by Peter *v.*10. *That yoake of the Law wee disclaime, there is a way of salvation without that yoake, v.*11. *But wee beleeve that through the grace of the Lord Jesus, wee shall bee saved as they*, and it is synodically refuted, *v.*24. *wee gave no such commandement, it is not the mind of us the Apostles of the Lord that you keepe Moses Law, if you hope to bee saved*; there was for this error in their judgement required a doctrinall or dogmaticall power, and this the Synod used. 2. Besides this erroneous opinion in their judgement,

Aristot. 5. top. text 31.

there was another fault and ſcandall that the Synod was to cenſure, to wit, their obtruding of their falſe way upon the ſoules and conſciences of the Churches, as *verſ.* 1. *They taught the brethren* this falſe doctrine. 2. That they wilfully and obſtinately did hold this opinion, and raiſed a Schiſme in the *Church*, *v.* 2. *wherefore Paul and Barnabas had no ſmall* στάσιν καὶ συζήτησιν, *diſſention*, (the word ſignifieth ſedition which was raiſed by thoſe who held that erroneous opinion) and great *diſputation* with them. 3. They laid a yoake upon the brethren, *v.* 10. and *v.* 7. *They made great diſputation* againſt the *Apoſtles*, and *v.* 24. *They troubled the brethren and perverted their ſoules.* This was not ſimply an heterodox opinion which is the *materiall part* of a hereſie, but had ſomething of the *formall part* of an hereſie, to wit, ſome degrees of pertinacie, of brutiſh and blind zeale, even to the troubling and *perverting of the ſoules* of the *Churches*, while as they would make diſciples to themſelves, and lead away ſoules from the *ſimplicitie of the Goſpell*; now the Synod doth not helpe this latter ſimply, in a Synodicall way, by a dogmaticall and doctrinall power, but by an authoritie Synodicall, and therefore they authoritatively rebuke them, as *ſubverters of ſoules*; and whereas theſe teachers laid on an unjuſt yoake to keepe *Moſes his Law* upon the Churches, *v.* 10. the Synod by their eccleſiaſticall and juridicall authoritie doth free the *Churches* of that yoake, and they ſay in their decree, *v.* 28. *It ſeemed good to the holy Ghoſt and to us*, (not to lay the yoake of *Moſes* his Law on you, as thoſe who trouble you have done) *to lay upon you no greater burden, then theſe neceſſary things*, &c. now if there had beene nothing to doe but to reſolve the queſtion, if this had beene the *totall and adequat end* of the Synod, in a meere doctrinall way to reſolve the queſtion, *Whether muſt wee bee circumciſed, and keepe the Law morall and ceremoniall of Moſes, upon neceſſitie of ſalvation*, as the argument of our brethren contendeth; *Peter*, *v.* 10. 11. made a cleare iſſue of the queſtion, We are ſaved by the grace of God, both *Jewes and Gentiles*, and it is to *tempt God to lay the yoake of the Law of Moſes* upon the brethren; the reſolving of that queſtion is the end of the Synod, but not the *adequat end*, for here that,

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not onely the doctrinall power was to bee used, but beside that, 1. the schisme was to bee removed, and the authoritie of the Synod to bee used against the wilfulnesse and obstinacie of those *obtruders of circumcision*, in rebuking them as *perverters of soules*. 2. For the scandall which might have been taken if the *Gentiles* should have *eaten blood and things strangled, and meats offered to idols*, and therefore the *Apostles* and *Elders* behoved, as a conveened Synod to forbid a grievous scandall and a spirituall homicide against the Law of nature, to wit, that the *Gentiles* for feare of scandalizing weake beleevers amongst the Jewes, should abstaine from the practise of some things at this time meerely indifferent in their nature, though not indifferent in their use, such as were *to eate things offered to idols, things strangled and blood*: *and whereas our brethren*, 3. *Object, If the Apostles did any thing more then might have been done by private Pastors out of a Synod, it was meerely Apostolicall, and the Elders did but assent to the Apostles Apostolicall determination; and every one did here, Apostles, Elders, and Brethren*, more suo, *Apostles as Apostles, Elders and Brethren as Elders and Brethren, after their manner as consenters to the Apostles, but other wayes it is a begging of the question, for to say the Apostles and Elders, rebuked Synodically the obtruders of circumcision, its but said, because one Pastor might have rebuked those obtruders; for the specification of actions must not bee taken from their efficient causes, but from their formall objects, therefore this is no good consequence, the Synod rebuked those obtruders, Ergo, the Synod rebuked them as a Synod, and by a power of jurisdiction, it followeth not, for* Paul, Gal. 2. *rebuked* Peter; *Ergo*, Paul *had a power of jurisdiction over* Peter. *I thinke your selves will deny this consequence.*

I Answer, 1. These two answers are contradictory, and sheweth that our brethren are not true to their owne principles, for sometime they say the *Apostles gave out this decree as Apostles*, and sometime there is nothing here done by a meere doctrinall power, such as *Paul* had over *Peter*, or one single Pastor hath over another, now it is sure that *Paul* had no *Apostolick power* over *Peter*, and that one Pastor have not *Apostolick power* over another. 2. When our brethren say here that *the Apostles as Apostles by an infallible spirit gave out this Decree*,

they doe in this helpe the *Papists*, as *Bellarmine*, *Becanus*, *Gretserus*, and in particular the Jesuit (a) *Lorinus*, who saith, *decretum authenticum cujus inspirator spiritus sanctus*, and so saith (b) *Cornelius a Lapide*, *visum est nobis inspiratis & decretis a Spiritu sancto*, therefore saith hee the councell cannot erre, and so (c) *Salmeron* and (d) *Cajetan* say, and expresly (e) *Stapleton* saith this *Apostolick definition is ſmed from the instinct of the holy Ghost*; *observandum* (saith *Stapleton*) *quam ta habenda sit ecclesiæ definientis authoritas*; hence our brether here must yeeld either that all Synods are infallible, as *Papists* say, this Synod the patterne of all Synods being concluded by an Apostolick spirit could not erre, and so neither can councells erre, or they must with *Socinians* and *Arminians* say there is no warrant for Synods here at all. And certainly though wee judge our brethren as farre from *Popery* and *Socinianisme*, as they thinke wee detest Anti-Christian Presbytery, yet if this Synod bee concluded by an Apostolick spirit, it is no warrant to bee imitated by the *Churches*, and wee have no ground hence, for lawfull Synods. *Whittakerus*, *Calvin*, *Beza*, *Luther*, and all our Divines do all alledge this place as a pregnant ground not of *Apostolick*, *but of ordinary and constant Synods to the end of the world*; and (f) *Diodatus* (good to the holy Ghost) *because they did treat of ecclesiasticall orders concerning the quietnes and order of the Church, wherein ecclesiasticall authoritie hath place, the Assembly used this tearme*, it seemed good to us, *which is not used, neither in articles of faith, nor in the commandements which meerely concerned the conscience? and to shew that authoritie was with holy reason and wisedome, there is added*, and to the holy Ghost, *who guided the Apostles in these outward things also*, 1. *Cor.* 7 25. 40.

(a) *Lorinus com. in loc.*
(b) *Cornelius a Lap. in loc.*
(c) *Salmeron in loc.*
(d) *Cajetan in loc.*
(e) *Stapleton in Antidot. Apost. in c. 15. v. 28. actor. Apost.*
(f) *Diodatus in in ann. on the place. ac. 15. 28.*

2. If our brethren meane that the Elders and brethren were in this Apostolick and immediatly inspired Synodicall determination, not as collaterall penners of Scriptures joyned with the *Apostles*, but onely as consenters and as consenters by power of an ordinary holy Ghost working consent in them, *more suo*, according to their capacitie as ordinary Elders. 1. They yet more helpe the *Papists* because they must say one by Apostles, and so onely their successors; the Prelates had definitive voices in this Synod, the Presbyters and Brethren did

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no more then Papists and Prelates say Presbyters did in generall councells of old, and therefore the Presbyter is to subscribe, *Ego, A.N. Presbyter consentiens subscribo*, whereas the *Prelate* subscribed (say they) *Ego, A. B. Episcopus definiens subscribo*; wee crave a warrant in Gods Word to make an *Apostle* or a *Prelate* a Synodicall definer, having a definitive voyce, and the *Elder Brother, or Presbyter* to have a consultative voyce, for here all the multitude (if there was a multitude present) doe make Synodicall decrees by consulting and consenting, yea all the nation may come to a nationall Synod, and both reason, dispute, and consent, because matters of doctrine and government of the Church concerneth all, therefore all have an *interest of presence*, and all have an *interest of reasoning*; and 3. by consequent all have an *interest of consenting*; yea of protesting on the contrary, if the Synod determine any thing against the Word of God. If they say there is a threefold consent in this Synod, 1. an *Apostolicall*, 2. a second Synodicall agreeing to Elders as Elders, and a third, that of the people, or a *popular*; What a mixt Synod shall this be but 1. then as the Epistle to the *Thessalonians* is called the Epistle of *Paul*, not the Epistle of *Silvanus* and *Timotheus*, though *Silvanus* and *Timotheus* did consent, so these (*dogmata*) or decrees should not be called the *decrees of the Apostles and Elders*, as they are called, *Act.* 16. 4. *Act.* 15. 6. *Act.* 21. 25. but onely the *decrees of the Apostles*; seeing the *Elders* did onely consent, and had no definitive influence in making the decree, by this doctrine, as *Silvanus* and *Timotheus* were not joynt pen-men of Scripture with *Paul*.

3. When as it is said the *specification of actions must not bee taken from the efficient cause, but from the formall object, and all that is done in this Synod might have beene done by a single Pastor.*

I answer, wee doe not fetch the *specification* of this rebuke and of these decrees from the *efficient causes*, but from the *formall object*, for an Apostle might his alone have rebuked these obtruders of circumcision, and made this decree *materialiter*, for *Paul* did, more his alone then this, when hee wrote the *Epistle to the Romans*, but yet one Pastor could not have Synodically rebuked, and given out a decree *formally Synodicall*, laying

laying an Eccleſiaſticall tie on moe *Churches* then one, there is great ods to doe one and the ſame action *formally*, and to doe the ſame action *materially*, and I beleeve though actions have not, by good logick, their totall ſpecification from their efficient cauſe, yet that *ordinances of God* as lawfull have their ſpecification from the efficient cauſes in part our brethren cannot deny. For what made the difference betwixt *Aaron* his fire offered to the Lord, and *Nadab* and *Abihu* their *ſtrange* and unlawfull *fire*, *that they offered to the Lord*, but that the on fire had God for its author, the other had men, and the like I ſay of *Gods feaſts*, and the feaſts deviſed by *Jeroboam*, elſe if a woman preach and adminiſtrate the Lords Supper in the *Church*, that preaching and ſacrament adminiſtrated by her ſhould not have a different ſpecification and eſſence, if wee ſpeake *morally* or *Theologically*, from that ſame very preaching and celebration of the Supper performed in the *Church* by a lawfull Paſtor; it is (as I conceive) of the eſſence of an action Synodicall (I ſay not its totall eſſence) that it cannot bee performed by one in a Church-way, and with an eccleſiaſticall tie, but it muſt be performed by many, elſe it is not a Synodicall action, and it is true that *Paul*, *Rom.* 14. and 1 *Cor.* 8. 10. hath in ſubſtance the ſame Canon forbidding ſcandall, which is forbidden in this Canon prohibiting *eating of meats offered to Idolls, and blood*, in the caſe of ſcandall; but (I pray you) is there not difference betwixt the one prohibition and the other? yea there is, for, *Rom.* 14. 1 *Cor.* 8. 10. it hath undenyably Apoſtolick authoritie, here it hath onely Synodicall. 2. There it is a commandement of *God*, here it is a *Canon of the Church*. 3. There it commeth from one man, here from a colledge of *Apoſtles and Elders* conveened, and yet *materially* it is the ſame prohibition.

Object. 4. *The Acts of this Synod are* finaliter *acts of government, becauſe they are rules conducing for the governing of the Church, but* formaliter, *they are acts of dogmaticall power, and not formally acts of juriſdiction, for there is no rebuking of ſubverters of ſoules* inordine *to excommunication, no penall power is exerciſed here,* ſub poena, *under the paine of excommunication, and therefore there are here no formall acts of government.*

Anſw. 1. The acts of *Church-government finaliter*, that is, tending

government, becauſe to preſcribe rules and directive Lawes (for they are not properly Lawes which the *Church* preſcribeth, Chriſt is the onely Law-giver) are formall acts of governing, and one power doth not make Lawes for governing the *Church*, and another power different in nature puniſh the contraveners. And what power diſpoſeth and ordereth, the meanes doe alſo diſpoſe and order the end; Canons of the Church tending to the edification of the Church are meanes tending to the government of the Church, and I appeale to the judgement of *our reverend brethren*, if wee ſuppoſe that one ſingle Congregation ſhould doe all that this Synod doth, if they would not call it a formall governing of that particular Congregation: for example, in the *Church of Pergamus*, one ariſeth and teacheth the doctrine of the *Nicolaitans*, ſuppoſe *that fornication is indifferent as the eating of blood, and is no ſinne*; the *Angels* of the *Church* of *Pergamus* preach againſt this doctrine, in private, they deale by force of arguments from Scripture, that it is a wicked doctrine, and deſtructive to holineſſe, as *Paul and Barnabas* diſputeth, *Act.* 15. 1, 2. *with the obtruders of a neceſſitie of Circumciſion*, yet they prevaile not, now ſuppoſe this independent Church following the Apoſtle *Pauls* way, thinke good to converse a Synod or a parliſhionall aſſembly to determine *Synodically* that this is a wicked doctrine, and ſhall in their decree call the holders of this doctrine *ſubverters of ſoules*, and forbid fornication in their Synod, now ſuppoſing *Pergamus* to be a ſingle *Church* in a *remote Iland* conſociated with no neighbouring *Churches*, who could in reaſon deny that this Synodicall power ſo inacting were a power formally governing the *Church of Pergamus*? it is true, ſome of our brethren ſay, that it is even to us a received tenent that *the power that diſpoſeth of the meanes of governing doth not for that governe* in reſpect that we teach *that the claſſicall presbytery doth decree and inact, and the Congregation doth execute theſe Decrees*, but I pray you doth this prove that the power ordering the meanes of governing is no formall act of governing? yea the contrary is true, becauſe the Congregation executing the acts of the claſſicall presbytery, as ſubordinat in that act to the *claſſicall presbytery*, & by their authority, therfore while they give out theſe acts or Canons, doe formally governe, that Congregation executing their acts, in this particular.

Mr. *Mather* and Mr. *Thomson* against Mr. *Herle*, c. 1, p. 9. teach that *there is a power of clearing truth dogmatically*, and that *ultimate*, ultimately, where the controversie is ended, but they will have this *ultimate power not in a Synod only, but also in a Congregation.* But 1. they seeme to make this dogmaticall power a *Church-power*, and the exercise thereof formally an act of Church-government, and so it must bee *Church-power* and *Church-government* in the Synod, as well as in the Congregation. 2. The last period and conclusion of the controversie cannot bee both in the Congregation, *de jure*, by right onely, and in the Synod by right onely, for two last powers cannot bee properly in two subordinate judicatures, for if *Antioch* appeale to a Synod, as they doe, *Act.* 15.2. then *Antioch* is not the sole, last and ultimate and finall judge, and 3. If the controversie concerne many Churches, as this doth, *Act.* 15.2.23,24. I see not how a Congregation, except they transgresse their line, can finally determine it.

And here while as our brethren *doe alledge that a Synod hath a power to decree, and make lawes, but hath no power at all to execute those Lawes or to punish the contraveners, but power of punishing is all in the single Congregation.* 1. They tie all governing power to a punishing power, as if there were no other wayes to governe, but upon supposall of scandalls, whereas all Scripture and politicians make a power of giving Lawes formally a governing power. 2. When one societie and Synod maketh the Lawes, and another must execute them and punish the contraveners, the single Congregation that punisheth, is more subjected by a truely prelaticall bondage, then if the Law-makers had onely the power of punishing the contraveners, as they onely have the power of making the Lawes. I take not here *Lawes* for *Lawes properly* so called, but for ministeriall directories having ecclesiasticall authoritie: and here in effect, our brethren lay truely a *prelaticall* bondage on the *Churches* of *Christ*, for they teach that a *Synod* may make a Law by a pastorall power, and that this Synod is an ordinance of *Christ* by *Act.* 15. and that as Prelates did, they send those Synodicall decrees to bee obeyed and put in execution by the *Churches*, and declare the contraveners to bee punished by the *Churches*, and here is a *power above a power*, and mandates for govern-

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ment sent by the Synod to the *Churches* to bee obeyed, and a Synod governing by *Churches*, this they call prelaticall in us.

But 3. there *is no penall power here* (say they) *and nothing decerned to bee obeyed, sub pœna, under the paine of excommunication, therefore no power of jurisdiction.* But this consequence is justly denyed, for no politician, no reason in the world can say that all power of jurisdiction is included in the power of excommunication. What? hath the Church a *Church-power* to threaten, and no *Church-power* to pardon the penitent? I think if the *Church* as the *Church*, *Matth.* 18. receive a power from *Christ to bind in heaven and earth*, doth not Christ in that same patent give to her also a power to *loose in earth and heaven*? and when hee saith, *if hee refuse to heare the Church, let him be to thee as an heathen and publican*; doth hee not give to the Church a power to command? if hee command to heare and obey the Church, hee must give a power of jurisdiction to the Church to command, and a power to command not penall only, but promissorie also, to loose and absolve upon condition of professed repentance. Now suppose the *Church* make a Law, *that the resurrection of the dead is a truth of God* to bee believed, and professed, upon occasion that in the Congregation *Hymeneus* & *Alexander* denyeth that Article, in that very Commandement doctrinall the *Church* doth governe the whole Congregation, and exerciseth a power of formall governing, though in their act they say nothing of the censure of excommunication, to those who shall deny that Article of the resurrection, for (I hope) a simple sanction maketh a Law, though no penaltie bee expressed in it, and though there had beene in the Decree, *Act.* 15.28. an expresse punishment, this should, to our brethren prove no power of jurisdiction exercised by many, for this which is said, *Gal.* 1. 8. *Though wee or an Angel from heaven preach unto you (another Gospel) then that which wee have preached let him bee accursed*, and that 1 *Cor.* 9. 16. *Woe unto mee if I preach not the Gospel*, and many other threatnings in Scripture, though a punishment bee annexed expressely, cease not to bee meerely doctrinall, and are not threatnings importing formally any power of *Church-jurisdiction*, and therefore

though mention should have beene made of a censure, if there bee not here a Synod. 2. Having power and authoritie from Christ. 3. Commanding by the holy Ghost, (as these indeed are all here) the name of censure should prove no power of jurisdiction.

Object. 5. *The laying on of the yoake spoken of, v.* 28. *is a meere doctrinall yoake, and it importeth no more a power of jurisdiction, then we can conclude that the obtruders of circumcision had a power of jurisdiction, because they are said to lay on a yoake also, and to tempt God in so doing, vers.* 10.

Answ. I retort this reason, for we can then no more conclude that the Apostles by an Apostolick authoritie layd on this yoake, *then wee can conclude that the obtruders of circumcision did Lay on this yoake, because they are said to lay on a yoake and to tempt God, v.* 10. It is a most unequall reasoning to argue against a just Synodicall power from a sinfull and unjust power, for these obtruders of circumcision had no lawfull power at all to lay a yoake on the Disciples, but sinned and tempted God in laying on that yoake, but it is not denyed by our brethren, but the Apostles and Elders had a lawfull power to *lay on a yoake* in this Synod, onely it is controverted whether it *bee a meere dogmaticall or doctrinall power*, or if it bee a power of jurisdiction, nay the obtruders of circumcision by neither of these two powers layd on a yoake upon the Disciples.

Object. 6. *These decrees which did no other wayes bind the Church of Jerusalem, then they did bind all the Churches of the world, cannot bee decrees of power of jurisdiction over the Church of Jerusalem, and over the Church of Antioch. But these decrees did no otherwise bind the Church of Jerusalem, then they did bind all the Churches of the world, for the decrees of Apostles and Elders at Jerusalem, Act.* 6.4,5. *were sent to all the Churches of the world to bee observed, and seeing they could not as Synodicall Canons obliege all the Churches of the world, by an ecclesiasticall tie, because all the Churches of the world sent not Commissioners, and all the Churches of the world couldnot be represented in this Synod, but onely the Churches of Jerusalem and Antioch; yea wee see not that this Synod is any more then the Church of Antioch seeking counsell from the sister Church at Jerusalem; as one Church may advise another Church that is weaker in knowledge, in a matter*

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of such difficultie, because the Apostles were at Jerusalem, and that because. 1. *The whole Canons are ascribed to the Church of Jerusalem onely,* to the Apostles, Elders and the whole Church, Act. 15.22. *and* Act. 15.22. *and* Act. 16.4, 5. *and* Act. 21.25. *the Elders of Jerusalem take this act or canon to themselves.* 2. *It cannot be proven that the Churches of Syria and Cilicia had any commissioners here, farre lesse had all the Churches of the Gentiles, who yet are commanded to keepe those decrees by commissioners there,* c.15. 19. Act. 21. 25. Act. 16.4, 5. 3. *It cannot bee proven that Antioch sent Elders to this meeting, but onely Commissioners,* Act. 15.2.

Answ. This answer is much contradicent to what our brethren other waies hold, for if it be a patterne of a sister Church, giving advise and counsell to another, this is imitable to the worlds end, and if the Canon come from the *Apostles as Apostles* it is not imitable.

2. That one *sister Church* can lay *burdens* on another, and give out δογματα, *decrees to bee kept* is unwarrantable; now δογματα as they are called by all that understandeth Greeke, are not friendly advises of brethren; the Seventie Interpreters use the word, *Daniel* 6.26. to expresse a Law made by *Darius*, *Luke* useth the word, c. 2. 1. saith a decree δογμα came from *Augustus Cesar* to taxe all the World. 2. It is a graver businesse then we can thinke of, to beleeve that these who onely give advise and counsell, and must conveene in a Synod, as *Apostles* and *Elders* doe here, *v.*23. (2) that they can say as it is v. 28. *It seemed good to the holy Ghost and to us to lay no other burden on you then these necessary things,* for a counsell or advise can never amount to the burden imposed *by the holy Ghost* speaking in a *Synod.* 2. It is denied that *this decree obliged the Church of Jerusalem no other way then it obliged all the Churches of all the world,* for here bee three sorts of Churches, and three sorts of Churches are under a tie by this Synod; first, *Jerusalem*, secondly, *Antioch, Syria and Cilicia*, thirdly, universally all the *Churches* of the Gentiles. The *Church of Jerusalem* have formall commissioners here under an ecclesiasticall tie as concerning the faith of the things contained in the decree, that it is lawfull for the *Gentiles to abstaine from things offered to idolls, from things strangled, and from blood*; and they were simply under a tie both of the se-

venth Commandement, and by the fifth Commandement, to abstaine from fornication, because the Synod had forbidden it. 2. They were under a tie by due proportion, not to keepe the *Law of Moses* and not to bee circumcised by any necessitie of a Divine Law, but onely by permission to use these ceremonies for feare of scandall. 3. They are tied by proportion also to give no offence in things indifferent. 4. Not to reject the *Gentiles* whom the Lord had called to his heavenly kingdome, as well as the *Jewes*. 2. These *Churches* of the *Gentiles* who never heard of the Synod, and so were not obliged to bee there in their Commissioners or not tied at all by this Decree, by vertue of any ecclesiasticall tie, but are onely tied by the Law of Nature, not to abuse their libertie in the use of things in their owne nature indifferent, and so this is false that *the Church of Jerusalem was tied no other way by these acts then all Churches of the world*, for some of the Churches of the world were not tied at all, by any ecclesiasticall bond, but onely for the necessitie of the Law of Nature. 3. *Jerusalem, Antioch, Syria and Cilicia* were tied by an ecclesiasticall tie, because *Jerusalem* and the Churches of *Antioch* had here Commissioners, for *Antioch* sent *Paul and Barnabas with certaine other of them*, τινας ἄλλους ἐξ αὐτῶν, this must relate to *Pastors and Elders*, if *Syria* and *Cilicia* had no Commissioners here, as certainly they were obliged to send Commissioners, as well as *Antioch*, seeing their case was one with *Antioch*, v. 23. and they could not but heare of this Apostolick remedie to remove the scandall of false Doctrine, and therefore their Commissioners were either here, or then they were obliged to bee here, and here wee have the true essence of a Synod, to wit, a meeting of the Churches of *Antioch* and *Jerusalem* at *Jerusalem* to determine of this question. But that the Church of *Jerusalem* did not determine all the businesse in a Presbyteriall way, and that others had hand in it, is cleare. 1. Because *Paul* and *Barnabas* and others with them are expresly sent from *Antioch* to *Jerusalem* as Commissioners and Elders, and here they reason and voyce, as is cleare, *ch.* 15. *v.* 12. *v.* 22. *v.* 28. *ch.* 16. 4. *ch.* 21. 25, 26. and the Acts and Decrees are ascribed to all the *Apostles* and *Elders* who were present at the councell, *ch.* 14. 4. *ch.* 15. *v.* 22. *v.* 12. and amongst

these

these were *Paul* and *Barnabas*, with certaine others sent from *Antioch*, *Act.* 15. 2. and the *Elders of Jerusalem*, *Act.* 21. 25. with the *Apostles*, *Act.* 16. 4. (2.) the reasons alledged are false, for *Act.* 16. 4. *Act.* 15. 22. *Act.* 21. 25. the Acts and Synodicall Decrees are not ascribed to Elders of *Jerusalem* onely, but to the Apostles who were not Elders at *Jerusalem*, and to the Elders in *Jerusalem*, *Act.* 16. 4. not of *Jerusalem*. 3. It is no matter though it cannot bee proven that the *Churches of Syria and Cilicia* had no Commissioners there, for first, the contrary cannot bee proven; secondly, they ought to have had Commissioners here; thirdly, the Acts are sent to them conjunctly with *Antioch*, and messengers to report the mind and sense of the Assembly as to *Antioch*, *v.* 23. (4.) It is but a groundlesse conceit to say that *Paul* and *Barnabas* came to the Synod *as Commissioners, or as servants to receive information, not as Elders to give their decisive voices*, because *Paul* carried himselfe in the assembly as *Peter* and *James* who were Elders in the assembly, and they being Apostles, the decrees are ascribed to the Apostles without any distinction, *Act.* 15. 28. *Act.* 16. 4. And if *Paul* and *Barnabas*, and *Silas* a Prophet of the *Church at Antioch*, *Act.* 15. *v.* 32. with *Judas*, *v.* 27. also a Prophet, had beene onely Commissioners and servants of the Church at *Antioch*, and not Elders and members of the Assembly, how could they have voices in the Church or Congregation of *Jerusalem*? for the messengers of one Congregation hath not place to voyce in another Congregation. 2. It is said expressely, *It seemed good to the Apostles and Elders, with the whole Church to send chosen men of their owne, with Paul and Barnabas, namely, Judas surnamed Barsabas, and Silas, chiefe men, (leading men) amongst the Brethren*; now I desire to bee resolved in two; 1. how *Judas* and *Silas* were men *of their owne company* ἐξ αὐτῶν, certainly ἐξ αὐτῶν must relate to the Assembly, to wit, to Elders and Apostles, by all good Grammar, and how are they called ἡγουμένους ἀνδρας, Captaines and leading men amongst the Brethren, which brethren are certainly these mentioned in the same verse, *Apostles, Elders, and the whole Church*, and these mentioned in the next verse, 23. *Apostles, Elders and Brethren*, that is, chosen men of this Assembly; now it is evident that *Judas* and *Silas* were no

part

part of Elders of the *Church of Jeruſalem*, but *Prophets at Antioch*, *v.* 32. and members of that Presbytery ſpoken of *Act.* 13.1,2. and *Act.* 15.*v.*35. And what power then had the Aſſembly to ſend them, and eſpecially what power had the Elderſhip or presbytery of *Jeruſalem* to ſend men ἐξ αὐτῶν, of their owne company who were not men of their owne company? therefore they were called choſen men ἐξ αὐτῶν of their owne company, and leading men ἡγουμένους of the Brethren, becauſe they were members of the Aſſembly, and of that *councell gathered together with one accord*, *v.* 25. and not becauſe they were naked meſſengers of the *Church of Antioch*, but *Elders*, *Prophets*, *v.* 32. and members of the Aſſembly, *v.* 22. 23. And when as it is ſaid *Act.* 16. 4. *Act.* 21.28. *Theſe decrees are aſcribed to the Elders in Jeruſalem.* I anſwer they are not called the Elders of the Church of *Jeruſalem*, as *Revel.* 2.1. *To the Angel of the Church of Epheſus*, *v.* 8. *To the Angel of the Church of Smyrna*, and *v.* 12. *of the Church of Pergamus*, and *v.* 18 and *Act.* 20. 17. but *the Elders which were at Jeruſalem aſſembled*: and this doth no more prove that all theſe Elders were onely the Elders of the Church at *Jeruſalem*, then it proveth that the *Apoſtles* were *the Apoſtles of the Church at Ieruſalem* which no man can ſay: yea by the phraſe of Scripture uſed in other places, it is cleare they were not the Elders of the Church of *Jeruſalem*, and for *Act.* 21. 25. *The Elders of the Church of Jeruſalem taketh thoſe Decrees upon them*, not as if they made the whole Synod, but becauſe they were a conſiderable part of the Synod, for it is cleare from the ſtory, *Act.* 15. that the Apoſtles and others were members of that aſſembly, and therefore, that *v.* 25. *Wee have written and concluded*, *&c.* muſt bee expounded, wee as a part of the Synod, have written, &c. and it is a Synecdoche, and the pronoune ἡμεῖς (*wee*) includeth no Apoſtle but *James*, whereas *Peter*, *Paul*, *Barnabas*, *Iudas*, *Silas* and others Elders and Brethren were members of the Synod, yea and (as our Brethren ſay, though to mee it is not probable) *the whole Church of Ieruſalem* from *v.* 22. *c.* 15.

Obiect. 7. *They take away the ſcandall in a doctrinall way only, declaring that they ought to abſtaine from things ſcandalous.*

Anſw. *The very delivering to Satan* may thus bee called *doctrinall*

nall, because it is a Declaration that the mans sinnes are retained in heaven, yet it is an authoritative declaration, and if it bee meere doctrinall, one Pastor and one Prophet might have done all which this venerable colledge of Apostles and Elders disputed, reasoned, and concluded Synodically. A meere doctrinall power layeth not on burdens and Decrees. *Herodian* calleth such δογμα ἐ συγκλήτου *senatusconsultum*, and *Budeus* a man excellently skilfull in the Greeke language saith the like of it, and so doth the civill Law make it a *statute of the Senate*.

Budeus cõment. ling. grꝛ. C. l. nam. & demosthenes ff. de legis.

Object. 8. *The reason why Paul could not, though hee was an Apostle, determine this at Antioch, was not because hee wanted Apostolick authoritie, but because his Apostolick power was more questionable, hee not having seene Christ in the flesh, nor being a witnesse of the life, death and resurrection of Christ, then the authoritie of* James *and* Peter *who were eye-witnesses of Christs life, doctrine, and sufferings, and saw him visibly ascend to heaven, and the beleevers doubted if hee was an Apostle, and the Synod was convened to have the resolution of the Apostles, and so it was meerely Apostolicall.*

Ans. Though I grant there bee some truth in this, *that Pauls Apostolick calling was now more questionable, then the rest of the Apostles*; and I easily yeeld that these who disputed with him could not rest upon his authority; yet I deny that hence wee can inferre no Synod: for if the Apostles had convened in Synod to satisfie those *who doubted of Pauls authoritie as an Apostle*; then they would have referred the matter to *James* and *Peter*, who to these beleevers *were undoubtedly the Apostles of the Lord*: but if the *Apostles* had had no intent, but to end the controversie in a meere *Apostolick* way, and not intended a Synodicall and an ecclesiasticall and perpetuall remedy in such cases of controversies, in particular *Churches*; I shall not beleeve that the *Apostles* when they were to determine by a superior, an Apostolick and infallible light, they would have joyned with them the Elders, as *Act.* 15. 16. *to consider of the question*, and that the Church of *Antioch* doubting if *Paul* was an *Apostle*, would have decreed to seeke a resolution from *Elders*, and that in an *Apostolick way*, for they sent to the *Elders at Jerusalem* for a resolution *as well as to the Apostles*, *Act.* 15. 2. and judge yee if the Apostles being to determine infallibly as *Apostles*, would joyne the

fallible and inferiour light of *Elders*, *v.* 6. and *Brethren*, *v.* 22. if they had not had a mind to determine the question in a Synodicall way.

Object. 9. *But it is not cleare that in this act they either censure persons, or doe any thing in order to Church-censure, but onely exercise a naked doctrinall power.*

Answ. A doctrinall power was in a higher measure in the Apostles, then in all the Elders of the world, who were all but fallible men, and *James* and *Peter* to these beleevers, who moved the question, were undenyably *Apostles*, and what *doctrinall power* could they seeke in the *Elders* to whose determination, by intention both of *Antioch*, *ch.* 15. 2. and by the *Apostles intention*, *v.* 6. the question is referred as well as to the *Apostles*? if the matter was not to bee ended by a formall Synod. 2. *Nor can they deny a power of jurisdiction though there were no persons rebuked and censured in this Synod*; for the object of a juridicall power is not onely persons, but things of order, decencie, circumstances, questions of doctrine, as is cleare, *Revel.* 1. 14 15. & officers to be ordained, *Act.* 6. 3, 4, 5, 6. 1 *Tim.* 5. 22. 2 *Tim.* 2. 2, 3. (5.) Our brethren cannot deny but the *sentence of non-Communion* is a censure, and a great one, yea and of kindred and blood most neare to excommunication, and that if any Churches should have refused these Canons, by this Canon the Churches might have *pronounced the sentence of non-communion* against them, and to pronounce this sentence is an act of government as properly so called, as to pronounce the sentence of excommunication, for it is the formall halfe of the sentence of excommunication.

Object. 10. *It seemeth that Apostles here determine as Apostles, for they condemne the obtruders of circumcision, because they taught these things without any Apostolick Commandement*, *v.* 24. *They teach that you must bee circumcised and keepe the Law, to whom, wit, (the Apostles) gave no such commandement.*

Answ. This is no more a good argumene to prove that the *obtruders of circumcision* did teach false doctrine, and were not condemned by the Apostles and Elders Synodically, then if one should say, this is not a Synodicall decree of the Church, because it is proven and made good by the Word of God, for

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Synodicall decrees exclude not Gods word, though they bee not formally Scripture; for in ſome part of the Epiſtle the Apoſtles may well ſpeak of themſelves as diſtinguiſhed from Elders and as Apoſtles, and yet the aſſembly is an ordinary Synod and not an Apoſtolick meeting, for if wee ſhould argue thus, the whole Church, men and women, *v.* 22. ſent meſſengers to *Antioch*, as the Church, and not as Apoſtles, our brethren would thinke it a weake conſequence to inferre, *Ergo*, this was nothing but a Congregational, not an Apoſtolical meeting. Yet our brethren contend that the whole Church and ſingle Congregation of *Ieruſalem* did concurre in this meeting as conſenters, and having power alſo, though not of juriſdiction; but I wonder why our brethren ſhould ſo contend that there was no power of cenſuring put forth in this Aſſembly, ſeeing one of their ſpeciall anſwers, whereby they would prove that this it not a patterne of an ordinary Synod, and ſuch a Synod as wee contend for, having power of juriſdiction is, that this was an ordinary meeting of the Elders and Church of *Ieruſalem*, giving counſell and adviſe with the Apoſtles to the Church of *Antioch*, but I am ſure the buſineſſe of not ſcandalizing did as much concerne the Church of *Ieruſalem*, and therefore in the Synod they ought to put forth power of juriſdiction, if any of their members, hearing that the *Apoſtles* contended that the ceremoniall Law did not lay a tie on the conſcience of either Jew or Gentile, *in foro dei*, before Gods court, as the places cited by *Iames* prove, *v.* 15, 16, 17. (& *Peter* ſaith expreſly that *God now putteth no difference betwixt Iewes and Gentiles, v. 9. but both are ſaved through the grace of our Lord Ieſus, v.* 11.) ſhould abſtaine from blood, to the offence of the weaker, ſhould not this Congregationall Church condemne ſuch, *in ordine ad cenſuram*, in order to excommunication? yea the Elderſhip and Congregation of Jeruſalem here convened as our brethren ſay, ſhould have failed in this firſt Synod, and alſo the *Apoſtles* with them, if they neglected to exerciſe juridicall power over their owne Congregation in the caſe of ſcandall, and a ſcandall as poſſible to them to fall in as the Gentiles, and therefore either this aſſembly conſiſting of Apoſtles and of the particular Church of *Ieruſalem* erred, which wee cannot ſay, or then they did exerciſe power in order to excommunication to-

wards their owne Church, and so there is some juridicall power put forth in this meeting.

Object. 11. *Though the Apostles in this Synod proceed by way of disputing and borrow light one from another, it followeth not that they goe not on here as Apostles, yea though Peter and Paul doe not say all the truth, nor fall upon that which is the conclusion of the Assembly, as Iames doth, it doth not hinder but they are led in all these Synodicall debates by the infallible and Apostolick spirit, because some things are revealed to one Evangelist and to one Prophet, which is not revealed to another; Iohn the Divine saw visions and heavenly mysteries which none of the rest of the Apostles saw, nor could write in their writings and Canonicall Epistles, yet it doth not hence follow that* James, Peter, Jude *and* Paul *in their canonicall writings and Epistles were not immediatly inspired. It is enough to make the Apostles in their writings infallible Apostles and immediatly inspired, if that which they write bee the infallible truth and canonick Scripture, though every Apostle write not all canonick truth, now what the Apostles setteth down in this Synod is Scripture, and the object of our faith, and written for our instruction; so something was revealed to* James *which was not revealed to* Peter *and* Paul *in this dispute, but it followeth not,* Ergo, *what* Peter *and* Paul *spake, they spake it not by immediate revelation, and what they spake is not Scripture.*

Answ. 1. The strength of my argument is close mistaken, for I did not argue simply from the Apostles borrowing light one from another, to prove they act not here *as Apostles but as Elders,* neither did I argue simply from this, *James saith more then* Peter *doth, Ergo,* Peter *is not immediatly inspired in what hee saith:* for I grant the *Apostles borrow light from the Prophets,* and their writings, one saith and writeth what another saith not, and cannot write, and yet all are immediatly inspired, in what they write. But I argued thus; when ever the *Apostles* are consulted with to resolve a question as Apostles & do conveene Synodically & intend to reserve the question if the Apostles in that case, or any one of them come short of the resolution, & do not see the conclusion they intend to see, but in so farre as they are helped on by another in a way of disputation, in that they doe not act as Apostles, but the case is so here, 1. all were consulted with, *Act.* 15. 2. (2) all intended to resolve the question, and did meet together for that end to resolve it fully, *v.* 6.

(3) yet

(3) yet divers of the Apostles, as *Peter*, *Paul* and *Barnabas* see not the resolution fully that they aimed at, but determine the question imperfectly, and so, as if *James* had beene absent, or if hee had seene no more in resolving the question, then *Paul* and *Barnabas* and *Peter* said, which was onely *that the Law of Moses was not to bee kept by either Iew or Gentile, upon the Necessitie of salvation, but that both Iewes and Gentiles are saved by the grace of Jesus Christ*; if *James* (I say) had seene no more then this, the consciences of both sides had not beene satisfied, and the question not resolved, but the Iewes should have gone on in a totall abstinence from all ceremonies, which because of the indifference of the ceremonies, was then dangerously scandalous, and spirituall homicide, and the Gentiles should freely have *eaten blood, meates offered to idols, and things strangled*, which also was scandalous in a high measure to the weake Iewes, and so the matter should have beene worse after this Synod, and the controversie hotter, the fire bolder, and the scandall more dangerous then it was before the Synod, which I cannot beleeve that the Apostles as Apostles could have done, So wee know *Nathan* to have spoken as a man, and not as a Prophet, when being consulted with by *David* anent the building of the Temple, and purposing and intending fully to resolve the question, yet resolved it amisse and quite contrary to the mind of God; now what the penmen of holy Scripture intended to write as Scripture, that they fully wrote and no more, and what they wrote not, that they intended not to write, but leave it to others of the penmen of the holy Ghost, because the immediatly inspiring holy Ghost consulted with and intending to resolve such a canonick truth, cannot misse in his blessed intention. And also the *Elders at Jerusalem* were consulted with to resolve the question as well as the Apostles, as is cleare *Act.* 15. 2. Now if the *Church* of *Antioch* had beene minded to referre the resolution to the Apostles as infallibles Apostle, they would never have referred it to the Elders, whom they knew could erre as well as themselves, nor would the Elders have joyned as fellow-disputers with the Apostles as Apostles, as they expresly doe, *v.* 6. for that is as you would say, some countrey men of ordinary spirit destitute of

all propheticall light concurred with *Esaiah* to see *the visions of God*; And it is as if *David* asking counsell at God, *whether the men of Keilah would deliver him up to Saul*, had consulted with God and with *Abiathar*, and some foure or five Elders of *Keilah* voyd of all propheticall spirit, whether the men of *Keilah should deliver him up to Saul*, or no: for these *Elders of Jerusalem* and *Antioch* and other brethren were as voyd of an *Apostolick spirit* as the Elders of *Keilah* were of a Propheticall spirit. It were a vaine action for the *Elders* to joyne themselves as joynt-disputers and fellow-resolvers of the controversie with the Apostles, for the fellow-resolvers were to seeke resolution at the Apostles, who could as Apostles infallibly resolve them.

2. What the Apostles set downe *in Scripture, and is the object of our faith, and written for our instruction, Ergo*, the Apostles did give it forth in the Synod as *Scripture*, it followeth not: I may preach Scripture, and *that which is the object of faith, and written for our instruction, Ergo*, I preach it as an *Apostle* by an Apostolick spirit, it followeth not, for so if the Elders had spoken *Scripture which is written for our instruction*, the Elders should have spoken it by an *Apostolick spirit*, which is manifestly false; and so if the Elders of *Corinth*, 1 *Cor.* 5. should have proven in their Presbytery that the incestuous person should bee *delivered to Satan*, from *Matth.* 18. they should have spoken that in the presbytery by an *Apostolick Spirit*: all which are manifestly false. The *holy Ghost* by *Luke* did make it Scripture formally, but that the Apostles spake it as Scripture by an Apostolick spirit, because it is the object of our faith that *Luke* did insert it in the Canonicall history, is no more hence proven then one might inferre that *Gamaliel* by the immediate inspiration of the Spirit spake the oration that hee uttereth to the councell of Priests and Pharisees, *Act.* 5. 34, 35. &c. for that is formally made Scripture by *Luke* his inserting of it in the Register of Scripture; yea the words of *Satan*, *Matth.* 4. by that reason behoved to bee spoken by divine and immediate inspiration: but the truth is, wee are not to take what *Peter* speaketh from the *Prophet Amos*, *Act.* 15. *v.* 16. to bee Scripture, because *Amos* spake it in the Old Testament, but because *Luke* by

by immediate inspiration saith that *Peter* uttered these words from the *Prophet Amos*. Immediate inspiration maketh any saying Scripture, and not the Apostles historicall relating of it out of the writings of the Prophets, though the sayings of the Prophets as they are registred in the bookes of Old Testament bee formally Scripture, yet as cited by the Apostles they doe not become Scripture, except these saying bee cited, *tali modo*, that is, by the influence of the immediatly inspiring holy Ghost, which influence onely maketh formally any saying to bee Scripture.

Object. 12. *If the Apostles did not in a Synod, with the Elders dispute and voyce as Apostles, it should follow that as Apostles, they did plant Churches, but after the Churches were planted they ceased to bee Apostles, and did all as ordinary Elders, which is most incongruous, for then should they descend from an infallible to a fallible spirit.*

Answ. The Apostles did onely use their Apostolick power, when there was need of it, as God worketh not miracles, but in some necessitating exigence of second causes: and what they could doe by an ordinary power, when the Churches were once constituted, they did not attempt to doe by their Apostolick power; and though their Apostolick power was in them as a habit, yet the exercise thereof was rather under the dominion of an extraordinary and immediate rapt and influence of God, then under the mastery of their owne free-will. I would aske why the Church of *Antioch*, no doubt most lawfully, *Act.* 15. 2. did send to seeke resolution at the fallible spirit of Elders, and also (as our brethren teach) at the infallible spirit of the Apostles? and why did they not from their infallible and Apostolick spirit seeke out and choose seven men to bee Deacons, but remitted to the fallible spirit of the multitude who are not infallible or Apostolick in their choise, both the nomination and election of these seven men; but the Apostles did much honour the Churches of Christ in cooperating with them, and in doing most things with their consent, that by example they might interdict dominion, and assert a ministeriall power, and make Christ most Monarch-like in the government of his spirituall Kingdome: nor did they

put

put off, or interdict themselves, nor forfeit their Apostolick power, after Churches were constituted, but used their Apostolick power at the Commandement of that great King exalted Jesus Christ, whose Catholick Ambassadours they were, as God immediatly moved them.

Object. 13. *Paul exercised the power of the Keys of knowledge upon Barbarians, and might have preached to Indians, and did preach to the ſcoffing Athenians, Ergo, hee might exercise power of jurisdiction over them, and judge those who are without, it is no consequence, and against the word of God, 1 Cor. 5. 12. Yea Paul by this power dogmatically rebuked the Athenians, Act. 17. 22. I perceive that in all things yee are too superstitious, yet Paul had no power to excommunicate the Athenians, Mr. Mather.*

Mr. *Mather* against Mr. *Herle*, c. 4 p. 43, 44.

Answ. I deny not, but there is great odds betwixt a *concionall rebuking*, by way of preaching, which may bee, and is alwayes performed by one, and *a juridicall rebuking* by a power juridicall of the Keyes, which is performed onely by a *Church-societie*; now it cannot bee denyed, but the rebuking of men, because they subverted soules, v. 24. is not a meere *concionall rebuking*, which may bee performed by one; 1. it is a rebuking, v. 24. (2) it is a rebuking performed by many, by a whole Synod, v. 6. v. 22. (3) It is performed by a politicall societie and body having a *dogmaticall power* to judge and determine in a doctrinall way, as our brethren say, and consequently as wee say, having a juridicall power, v. 25. *It seemed good unto us, being assembled with one accord, to send chosen men unto you, &c.* which is undenyably a politicall body, an assembled company, as v. 6. met about a question which concerneth the *Churches of Christ*, as is cleare, v. 2. v. 6. v. 23. c. 16. 4, 5. c. 21. 25. compared with v. 22. hence a businesse of doctrine which troubleth the *Churches of Antioch*, c. 15. 2. and of *Jerusalem*, v. 5, 6, 7, 8. and *Syria and Cilicia*, v. 23, 24. must bee a *Church-businesse* in respect of the subject. 2. The question is a *Church-question* in the *matter of practise*, it concerneth the consciences of the Churches in the point of taking and giving offence, in a *Church-societie* as this doth, v. 19. *That yee trouble not them which among the Gentiles are turned unto God*, and v. 28, 29. compared with Cvv. 10, 24, 25, 26, 27, &c. *Rom.* 14. 14, 15. this was a

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Church-ſcandall or publick offence, as *touching the matter, materia circa quam.* (3) The *forme and manner* of deciding the controverſie was a publick *Church-way* by the Word of God, *Act.* 15. ſo *Peter* proveth, *v.* 7, 8, 9. and *James*, *v.* 15, 16, &c. maketh good. (4) The efficient cauſes and agents in the queſtion, are 1. *Church-officers*, *v.* 6. *Apoſtles and Elders.* 2. *Church-officers* conveened *Church-wayes* in a *Church-body* or ſocietie, *v.* 6. *c.* 15. and *The Apoſtles and Elders came together* (in a Synod, συνήχθησαν, a word which our brethren acknowledgeth doth, 1 *Cor.* 5. 4. note a formall Church-aſſembly) *to conſider of this matter*, and *v.* 25. *It ſeemed good to us being aſſembled with one accord*, ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν, and the very word *Church* is not wanting (though with reverence of others, it ſeemeth not to bee the multitude, ſeeing the word ἐκκλησία, being ſo generall, muſt have its ſignification from the action and end, for which the meeting is intended, as before I ſaid) as is cleare, *v.* 22. *It pleaſed the Apoſtles, Elders, and whole Church.* 5. The action they performe, when they are met in a politicall body, is to decide a *Church-controverſie*, that troubled many *Churches*, *Act.* 15. 2. *v.* 23, 24. (6) The end is the peace and edifying of the *Churches*, as that the *Churches of the Gentiles bee not troubled with needleſſe ceremonies*, as *James* ſaith, *v.* 19. and the good of the Churches, *v.* 29. *from which if you keepe your ſelves, ye ſhall doe well*, *c.* 16. 4. *And as they went through the cities they delivered them the Decrees to keepe*, *v.* 5. *ſo were the Churches eſtabliſhed in the faith.* Conſider here is the happy end and fruit of this Synod; *The eſtabliſhing of the Churches.* Therefore have our brethren without reaſon (I ſpeake with reverence of their learning and godlineſſe) denied the word *Church* to bee given to a Synod, or a meeting of Elders, which to mee is cleare, *Act.* 15. *v.* 6. The *Church* ſending is the *Elderſhip* of *Antioch*; the Church receiving, *v.* 4. is the Elderſhip at *Jeruſalem*, and cannot conveniently bee exponed of the whole and numerous thouſands that beleeved at *Jeruſalem*; the rebuking cannot then bee meerely doctrinall by the power of the keyes of knowledge which is exerciſed by one, nor are the Apoſtles and Elders here conſidered as meerely Preachers and Teachers in the Act of teaching, for why then ſhould they not bee formally a *Church* and a

Church-assembly, as our Brethren say, if they bee an assembly meeting for preaching the Word? for the exercise of the keyes of knowledge in the hearing of a multitude is essentially an act of preaching the Word.

Object. 14. *This Synod declares only in a doctrinall way what is necessary, what is scandalous, the same way, that Paul doth, Rom.* 14. 14, 15. 1 *Cor.* 8. 1 *Cor.* 10.

Answ. This Synod and *Paul* declare one and the same thing, *Ergo*, with one and the same authoritie, it followeth not; *Paul* writeth, 1 *Cor.* 5. that the incestuous man should bee excommunicated, and this hee wrote as canonicall Scripture, by the immediat inspiration of the holy Spirit, if then the Church of *Corinth* should have excommunicated him, shall it follow that they gave out the sentence of excomunication by the immediate inspiration of the holy Spirit? I thinke not, their Churches sentence had been given out by a meere ecclesiasticall authoritie, according to the wch *Churches* of Christ to the worlds end doth excommunicate, following the *Church* of *Corinth* as a patterne.

Obj. 15. *Though these obtruders of ceremonies did pervert soules, v.* 24. *yet the Synod doth not summond them before them, nor excommunicate them, but remit them to the particular Churches to whom it properly belonged to censure, and not to any Synod, or superiour Judicature.*

Answ. There was no need to summon them, for these *subverters of soules* were personally present at the Synod, and rebuked in the face of the Synod as *perverters of soules, v.* 24. for if they were not present; 1. to whom doth *Peter* speake, *v.* 10, *Now therefore why tempt yee God to put a yoake on the necke of the disciples, &c.* the *Apostles and Elders* did not impose the yoake of *Moses* Law upon the beleeving disciples, nor any other, save onely the obtruders of circumcision. 2. Who were they in the Synod who *made much disputing? v.* 7. note the *Apostles*, not any save these obtruders. *Ergo*, they were personally present at the Synod, nor needed they to excommunicate them, for I judge that they acquiesced to the determination of *James*, which was the sentence of the Synod, and the great dispute spoken of, *v.* 7. ceased, *v.* 13. and the conclusion is agreed upon, 22. τότε ἔδοξε *then it seemed good to the Apostles, Elders and whole Church*, and there was reason why these obtruders should acquiesce, so that there was no need of further censure, for there

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was satisfactiou in part given to both siddes. The question was, whether or no are beleevers now to keepe the Law and the ceremonies of *Moses his Law*? It was answered by the Synod, by a distinction which favoured, in part, both sides, 1. There is no necessitie that the beleeving *Gentiles* who are saved by grace as well as the *Jewes* bee troubled to keepe all the ceremonies, and this satisfied the *Apostles* who taught that the Gentiles were now made one people with the Jewes, and both are freed in conscience from *Moses his yoake*, the other part of the distinction it was this, yet there bee some ceremoniall commandements, as not *to eate things offered to Idols, blood, and things strangled*, (for *fornication* is of another nature, and abstinence therefrom is of perpetuall necessitie, 1 *Cor.* 6. 13, 14, 15, 16. 1 *Thess.* 4. 3. *Col.* 3. 5.) these must bee avoided, for scandals sake, by all the *Jewes*, but especially by the *Gentiles*, lest the *weake Jewes*, who take these to be divine commandements yet in force, take offence, and this was satisfactorie to the obtruders, and wee heare no more of their disputing, and there is an end of the controversie by the blessed labours of a lawfull Synod. 3. I could easily yeeld that there is no necessitie of the elicit acts of many parts of government, such, as excommunication, ordination, admitting of heathens professing the faith to *Church-membership*, in Synods provinciall, nationall or oecumenicall, but that Synods in the case of neglect of *presbyteriall-Churches*, command these particular *Churches* whom it concerneth, to doe their dutie, and in this sense the Synod, *Act.* 15. is to remit the censure of excommunication to the presbytery of *Antioch* and *Jerusalem*, in the case of the obstinacie of these obtruders of circumcision, but so some power of government is due to the Synod, as prescribing of Lawes and Canons for presbyteries and Congregations.

Object. 16. *Therefore was the Synagogue of the Jewes no compleat Church, because all the ordinances of God cannot bee performed in the Synagogue, and therefore were the Jewes commanded onely at Jerusalem and in no other place to keepe the passeover, and to offer offerings and sacrifices, which were ordinary worship*, Deut. 12. *but there is not any worship or sacred ordinance*, (*saith that* (a) *worthy Divine* Dr. Ames) *of preaching, praying, Sacraments, &c. prescribed, which*

(a) *Ames Medul Theolo. lib. 1. c. 38. ch. 37. lib. 1. 39. thes.* 26.

is not to bee observed in every Congregation of the New Testament: Nor is there any ordinary minister appointed who is not given to some one Assembly of this kind. So also (b) Mr. Mather *and* Mr. Thomson, *teachers in New England. Others say because there was a representative worship of sacrificing of all the 12. Tribes at Jerusalem, therefore all the Synagogues were dependent Churches, and Jerusalem was the supreme and highest Church, but there is no representative worship in the New Testament, and therefore no need of Synods, or higher Churches.*

(b) A modest and brotherly answer to Mr. *Herle*, c. 2, p. 12-13.

Answ. Surely the aforesaid *reverend Brethren of New England* have these words, (c) *But it seemeth to us that the power* (of a Synod) *is not properly a power and exercise of government and jurisdiction, but a power of doctrine, and so a Synod is rather a teaching then a governing Church*; from which I inferre; 1. That our Brethren cannot deny a power of governing to a Synod, but it is not so proper governing, as excommunication and ordination performed in their Congregations, but (say I) it is more properly governing, as to make Lawes and rules of governing, is a more noble, eminent and higher act of governing (as is evident in the King and his Parliament) then the execution of these Lawes and rules. 2. Our brethren incline to make a Synod a *teaching Church*; but I inferre that Synodicall teaching by giving out decrees tying many Churches, as our Brethren of (d) *New England*, and the forenamed (e) authors teach, is an ordinance of Christ that can bee performed in no single Congregation on earth, for a doctrinall Canon of one Congregation can lay no ecclesiasticall tie upon many Churches. *Ergo*, by this reason our Congregations shall bee dependent, as were the Jewish Synagogues. 3. With favour of these learned men it is a begging of the question to make *Jerusalem* the supreme Church, and the Synagogues dependent *Churches*, because it was lawfull onely at *Jerusalem* to sacrifice, for I hold that *Jerusalem* was a dependent Church no lesse then the smallest Synagogue in all the tribes, for in a Catholick meeting of all *Judah* for *renewing a Covenant with God*, *Jerusalem* was but a *sister Church*, with all of *Judah*, *Benjamin*, *Ephraim*, *Manasseh*, who 2 *Chron.* 15.9.10,11,12. made up one great Church which did sweare that Covenant. Ordinances doe

(c) *Ib.* c. 1. *pag.* 8.

(d) Church-government of New-England, Answer to q. 14. pag. 43,44.

(e) Mr. *Mather* & Mr. *Thomson* Answer to Mr. *Herle*, c. 4 *pag.* 40,41, *sig.*

doe not formally make *Churches* visible, nor divers ordinances divers *Churches*; profession of the truth formally constituteth a visible *Church*, and *Church union* in ordinances and government, and this was alike in the *Synagogues* and in *Ierusalem*. It was a thing meerely typicall that at *Ierusalem* onely, and in the Temple onely should there bee offerings and sacrifices, because in *Christ God-man*, all our worship and service and prayers are accepted of the Father, but (I pray you) did this instampe *Ierusalem* with any note of *Church-supremacy* above the meanest Synagogue in all *Israel* and *Iudah*? I see it not, all the Synagogues and all the land were members of the nationall Church, and every one a member of his owne Synagogue, the persons professing the truth and dwelling at *Ierusalem* had no supremacie over the *Synagogues*, because they did inhabit that typicall place, but the *Priests and Levites* were indeed servants to all the land, in offering sacrifices, and in governing in the Synedry either the greater, or the lesse, but these professors who did constitute the visible Church at *Ierusalem* had no *Church supremacie* at all for their relation to the Temple, their cohabitation or bodily contiguitie was no *Church-relation* then or now; and that these of the Synagogues behooved to worship in some solemne acts onely at *Ierusalem*, did no more give supremacie to the inhabitants of *Ierusalem* to bee a *Church* over them, then the *Synagogues* could claime supremacie over the inhabitants of *Ierusalem*, for the inhabitants of *Ierusalem* were tied to worship there, and in no other place, and to stand to the determinntion of the great Synodrie without appeale, because there was not a Catholick visible *Church* in the world but the *Church* of the *Iewes*; and this argument with as great force of reason might conclude that all the cities and incorporations of England are in government dependent and subordinate to *London* and the suburbs, because they are subordinate to the honorable Houses of Parliament, if wee should suppone that *Westminster* by a standing Law of the Kingdome were the unalterable seat where the Parliament can sit, and in no other place, which yet could prove nothing, seeing *London* and the suburbs are in their government no lesse subordinate to the Parliament, then the meanest village and towne in *England*,

and therefore I see no ground, because some representative worship was tied to Jerusalem, to give Jerusalem a *Church-supremacie*, 2. because one Congregation doth pray for another that is under pestilence and diseases, and praises God for the deliverance from these evills which also is a sort of representative worship (every Church and person partaking of a Christian priesthood to offer up prayers and praises one for another) it will not (as I conceive) prove that one Congregation hath *Church-supremacie*, and power of jurisdiction over another. Because 1. all *Israel* was alike circumcised; 2. all alike the called *people of God*, in covenant with God; 3. all had claime to the *Altar*, *Sacrifices*, *Temple*, *Arke*, &c. 4. All alike professed their subjection to God, to Priests and Prophets in these same ordinances, whether *typicall*, or *judiciall*, or *morall*, therefore every Synagogue alike at *Ierusalem*, at *Dan* or *Bersheba*, were alike Congregationall *Churches*, without dependance one upon another, and all depended upon the whole nationall Church, and on the Synodries supreme, subordinate, and the Synagogue-government according to their subordinations respectively; and I see no nationall *Church* in *Israel* peculiar to them, or typicall, more then there is a nationall Church in *Scotland* or *England*, though God put some distinguishing typicall notes upon their government, yet it never made either the invisible or visible *Church* of the *Iewes* to differ in nature and essence from the *Christian Churches*.

Object. 17. *From the power of jurisdiction, in a Synod, you may inferre a power of jurisdiction, in a nationall Church, and a power of jurisdiction in the whole Christian world, and wee know not any Politicall Church Catholick and visible in Scripture, and if there were any such Church Catholick, then might they conveene and sweare a Catholick-covenant for uniformitie of doctrine, worship, and government of the Church, as wee have done in Britaine, and this Catholick Church might impose it, upon a nationall Church, even by that same Law of proportion, by which the nationall Church may impose it on particular Churches which are parts of the Nationall Church.*

Answ. I see not how the consequence holdeth every way good

good, that as wee inferre from a juridicall power in a presbytery, the same power juridicall in a Synod, and the same in a nationall Assembly, that therefore wee may inferre the same juridicall power in an *Oecumenick councell*: and the reasons of the disparitie I take to bee these; 1. The farther remote in locall distance of place that *Churches* bee, (as it falleth out in the *Catholick visible Church*) the danger of scandalizing one another, by visible communion, and so the opportunitie of edifying one another is the lesse, and so the communion visible is the lesse, and consequently the power of jurisdiction is the lesse. 2. An universall and oecumenick councell of all the visible Churches on earth, is an act of the visible Church which supposeth all the visible Churches on earth to bee in that morall perfection of soundnesse of faith, of concord and unitie, that some one Congregation or classicall presbytery of Elders according to Gods heart may bee in, which morall perfection perhaps is not *de facto* attainable, (though it bee not physically impossible) in this life, except wee suppose the heavenly dayes of Christs visible reigne on earth a thousand yeares, when yet there shall bee no Temple nor externall ministery, of which state I cannot now dispute, and therefore I conceive these sixteene hundred yeares there never was an integrall and perfect oecumenick councell of all the Churches on earth, and therefore if wee should dispute of the juridicall power of such a Catholick assembly whether it may impose an oecumenick and Catholick oath on a nationall *Church* against their will, and excommunicate a nationall *Church*, is but a needlesse and a *Chymericall dispute*, and it includeth two contradictory suppositions. 1. That all the *Churches* on earth are of one sound faith, worship, doctrine and *Church-government*, and yet one nationall Church is supposed to bee heterodox, scandalous, and obstinate, so that that whole nationall Church must bee constrained to take a lawfull oath and must bee excommunicated; such an hypothesis is not possible where the Gospell is preached, for even the whole *Romish Church* in all its members deserveth not excommunication, in respect wee are sure God hath thousands in the bosome of that Church, who beleeve in Christ, and doe not defend popery with obstinacie,

and

and such an hypothesis is contradicent to the supposition of the soundnesse of faith and unitie of all *Christian Churches* on earth, and therefore I plainely deny that *Christ* hath given the like power of jurisdiction to the Catholick visible *Church*, that hee hath given to a nationall *Church*, over a provinciall *Church* or *Synod*, and to a Synod over a *classicall Presbyterie*; yea I much doubt if a Catholick councell can formally excommunicate a *nationall Church*, though such a councell may use a power analogicall like to the power of excommunication.

Object. 18. *But you cannot demonstrate from Gods Word, that there is such a thing in the New Testament, as a Catholick visible Church.*

Answ. I said something of this before, but I conceive the subject of the 1 *Cor.* 12. is a *Catholick visible Church*. But, 1. wee doe not understand a politicall body with ordinary *visible government* from one man who maketh himselfe the vicar of Christ, the *Pope*, whose members are *Cardinals*, *Bishops*, *&c.* and such like. But the Catholick body mysticall of *Jesus Christ*, and that as visible: and 1. that the *Apostle* is to bee understood of an universall, not of a Congregationall and particular politick *Church* that meeteth in one place, is cleare; 1. hee speaketh of that *Church* wherein are diversities of gifts for the good of the whole *Catholick body*, as *miracles*, *the gift of prophecie*, *the gift of interpretation*, *the gift of healing*, *&c.* of whom hee saith, *v.* 5, 6. *there is the same spirit, and the same God, who worketh all in all*, the particular Congregation is not such an all in all. 2. Hee speaketh of such a *Church* as taketh in all *baptized into one spirit*, but this is the whole visible Church, not one single Congregation onely. 3. Hee speaketh of such a Church as taketh in all, both Jewes and Gentiles, making them one body, *v.* 13. and that taketh in all the world. 4. Hee speaketh of such a *Church* as hath an adequat and full relation to *Christ*, from which this *Church* is denominated *Christ mysticall*, all the beleevers meeting in one mysticall body of *Christ*, as lines in one center, *v.* 12. now a single Congregation hath not a foot to fill this measure. 5. Hee speaketh of such a body as hath need of the helpe one of another, as the head hath

need

need of the feet, *v.* 15, 16, 17. those of a single Congregation have need of those, who are eyes and eares without the congregation. 6. Hee speaketh of such a body, as is not to separate in their members, one from another, to make a schisme in the body. *v.* 25. but a single Congregation ought not to separate from the rest of the great body made up of many *sister Churches*. 7. Hee speaketh of such a body, the members whereof must care one for another, *and suffer one with another*, *v.* 26. now single Congregations are such members of this great bodie, as *must mourne with these that mourne and rejoyce with these that rejoyce*, therefore one single Congregation cannot bee this whole body, but its part onely. 8. Hee speaketh of such a body in which *God hath set*, *v.* 28. *Apostles*, *Prophets*, *Teachers*, *miracles*, &c. now *Christ* hath not wedged in *Apostles* the Catholick Pastors of the whole world, to one single Congregation, nor hath hee confined such a multitude of officers ordinarie and extraordinary to one single Congregation. And that hee speaketh here of a *Catholicke visible Church* is cleare; 1. Hee speaketh of such a body, to which is given the manifestation of the spirit to profit withall, *v.* 7. this must bee a visible policie. 2. Hee speaketh of a politicall and organicall body, having eyes, eares, hands, feet, &c. which must bee a visible ministery. 3. Hee speaketh of a body capable of the seales, such as Baptisme, *v.* 13. We all are baptized by one spirit into one body, this must bee a visible baptized body; discerned by the visible character of baptisme from all societies of *Jewes*, *Pagans*, and others who professe not *Christ Jesus*. 4. Hee speaketh of such a body as standeth in need of the helpe one of another, as *the eye cannot say to the hand, I have no need of thee*, *v.* 21. this evidently cryeth that hee supposeth a visible and externall policie in this body. 5. Hee speaketh of a body so *tempered of God*, as that there should *bee no schisme in the body*, nor separation from it, *v.* 25. now this cannot bee a separation from the invisible body of Christ, for so hypocrites which are members of this visible body, and are often officers, as eyes and eares, yea Pastors, and Teachers remaining in the body without any schisme or separation, are yet separatists from the invisible body of *Christ*, and no more parts of that body, then a woodden leg or arme is a member of a living man. 6. He

speaketh of that body which is to expresse its care in praying, praising, mourning and rejoycing with the rest of the members as they are in a good or adverse condition of prosperitie or adversitie, v. 25, 26. and this must bee a visible *Church* praying or praising *God*. 7. Hee speaketh of such a *Church* as the fellow members may see and know by their senses, to suffer, and bee in a hard condition, or to rejoyce, as v. 25. 26. and this is more then apparently cleare to bee a *visible Church*. 8. Hee speaketh of such a *Church* as *God* hath furnished with severall officers, in severall orders visibly knowne to bee different officers, as v. 28. Now *God hath set some in the Church, first Apostles, secondarily Prophets, thirdly teachers, these bee parts* and most eminent and considerable organs of a *visible Church*. And the like I might prove by divers of these arguments of that body politicall of which the *Apostle* speaketh, *Rom.* 12. 3, 4, 5, 6. to the end of the Chapter. These speciall exceptions there bee against this. 1. *That the Church, 1 Cor.* 12. *is the invisible and mysticall body of Christ, because it is a body baptized by one Spirit.* 2. *A body called Christ, that is Christ mysticall. Answ.* It is true that this visible body hath also an inward and spirituall *baptizing*, answerable to the externall and outward *baptizing*, and so according to that internall and mysticall union it is an invisible body, as these reasons prove: but the question is, if the *Apostle* speake of the body of *Christ* in that notion, we deny that, for hee speaketh plainly here of the *Church*, as it is a politicall, organicall and visible body.

Object. 2. *If one should say, God hath placed in the common-wealth Emperours, Kings, Dukes, Princes and Rulers, as the eyes and eares of the Commonwealth, it should no wayes follow that all the Commonwealths in the earth are one visible civill body having a government, so though it bee said God hath placed in the spirituall Commonwealths of the Church Apostles, Prophets, Teachers, &c. it followeth not that the Church is all one spirituall, politick visible body, it followeth onely that the Lord hath placed in the Church Apostles, Prophets, Teachers indefinitly, that is, that these may bee in any one single Congregation, as it is said, James 2. 2. If there come into your Assembly, or Synagogue, a man with a gold Ring, &c. now this will not prove that all the dispersed Jewes, to whom James wrote, were all but one Congregation.*

Answ.

Answ. 1. It is true, if any should say, *God hath placed in the Common-wealth Emperors, Kings, Dukes, Princes, it should not follow that Common-wealths are one body, even Jewes, Gentiles, Barbarians, Americans,* because there is not this externall union of visible Communion in the Common-wealths of the earth, as there is in the *Churches*; but if one should say, *God hath placed Emperors, Kings, Dukes, Princes in the Common-wealths, as in one organicall body, having one head who hath given influence to so many Organs of head, feet, hands, eyes, eares, &c.* as the *Apostle* speaketh of this *body of the Church*, he should then say all the Common-wealths of the world made but one body, but this indefinite speech must, by good logick, have the vertue either of an universall or a particular proposition, as if I say (*The Church hath seated in it Apostles, Prophets, Teachers, &c.*) you meane either the *Catholick visible Church*, or the particular Congregation, or 3. some Church betwixt these two: our brethren cannot say they meane of a middle Church, for then they grant (contrary to their owne principles) a politicall visible Church, beside a Congregation; if they say the first, wee have what wee crave; if they say that the Congregation hath seated in it *Apostles, Prophets*, they fall in the former absurditie, for God hath placed *Apostles*, in the whole Christian world.

Object. 3. *When the Apostle saith, v.* 21. *The head cannot say to the feet, I have no need of you; either must wee acknowledge here that hee meaneth the head of a Congregation, to wit a Pastor, or a Doctor, and so hee speaketh here of a Congregation, or if hee speake of the Catholick Church, then Estius his argument may stand in force to prove the Pope to bee the head of the Church; for Estius exponing these words (The head cannot say to the feet, I have no need of you) by the head of the Catholick Church (saith hee) you either understand Christ the principall head, or then, some mortall man, the Pope, who is a ministeriall head; the former you cannot say, because Christ being God, and also man perfectly happy, hee may say to all the members of his Church great and small, yea to the very Angels,* I have no need of you; *for hee can sanctifie and governe his Church without the word, the Sacraments, or any ministers, therefore the head which standeth in need of the feet, must bee the ministeriall head the Pope, who standeth in need of the feet for the governing of the body in a ministeriall way.*

I answer, there is no reason for a Popish argument to leave the truth, for this argument shall no lesse militate against our brethren, then against us, because it shall prove that there is a ministeriall head and *Pope* in every Congregation, which is no lesse absurd then to make a Catholick head over all the visible Catholick Church. Secondly, as for the argument it is easily answered, for the *Apostle* here useth a comparison from the naturall body, and there is no ground to presse every toe, lith and sinew of a comparison; and wee deny that the word (head) here doth signifie literally either *Pastor or Bishop*, for the eye also being that which watcheth and seeth for the whole body should also signifie the Pastor, but the intent of the Spirit of God is, that the most eminent members which are as the eyes & the head, whether their eminencie bee excellencie of saying grace, called, *gratia gratum faciens*, or excellencie of gifts, called, *gratia gratis data*, they have need of the gifts and graces of others inferiors and of meaner parts, and there is neither ministeriall head, nor ministeriall feet, nor ministeriall eyes in the Text.

Object. 4. *To every visible Church there should bee a Pastor to feed and rule that Church, if then there bee here a Catholick visible Church, there should also be a Catholick visible Pastor, & that is a Pope.*

Answ. That to every Church meeting ἐπὶ τὸ αὐτὸ into one place, for Word and Sacraments, there should bee one Pastor onely and a supreme one, I deny; there may bee more Pastors then one, bnt that to every *Catholick Church* there should be one head most eminent, that is farre rather to bee denied, for this is so great a flocke that there bee a necessitie of multitude of Pastors and watchmen to attend so Catholick a flock.

Object. 19. *You teach that the government of consociated Churches is warranted by the light of nature, which if it bee true, surely this light of nature being common to us, in civill, as in ecclesiasticall causes, then by natures light every citie governed with rulers within it selfe, is subordinate to a Classe of many cities, and that Classe to a nationall meeting of all the cities, and the nation must in its government bee subordinate to a Catholick or oecumenick civill court, and this same way may appeales ascend in civill courts; and because by the same light of nature* (saith Mr. Mather, *and* Mr. Thomson) *there must bee some finall and supreme judgement of controversies lest appeales*

Mr. *Mather* and Mr. *Thomson*, answ. to Mr. *Herle*, c. 2. p. 16 and p. 20.

peales ſhould bee ſpun out in infinitum, *it muſt bee proved that this ſupremacie lyeth not in a Congregation.*

Anſw. 1. Appeales being warranted by the morall counſell which *Jethro* gave to *Moſes*, in which there is nothing *typicall* or *ceremoniall*, but a patterne that all Common-wealths on earth, without any danger of Judaizing may fellow, cannot but bee (as *Whittaker* hath obſerved) naturall, and ſuppoſing that God hath given warrant in his word, for *Monarchies*, which are knowne by Gods appointment to bee independent, as alſo the government of all free and unconquered States are, it doth follow by the light of nature, that appeales in all ſtates are naturall, and that *God* hath appointed that the ſupremacie ſhould lie within the bounds of every free *Monarchie* or State, ſo that there can bee no appeale to any oecumenicall or *Catholick civill Court*, for that is againſt the independent power that *God* hath given to States; but in the *Church* it is farre otherwiſe, for *God* hath appointed no viſible *Monarchie* in his *Church*, nor no ſuch independencie of policie within an congregation, claſſical, provinciall or nationall *Church* and therefore though appeales bee warranted both in *Church* and State, by the light of nature, yet appeales to exotick and forraine judicatures is not warranted by any ſuch light, but rather contrary thereunto. 2. *Church-appeales, though warranted by the light of nature, yet it is ſuppoſed* they bee rationall, and grounded on good reaſon, as that either the matter belong not to the congregation, or then it bee certaine or morally preſumed the Congregation will bee partiall and unjuſt, or the buſineſſe bee difficill and intricate, and if appeales bee groundleſſe and unjuſt, neither Chriſt, nor natures light doth warrant them, yea in ſuch a caſe the ſupremacie, from which no man can lawfully appeale, lyeth ſometime in the Congregation, ſometime in the claſſicall presbytery, ſo as it is unlawfull to appeale, for *illud tantum poſſumus quod jure poſſumus*, and neither *Chriſt* nor *natures light* doth warrant us to unjuſt appeales, or to any thing againſt equitie and reaſon; but that *ſupremacy* of power ſhould bee in a Congregation without any power of appealing, I thinke our brethren cannot teach; for when the *Church of Antioch* cannot judge a matter concerning the neceſſitie of keeping *Moſes* his Law, or any difficill dogmaticall point, they by natures direction, *Act.* 15. 2.

decree to send *Paul*, *Barnabas and others to Jerusalem* to the *Apostles and Elders*, as to a higher judicature, that their truth may bee determined, and this they did without any positive Law that wee can imagine: for (*a*) Mr. *Mather* and Mr. *Thomson*, as also (*b*) the *Author of the Church government of New England* teach that the *Church of Antioch* had, *jus, power to judge* and determine the controversie, but because of the difficultie had not *light to judge* thereof; *Ergo* they must acknowledge appeales by natures light warrantable as well as wee, for suppose wee, that a Congregation inclineth to this (*that Arminianisme is the sound doctrine of grace opposite to Stoicisme*) one man is cited before the Congregation for holding the contrary, hee knoweth all the Congregation in those points to be *Pelagians*, would not our brethren say, that this man so unjustly accused for holding the truth against the enemies of grace may appeale to a Synod? I thinke they must teach this by their grounds, though by the way I thinke the brethren erre in this to teach that *Antioch* had power to determine the controversie, *Act.* 15. in this case, 1. when the *Churches of Syria* and *Cilicia*, to their knowledge, were troubled with the like question, as *v.* 24. may cleare, 2. when as the partie against the truth was so prevalent within the *Church* of *Antioch*, *Act.* 15. 2. as that they opposed the *Apostle Paul*, and *Barnabas*, also in this case I doubt much if they had power to determine a question, that so much concerned all the *Churches*, for that was proper to a Synod of many *Churches*. 2. When the greatest part of a *Church*, as *Antioch*, is against the truth, as is cleare, *Act.* 15. 2. I beleeve in that they lose their *jus*, their *right* to determine *externe*, in so farre, for *Christ* hath given no ecclesiasticall right and power to determine against the truth, but onely for the truth, and therefore in this, appeales must bee necessary. Mr. *Mather* and Mr. *Thomson* against *Herle*, *c.* 2. *p.* 17. 18. say we do much Judaize in that we multiply appeales upon appeales, *from the Congregation to a Classe, then to a Synod, then to a nationall assembly, then to an oecumenick councell, and this way, while the world indureth, causes are never determined, and Synods cannot alwayes bee had, even as in Jerusalem the supreme judicature was farre remote from all proselytes, as from the Eunuch of Æthiopia, Act.* 8. *and from the remotest parts of the holy Land; But God hath provided better for us, in the New Testament,*

(*a*) Mr. *Mather* and Mr. *Thomson* Answer to Mr. *Herle c.* 4 *p.* 42.
(*b*) Church-government and Church-covenant of *New England*, Answ. to quest. 14. p. 44.

ſtament, where every Congregation, which is at hand, may decide the controverſie.

Anſw. 1. The ſpeedineſſe of ending controverſies in a congregation, is badly compenſed with the ſuddainneſſe and temerity of *delivering men to Satan*, upon the deciſion of three *Elders*, without ſo much as asking adviſe of any claſſes of Elders, and with deciding queſtions deepe and grave, that concerneth many *Churches*, which is a putting a private ſickle in a common and publick harveſt. 2. All appeales without juſt warrant from *Chriſt's will*, wee condemne, as the abuſe of appeales to a court, which is knowne ſhall never bee. 3. *Antiochs* appeale to a Synod two hundreth miles diſtant (as our brethren ſay) in ſo weighty a queſtion, was no *Judaizing*, but that which *Paul* and the *Apoſtles* was guiltie of, as well as wee. 4. Matters concerning many *Churches* muſt bee handled by many.

The Doctrine of the Presbyteriall Churches of Jeruſalem, Corinth, Epheſus, Antioch, vindicated.

WEe are convinced from the numerous multitude of beleevers, and the multitude of Paſtors at this famous and mother Church of the Chriſtians at *Jeruſalem*, to beleeve the frame and mould was presbyteriall, and that it cannot bee ſo much as imagined or dreamed that it was moulded to the patterne of one ſingle Congregation which could all meet ἐπὶ τὸ αὐτὸ into one place.

The frame of an independent ſingle Congregation is ſuch as no more doe meet ordinarily in one houſe, then may conveniently bee edified, in partaking of one Word, and one breaking of bread, that is, one Table at the Supper of the Lord; nor can wee imagine that the firſt mould of a Chriſtian viſible Church was ſo inconvenient as that it croſſed edification and converſion, which is the formall effect of a Church-meeting: Now the multitude was ſuch as could not, neither morally, nor phyſically, meet in one houſe. For at one Table many thouſands and multiplied thouſands could not meet, and therefore

conſider

consider their number; they were, *Act.* 1. a hundreth and twentie met in one place, but I shall not bee of the opinion that this was all, seeing, 1 *Cor.* 15. 6. Christ after his resurrection was seene of *Cephas*, then of the twelve, after that hee was seene of above five hundreth brethren; then in one day at one Sermon about three thousand soules, *Act.* 2. 42. and *ch.* 4. 4. though they were apprehended who preached the Gospell, yet many of them *which heard the Word beleeved, and the number of the men was about five thousand.* I deny not but worthy *Calvin* saith, *id potius de tota ecclesia, quam de nova accessione intelligendum*, this was the whole number including the three thousand that were converted, *c.* 2. but first hee saith, *Potius*, hee inclineth rather to this opinion: but secondly the Text saith of those which heard the word, it would seeme to mee, at the second Sermon of *Peter*, and (a) *Augustine*, (b) *Chrysostome*, (c) *Beda*, (d) *Basilius*, (e) *Oecumenius*, (f) *Hieronym.* (g) *Ireneus* make this number divers from the former, so doe (b) *Cornelius a Lap.* (i) *Salmeron*, (k) *Stapletonus*, (l) *Sanctius*, (m) *Lorinus*, (n) *Lyranus*, (o) *Cajetanus*; but we shall not contend about the matter, nor yet whether the word ἀνὴρ includeth women, which it often doth in the Greek, as ἀνὴρ and ἀνδρὸς Σπαρτιάτου in *Demosthenes* doth also; yet the wisdome of God in the Apostles cannot admit us to imagine that five thousand could ordinarily meet to the Word, Sacraments, and government in one house, and after this many thousands were added to this Church.

(a) *Augustine*, trac. 39. *in Ioan.* (b) *Chrysostom. hom.* 1. *hom.* 33. *in Matth.* (c) *Beda in Act.* 2. 5. *Matth.* 14. (d) *Basilius homil. Ps.* 115. (e) *Oecumenius in loc.* (f) *Hieronymus in Esa. c.* 1. *et c.* 11. *in illa adjitet dominus secundo manum.* (g) *Irenæus*, *l.* 1. *c.* 11. (b) *Cornelius a lapide, diversa prorsus sunt hæc quinque millia, a tribus millibus prima concione conversis, c.* 2. (i) *Salmero in loc. distinctus numerus ab illo c.* 2. (k) *Staplet. in Antido. Apostolic. c.* 4. (m) *Lorinus non in tribus millibus computanda hæc millia.* (n) *Lyran. in loc.* (o) *Cajetan. in loc.*

1. Our brethren say, it is one thing to say that they could not meet in one place by reason of extrinsecall impediments of persecution, and through want of a capacious and large roome, and another thing to say, that it was unpossible that they could bee one Congregation, and meet in one place, for though wee prove they could not meet because of persecution, wee doe not prove that they were so numerous that they could not conveniently meet in one place.

Answ.

Anſw. Though it bee evident that the Apoſtles were perſecuted, caſt in priſon, and beaten, *Act.* 4. 3. *c.* 5. 18. 26. 33. 40. it is as evident that they had Aſſemblies, and Churches meetings, *Act.* 2. 37. 41. 46. *c.* 4. 1, 2, 3. *c.* 5. 10. *v.* 25. now the queſtion then is not if they could not meet, for extrinſecall impediments of perſecution; for both our brethren and wee agree in this, that they had their Church-aſſemblies for Word and Sacraments, then the queſtion is upon the ſuppoſall of Church aſſembles, which the perſecution of the Jewes then fearing the people was not able to hinder, *c.* 5. 26. whether or no was the Church at *Jeruſalem* of ſuch a competent number, onely as that they could meet not occaſionally onely to heare a Sermon, but in an ordinary Church-meeting to heare the Word, and communicate in the breaking of bread, and ſeales of the Covenant; and though the want of a capacious houſe bee alſo an extrinſecall impediment why they could not meet, yet that they wanted ſuch a capacious houſe as the Temple, will prove nothing, but it cannot bee ſaid that they wanted a capacious houſe for the ordinary meeting of a Congregation, the ordinary and genuine uſe whereof is to bee edified by the Word and Sacraments, and that an ordinary houſe could containe ſuch a number of thouſands and multitudes as can bee edified in a Congregationall way, is denyed.

2. Our brethren ſay; *that they did not eate the Supper in private houſes, for the breaking of bread, Act.* 2. 46. *was common bread, and they had the uſe of the Temple, and taught in the Temple, for the Senate of the Jewes durſt not extend their malice to the higheſt, Act.* 5. 26. *for they feared the people, and Act.* 4. 21. *So when they had further threatned them, they let them goe, finding nothing how they might puniſh them becauſe of the people; for all men glorified God, for that which was done, ſo the people favouring the Apoſtles, they made uſe of their libertie to the full, and had their publick meetings for Word and Sacraments in the Temple, and did meet in private houſes, Act.* 20. 20. *in a private way, not in a Church way, So Act.* 2. 47. *They had favour with all the people.*

Anſw. It is ſaid theſe beleevers, *v.* 44. were ἐπὶ τὸ αὐτὸ *in one place*, and thoſe who, *v.* 46. *did eate bread* κατ' οἶκον *from houſe to houſe*, met then being in one place, and (*eating of bread from houſe to houſe*) muſt bee exponed as wee doe, diſtributively, that

is divided in small Assemblies, for the argument that we bring militateth against the eating of their common meat in houses, all being in one private house; were three thousand *in one place*, ἐπὶ τὸ αὐτὸ, all at one banquet, and that daily? 2. It is true, divers expone the breaking of bread, v. 46. not of the Supper of the Lord, yet of the banquets of love where there was an assembly of many; but v. 42. It is clear these three thousand did receive the Supper of the Lord together, and it is so true that the Syriack hath it in his expention thus, [illegible] *upon which manner they all used to receive the Eucharist*, it is memorable, saith *Lorinus*, that he retaineth the name of *Eucharist*; it is rendred, *Et communicabant in oratione & fractione Eucharistiæ*, yea and (a) *Lyberus* and (b) *Calvin* both expound it so, and as (c) *Lorinus*, (d) *Gaetanus*, (e) *Cornelius a Lapide*, they hear all spirituall exercises named here. But how can we imagine that many thousands could in one meeting communicate at one Table in the Lords Supper, and that ordinarily? 1. What voyce could reach to so many thousands, as they did grow unto? 2. What Table could suffice to a communion of so many thousands added to the Church, for the supper is a Table ordinance, and requireth Table communion, under gifts, which the *Apostles* could not so soone remove and change into an Altar, that all might conveniently have and bee edified. 3. Can wee beleeve, that these Congregationall meetings of fewer, and that in private houses, were delitious to the indignation of authoritie, then meeting in the Temple, it is most evident *Act.* 4. 1, 2. and seeing the *Apostles* had libertie to meet, *Act.* 5. 26. that they would draw the first mould of the Christian visible *Church*, after the patterne of a convention most unfit, yea impossible, for attaining the intended end, to wit, edification, especially not being compelled thereunto by an extrinsecall necessitie. Our brethren say, *three thousand, five thousand might all communicate in one place, though not at one time, successively, as it is in many numerous Congregations*; But I answer, 1. after they were five thousand, &c. I dare say, taking in the hundreth and twentie, the five *hundreth brethren saw Christ at once*, 1 Cor. 15. 6. and the fruit of the preaching of the other ten Apostles, all now present at *Jerusalem*, when

(a) *Lorinus com in ac.* 2. 42.
(b) *Lutherus Serm. de Eucharistia.*
(c) *Calvin, Instit. l.* 4 *c.* 17.
(d) *Lorinus, ib.*
(e) *Cajetan. com. ib.*
(f) *Corneli. a Lapide.*

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the Prophecie of *powring the Spirit on all flesh*, Joel. 2. 28, 29. Act. 2. 15, 16, 17. was now to take effect at this time, there were twise five thousand, but after these all it is said, Act. 6. 1. *The number of the Disciples were multiplyed*, v. 7. *And the Word of God increased, and the number of the Disciples grew exceedingly, and a great multitude of the Priests were obedient to the faith*, how many of the people were then obedient to the faith? could all these make one Congregation to eate at one Table? But 2. when they are put to this shift, to say, that they *did communicate successively at one Table, and* (which must bee) *not all in one day*, then doe our brethren grant there was not here such a Congregation as is, 1 Cor. 11. 20. *When you come together therefore into one place, this is not to eat the Lords Supper*, 33. *Wherefore my brethren when you come together to eate, ἐκδέχεσθε, tarry one for another*, when you come to eate at the love-feasts, especially at the Lords Supper, saith *Diodatus*, if every one of the Congregation bee to waite on while another come, then in the Apostolick Church all the Congregation came together to the Lords Supper in one place and at one time, and this is not the Congregation whereof hee speaketh, 1 Cor. 14. 23. *If therefore the whole Church come together to the same place, and all speake with tongues, and there come in those that are unlearned and unbelievers, will they not say that you are mad?* Hence all the Congregation come together to one place, at one time, and the place was so that heathen and unbeleevers might come into their worship of the Congregation, but our brethren make the meeting of this Congregation such as they were not to stay one for another, nor *to come all at one time, but successively*, and so as the whole Congregation could not come to one place at once, but by halfes and quarters, and fractions and divided parts, now one thousand, or two thousand, then another two thousand the next day, for the Apostles then celebrating the supper at night and after Supper, 1 Cor. 11. 21. few thousands should bee able to communicate after Supper. 2. There was no necessitie, that these wise master-builders should divide the *Church*, and the first visible Church in so many parts, and this successive communion doth clearely prove our point, that there were many Con-

gregations, for every ſucceſſive fraction being a competent convention of beleevers having the Word and Sacraments, and ſo power of juriſdiction not to admit all promiſcuouſly to the Lords Table, is to our brethren a compleat Church, for to it indeed agreeth the eſſentiall Characters of a viſible inſtituted Church, for there is here a miniſtery, the Word and Sacraments, and ſome power of juriſdiction within it ſelfe, and ſo what lacketh this ſucceſſive fraction of an intire Congregation?

But what ground for ſo needleſſe a conjecture, that the Apoſtolick Church did celebrate the Lords Supper in the Temple, never in private houſes? The contrary is, *Act.* 20. 7. And upon the firſt day of the weeke the Diſciples came together to breake bread, *Paul* preached unto them, v. 8. *And there were many lights in an upper Chamber*, where they were conveened, ſo the Text is cleare, *the firſt day of the weeke*, 1 *Cor.* 16. 1. *was the day of the Chriſtians publick worſhip*, and (a) *Auguſtine*, (b) *Calvin*, (c) *Luther*, (d) *Melanchthon*, *Bullinger*, (e) *Diodatus*, and ſo (f) *Lorinus* and (g) *Sanchius* ſay this was the Lords Supper, who can imagine that the *Apoſtles* did bring ſo many thouſand *Chriſtians* after Supper to the Temple, to celebrate a new Evangelick feaſt, and that immediatly after *Peters* firſt Sermon, *Act.* 2. 42? 2. Before the *Apoſtles* had informed the Jewes, that all their typicall and ceremoniall feaſts were now aboliſhed, yea while they ſtood in vigor, and the *Apoſtles* themſelves kept them in a great part? was this like the Spirit of the *Goſpel*, which did beare with *Moſes* his ceremonies for fortie yeares?

(a) *Auguſtin. Epiſt.* 86.
(b) *Calvin, in loc.*
(c) *Luther. Serm. de Euchariſt.*
(d) *Melanchthon. lib. de uſu Sacrament.*
(e) *Diodatus. annot. in loc.*
(f) *Lorinus in loc.*
(g) *Sanchi.*

2. The *Apoſtles*, *Act.* 4. 1. are indited before the Synedry, that they taught, in the Temple, *Jeſus Chriſt*: if they had with ſo many thouſands, gone to the Temple with a new extraordinary ceremoniall ordinance as a new Sacrament, ſo contrary ſn humane reaſon, to all the ſacred Feaſts, Sacrifices, and ceremonies, ſhould not this with the firſt have beene put in their inditement, that they were ſhouldering *Moſes* out of the Temple? yet are they onely accuſed *for teaching the people*; yea *Chriſt* the Law-giver, who preached the Goſpell daily in the Temple, would not take the laſt Supper to the Temple, but celebrated it,

it in a private Chamber; and *Paul* being accuſed alwayes as an enemy to *Moſes* and the Temple, his enemies the Jewes who watched him heedfully, could never put on him, that hee celebrated a Sacrament in the Temple: as for *Baptiſme* it being a ſort of waſhing, (whereof the Phariſees uſed many, *Matth.* 15. *Mark.* 7.) it was performed often *ſub dio* in rivers, never in the Temple; wee deſire any author, father, (*Oecumenius* doubteth onely) Doctor, Divine, Proteſtant, or Papiſt, late or old, who ſaid the Apoſtles celebrated the Supper in the Temple.

3. Our brethren ſay all, *Theſe did conveene* ἐπὶ τὸ αὐτὸ, *for Act.* 4. 31. *When they had prayed the place was ſhaken where they were aſſembled together,* ἦσαν ἐπὶ τὸ αὐτὸ, *Act.* 2. 46. *and they continued daily with one accord in the Temple, and breaking bread from houſe to houſe, did eate their meat with gladneſſe.*

Anſw. The place, *Act.* 4. 31. ſaith not, that all the five thouſand beleevers were in that one place, which was ſhaken, for *v.* 21. that when the Apoſtles were let goe by the Prieſts and Captaines of the Temple they returned to their owne company ἦλθον πρὸς τοὺς ἰδίους, to their owne, but no circumſtance in the Text doth inferre that they came backe to the whole five thouſand, but onely to ſome few of the firſt beleevers, that were converted before the firſt Sermon of *Peter* was made, *cap.* 2. they returned, *Lyra* and *Hugo Cardinalis*, to their owne company, *ad domeſticos ſuos*, and ſo ſaith *Lorinus*, who citeth the Syriack ܠܘܬ ܐܚܘܗܝ *bachvaihin ad fratres ſuos. Salmeron, ad ſuos coapoſtolos, ſive condiſcipulos & domeſticos fidei*, and ἴδιος doth not ſignifie the whole Church, but friends and domeſticks, as, *Mark.* 5. 19. Goe home to thy own houſe and ſhew thy friends, *Luke*, πρὸς τοὺς σοὺς compared with, *Luk.* 8. 39. and *Gal.* 6. 10. πρὸς τοὺς οἰκείους τῆς πίστεως, and 1 *Tim.* 5. 8. therefore the place ſaith that the five thouſand were gathered together in this one place which was ſhaken. 2. Giving and not granting that they were all conveened to prayer, it doth not follow that they did meet ordinarily in one place, for partaking of Word and Sacraments, as one Congregation, for moe might conveene to prayer and hearing the Word, then could meet ordinarily in a Congregationall-way. Neither will any Text inforce us to;

expone ἐπὶ τὸ αὐτὸ, *collectively*, but *distributively*, as wee say all the Congregations in *Scotland* met, ἐπὶ τὸ αὐτὸ, in one, every Lords day, that is, every one of the Congregations is in one place, but the sense is not that all the Congregations collectively are in one place. And wee may justly aske what this place was which was shaken, it is not like that it was the Temple, that which should have beene more prodigious like, and presaged a ruine to the Temple, would not have beene concealed by the holy Ghost, for it would have more terrified the *Jewes*, and the Temple is never called τόπος *sine adjecto*, without some other thing to make it bee knowne to bee the holy place, if it was a private house, give us leave to say it could not containe five thousand to heare prayer, farre lesse a more numerous multitude.

Wee remit it to the judgement of the wise, if the Apostles were so lazie to propagate the Gospell, that where twelve of them were present undoubtedly, *Act.* 4. 23. 31. *Act.* 6. 2. and (as many of the learned thinke, the seventie Disciples) that eleven Apostles did heare the Word onely, and one did speake to one Congregation onely, which consisted of so many thousands, for to the five thousand, if there were no moe, v. 5. 14. *more beleevers were added to the Lord, multitudes both of men and women*, who could not conveniently heare? This I think not imaginable; for 1. now the harvest was large, thousands were to bee converted. 2. The Spirit was now powred upon all flesh. 3. Christ, when hee sent the twelve but to *Judea*, hee sent them two and two, and would have every man at worke, and the Apostles went out in twoes, *Act.* 13. *Paul* and *Barnaba*, and sometimes but one *Peter* was sent to the *Jewes*, *Paul* to the Gentiles, and the world divided amongst them, 1. of other officers *Timothy* is sent to *Ephesus*, *Titus* to *Crete*, that so they might the more swiftly spread the Gospell to all the world. What wisedome could wee imagine would lead the twelve *Apostles* to speake to one single Congregation met in one place, at one time? the rest, to wit the eleven and the seventie Disciples being silent? for in the Church the God of order will have one to speake at once, 1 *Cor.* 14. 31.

But our reverend brethren seeing and considering well that the

the *Church* at *Jerusalem* could not all meet in one Congregationall way, and that they were a *Christian Church*, and so behooved to bee a Presbyteriall *Church*, they doe therefore betake themselves to another Answer, for they say *that this Church at Jerusalem was an extraordinary constituted Church, and* 1. *wanted an Eldership, and presbytery, as Christian Churches have now:* 2. *the government was meerely Apostolicall:* 3. *the constitution was somewhat Jewish, rather then Christian, for their service was mixed with legall ordinances and Jewish observances for many yeares, and therefore cannot bee a patterne of the Christian visible Church which wee now seeke.*

To which I answer. 1. Because our brethren consider that the *Church* of *Jerusalem* will not bee their independent Congregation, before wee obtaine it, for us, as a mould of a *presbyteriall Church*, they had rather quit their part of it, and permit the *Jewes* to have it, for us both, but wee are content that their Congregations in some good sense bee given to them, and not to *Jewes*. 2. There is no reason, but the *Church* of *Jerusalem* bee a Christian *Church*; 1. The externall profession of a visible *Church* maketh a visible Christian *Church*, but this *Church* professeth faith in Christ already come in the flesh and the Sacraments of the New Testament, baptisme, and the Sacramentall breaking of bread, Act. 2. *v.* 41, 42. wee desire to know how saving faith in a multitude constituteth an invisible *Church*, and the externall and blamelesse profession of that same saving faith doth not constitute a visible *Church* also and how this is not a Christian visible *Church* not differing in essence and nature from the visible *Churches* that now are, to which the essentiall note of a visible *Church* agreeth, to wit the preaching or profession of the sound faith: if it bee called an Apostolick and so an extraordinary Christian *Church* because the *Apostles* doth governe it, that is not enough, if the *Apostles* governe it, according to the rule of the word framing the visible *Churches* of the New Testament, this way the *Church* of *Corinth*, 1 *Cor.* 5. shall bee an *Apostolick* and so an extraordinary *Church*, which our brethren cannot say. But wee desire to know wherein the frame of this first patterne Christian *Church* at *Jerusalem* is so extraordi-

expone ἐπὶ τὸ αὐτὸ, *collectively*, but *distributively*, as wee say all the Congregations in *Scotland* met, ἐπὶ τὸ αὐτὸ, in one, every Lords day, that is, every one of the Congregations is in one place, but the sense is not that all the Congregations collectively are in one place. And wee may justly aske what this place was which was shaken, it is not like that it was the Temple, that which should have beene more prodigious like, and presaged a ruine to the Temple, would not have beene concealed by the holy Ghost, for it would have more terrified the *Jewes*, and the Temple is never called τόπος *sine adjecto*, without some other thing to make it bee knowne to bee the holy place, if it was a private house, give us leave to say it could not containe five thousand to heare prayer, farre lesse a more numerous multitude.

Wee remit it to the judgement of the wise, if the Apostles were so lazie to propagate the Gospell, that where twelve of them were present undoubtedly, *Act.* 4. 23. 31. *Act.* 6. 2. and (as many of the learned thinke, the seventie Disciples) that eleven Apostles did heare the Word onely, and one did speake to one Congregation onely, which consisted of so many thousands, for to the five thousand if there were no moe, c. 5. 14. *more beleevers were added to the Lord, multitudes both of men and women*, who could not conveniently heare? This I think not imaginable; for 1. now the harvest was large, thousands were to bee converted. 2. The Spirit was now powred upon all flesh. 3. Christ, when hee sent the twelve but to *Judea*, hee sent them two and two, and would have every man at worke, and the Apostles went out in twoes, *Act.* 13. *Paul* and *Barnabas* and sometimes but one *Peter* was sent to the *Jewes*, *Paul* to the Gentiles, and the world divided amongst them, 1. of other officers *Timothy* is sent to *Ephesus*, *Titus* to *Crete*, that so they might the more swiftly spread the Gospell to all the world. What wisedome could wee imagine would lead the twelve *Apostles* to speake to one single Congregation met in one place, at one time? the rest, to wit the eleven and the seventie Disciples being silent? for in the Church the God of order will have one to speake at once, 1 *Cor.* 14. 31.

But our reverend brethren seeing and considering well that the

the *Church* at *Jerusalem* could not all meet in one Congregationall way, and that they were a *Christian Church*, and so behooved to bee a Presbyteriall *Church*, they doe therefore betake themselves to another Answer, for they say *that this Church at Jerusalem was an extraordinary constituted Church, and* 1. *wanted an Eldership, and presbytery, as Christian Churches have now:* 2. *the government was meerely Apostolicall:* 3. *the constitution was somewhat Jewish, rather then Christian, for their service was mixed with legall ordinances and Jewish observances for many yeares, and therefore cannot bee a patterne of the Christian visible Church which was now set up.*

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ordinary, that it cannot bee a rule tous to draw the mould of our *Churches* according to it, for if the Apoſtles make it a patterne of an ordinary Chriſtian *Church* in Word and Sacraments, to ſay it was extraordinary in the government, except you ſhew that that government was different from the rule that now is in government, is *petitio principii*, to begge what is in queſtion, for theſe ſame keyes both of knowledge and juriſdiction that by your grant, were given to the Church, *Matth.* 18. 15, 16, 17. were given to the Apoſtles, *Matth.* 16, 17, 18. and *Joh.* 20. 21. If you ſay it is extraordinary, becauſe as yet they *had not Deacons, for the Apoſtles did as yet ſerve tables, where as afterward Act. 6. that was given to the Deacons by office, and ſo they had not Elders, nor Doctors, nor Paſtors as we now have, but the Apoſtles were both Paſtors, Ruling Elders, Doctors, and Deacons, and they were the onely governing Elderſhip, and this was extraordinary that they had no Elderſhip, and ſo they were for that ſame cauſe no presbyteriall Church, whence it followeth that you cannot make this Church which had no presbytery, a patterne of a presbyteriall Church.*

But I anſwer, this will not take off the argument, if wee ſhall prove that after they were more then could meet in one Congregation, and ſo after they were ſo numerous that they were moe Congregations then one, they had one common government, and 1. wee ſay though the *Apoſtles* had power to governe all the Churches of the world, and ſo many Congregations, yet if they did rule many Congregations as Elders, and not as *Apoſtles*, wee prove our point. Now we ſay where baptiſme and the Lords Supper was, there behoved to bee ſome government, elſe the Apoſtles admitted promiſcuouſly to baptiſme and the Lords Supper any the moſt ſcandalous and prophane, which wee cannot thinke of the *Apoſtles*: it is true ſay you, *they admitted not all, but according to the rule of right government, but this right government was extraordinary, in that it was not in a ſetled Elderſhip of a Congregation, which was obliged to reſide and perſonally to watch over that determinate flock, and no other flock, but it was in the hands of the Apoſtles, who might go through all the world to preach the Goſpell, and were not tied to any perticular flock, and ſo from this neither can you draw your claſſicall*

Elderſhip,

Elderſhip, nor wee our Congregationall Elderſhip.

But I anſwer, yet the queſtion is begged, for though it bee unlawfull for a ſetled Elderſhip not to reſide where their charge is, yet the queſtion is now of a government in the hands of thoſe who are oblieged to reſide and give perſonall attendance to the flock, and the government in the hands of the *Apoſtles*, who were not oblieged to perſonall attendance over this and this particular flock, which they did governe; were governments ſo different in nature, as the one is a patterne to us, not the other, and the one followeth rules different in nature and ſpirit from the other; for though it were granted that the *Apoſtles* did governe many Congregations as *Apoſtles*, not as Elders, yet there was no extraordinary reaſon why theſe many Congregations ſhould bee called one *Church*, and the beleevers added to them, ſaid *to bee added to the Church*, as it is ſaid, *Act.* 2. 47. *And the Lord added to the Church daily ſuch as ſhould bee ſaved*, except this *Church* bee one entire body governed and ruled according to Chriſts Lawes. 2. There bee ſeven Deacons choſen to this *Church*, *Act.* 6. and Deacons are officers of the *Church* of *Philippi* which our brethren calleth *Phil.* 1. 1. a Congregationall *Church*, and *Phebe* was a *Deaconiſſe* (ſay they) *of the Church of Cenchrea*, *Rom.* 16. 1. and if they had *Deacons*, they could not want *Elders*, who are as neceſſary. 3. This *Church* could not bee ſo extraordinary as that it cannot bee a patterne to us of the conſtant government of Churches by Elders, which wee call *Ariſtocraticall*, ſeeing it is brought as a patterne of the *Churches* government by the voices of the people, which is called by Divines, in ſome reſpect, *democraticall*, and this place is alledged by our brethren, and by all Proteſtant Divines againſt *Biſhops* and *Papiſts* to prove that the people have ſome hand in government, to wit, in election of officers, and ſo the words are cleare, *Act.* 6. 5. *And this ſaying pleaſed the whole multitude, and they chooſed Steven, &c.* ſo this multitude did not make one Congregationall *Church*, but it was a company of the *multiplied diſciples, both of Grecians and Hebrews*, as is clearely related to theſe ſpoken of, *v.* 1. *c.* 6. Now *Hebrewes* and *Grecians* were directly one *Church* having one government, and *ſeven Deacons*,

common to both, now that could not bee a ſingle independent Congregation, as is already proved. 4. If the conſtitution of this *Church* at *Jeruſalem* bee Jewiſh, becauſe of ſome Jewiſh obſervations, and ſo no patterne of the frame of ordinary viſible *Churches* Chriſtian; I ſay 1. this is no good argument, ſeeing the Chriſtian viſible *Church*, and the *Jewiſh* viſible *Church* is of that ſame frame and conſtitution, having that ſame faith, as all grant, except *Papiſts*, *Socinians* and *Arminians*, and ſo that ſame profeſſion of that ſame faith. 2. If this were a good reaſon, then all the *Churches* of the *Gentiles* which are commanded for a time, in the *caſe of ſcandall*, to obſerve ſome *Jewiſh Lawes*, *to abſtaine from eating meates offered to Idols, and from blood, and from things ſtrangled*, *Act.* 15. 29. *Act.* 16. 4. ſhall bee alſo *Churches* in their conſtitution *Jewiſh*, and ſo no patterne to us; and the *Church* of *Rome* and of *Corinth* ſhall bee *Jewiſh* alſo, and no patterne to us, becauſe in caſe of ſcandall they are to abſtaine from meats forbidden in the *Law of Moſes*, *Rom.* 14. 1 *Cor.* 8. c. 10. but this our brethren cannot teach. 5. Though *Apoſtles* did governe all theſe Congregations, yet wee are not to thinke, that ſeeing there were ſuch abundance of gifted men in this Church, on which the Spirit, according to *Joels* prophecie, was powred in ſo large a meaſure, that they did not appoint Elders who did perſonally watch over the converted flock, eſpecially ſeeing *Apoſtles* uſe never this Apoſtolicall and extraordinary power, but in caſe of neceſſitie, where ordinary helpes are wanting, elſe this anſwer might elude all reaſons drawn from the firſt moulded Churches which were planted by the *Apoſtles* and watered by their helpers. But I have heard ſome ſay, *that multitude of Paſtors at Jeruſalem doth not prove that the Apoſtles were idle, if they did all attend one Congregation, becauſe they had worke enough in the Synagogues to convert the unconverted Jewes, all the twelve did not labour in preaching to the one ſingle new converted Congregation.*

Anſw. But if you lay downe our brethrens ſuppoſition, that the *Apoſtles* had no publick meetings for the Word and Sacraments of the Chriſtian *Church*, but the Temple, and *that they ceaſed not daily in the Temple, and from houſe to houſe to teach and preach Chriſt*, as is ſaid, *Act.* 5. 42. then conſider that they preach-

preached not daily in the Synagogues, but in the Temple and in houſes, and their firſt conqueſt of five thouſand was above three Congregations, beſide thoſe who daily came in: and certainly if the firſt was but one Congregation, yet one of the twelve preached to that Congregation, the other eleven behooved to have a Congregation alſo. 6. Our brethren acknowledge the *Church of Jeruſalem* to be one *Church*, for it is called, even before the diſperſion, one *Church* in the ſingular number, *Act.* 2.47. *And the Lord added to the Church daily ſuch as ſhould bee ſaved*, *Act.* 5. 11. *Great feare came upon all the Church*, and *Act.* 8. 1. *At that time there was a great perſecution of the Church.* 2. They grant before the diſperſion that it had a government, but they deny *this government to bee presbyteriall, they ſay it was Apoſtolick and extraordinary, and that it had not any Elderſhip, nor read wee of any Elders till after the diſperſion*, *Act.* 8. 1. *When their number was diminiſhed, ſo as it is cleare they could meet in one Congregation.* 3. *You muſt prove this government to bee one if you prove a Presbyteriall Church at Jeruſalem.* 4. *You muſt prove divers formed and organicall and ſeverall Congregations at Jeruſalem, if you prove ſuch presbyteriall Churches as you now have in Scotland*; but I pray you, The *Apoſtles* (you ſay) *did rule the Church of Jeruſalem as Apoſtles*, and ſo as extraordinary Elders, not as an ordinary Elderſhip and Presbytery, but give mee leave to ſay this is a meere ſhift. 1. What reaſon to call the Apoſtles governing of the Church extraordinary, more then their preaching the Word and their adminiſtration of the Sacraments is extraordinary? and if Word and Sacraments doe prove that this was the firſt viſible *Church* and a type and patterne to all viſible Churches, why ſhould its government bee extraordinary? 2. Why ſhould the government bee extraordinary, becauſe the *Apoſtles* did governe it, in reſpect they were extraordinary officers, and ſhould not the government bee by the Apoſtles; and exerciſed by them as a common ordinary presbytery, ſeeing this *Church* in its goods, was governed by ſeven ordinary and conſtant *Church-officers*, the ſeven Deacons? *Act.* 6. and ſeeing the people did exerciſe an act of ordination (ſay our brethren) but an act of popular election (ſay wee) which cannot bee deny-

nyed to bee a politick act of divers *Churches*, *Hebrewes* and *Grecians* chooſing their owne ordinary officers in relation to which they made one governed *Church*, under one common government, which is not congregationall; becauſe not of one Congregation, but of moe Congregations conveened in their principall members (for they could not all meet in one, as wee have proved) *Ergo*, it muſt bee presbyteriall. And that this government is one to mee is evident, becauſe theſe ſeven Deacons were officers in ordinary to them all. 3. Wee ſee not how wee need to prove that the ſeverall Congregations were ſeverall formed, fixed and organicall bodies; 1. Becauſe it ſhall bee hard to our brethren to prove a *Pariſhionall Church* in its locall circuit in the Apoſtolick *Church*, and when *Churches* were moulded and framed firſt in locall circuits of pariſhes, I will not undertake to determine. 2. Ten Congregations in a great Citie, though not moulded locally and formally in ten little diſtinct Churches organicall, yet if ſixteene or twentie Elders in common feede them all, with Word, Seales and common government, they differ not in nature from ten formed and fixed Congregations, and the government is as truely *Ariſtocraticall*, and *presbyteriall*, as if every one of them had their owne fixed Elderſhip out of theſe ſixteene Elders, for fixing of this or this Elder to this or this Congregation is but accidentall to the nature of an organicall *Church*; if ten little Cities have ten magiſtrates who ruleth them all in common, they are ten perfect politicall incorporations and ſocieties, no leſſe then if to every one of theſe ten were a fixed magiſtrate, to this or this citie; Becauſe the *King* and State might accuſe them all for any miſgovernment or act of unjuſtice done by the whole ten conveened in one judicature to judge them all; for what unjuſtice is done by the major part is to bee imputed to the whole colledge, in ſo farre as the whole colledge hath hand in it. 2. The formall acts of a politicall Congregation not fixed are one and the ſame in nature and eſſence with the formall Church-acts of a fixed Congregation; For 1. the Word and Sacraments are one and the ſame: 2. their acts of government, in rebuking, accuſing, and joynt conſenting to deliver to *Satan* an inceſtuous man are one and the

ſame

ſame, whether the Congregation bee fixed, or not fixed; ſhew us a difference.

But it is ſaid, they are different in a politicall or in a Church-conſideration, 1. *Becauſe this determinate Congregation is to ſubject their conſciences in the Lord, to this fixed Elderſhip whom they have called and choſen to bee their Elders, and not to the miniſtery of any others, as* 1 *Theſſ.* 5. 12. *Know them that labour amongſt you,* κοπιῶντας ἐν ὑμῖν, *(not thoſe who are over others,) and that are over you,* καὶ προϊσταμένους ὑμῶν, *and are over you in the Lord, not over others,* καὶ νουθετοῦντας ὑμᾶς *and admoniſh you, not others: and* 2. *The Paſtors are to feed ſuch a flocke over which the holy Ghoſt hath ſet them, Acts* 20. 28. *and they are to feede the flocke amongſt them,* 1 *Pet.* 5. 2. *not any other,* ποιμάνατε τὸ ἐν ὑμῖν ποίμνιον τοῦ Θεοῦ, *therefore Paſtors are fixed by the holy Ghoſt to a fixed congregation.* 3. *Paſtors are not rebuked by the Spirit of God, for remiſſe exerciſe of juriſdiction and Church-power, but over their owne fixed Congregation, not becauſe they doe not exerciſe their power over other Congregations over which they are not, and for whoſe ſoules they do not watch, as is evident in the ſeverall rebukes tendered by Chriſt to every Angell or Elderſhip of the ſeven Churches in Aſia, Revel.* 2. c. 3. *where every Angel and Church is rebuked for their owne omiſſions towards their owne fixed and particular flocks.*

Anſw. The places doe not come up, to prove fixed Congregations in the Apoſtles times; for 1. wee deny that the *Church* of *Theſſalonica* was one ſingle fixed Congregation, or the *Church* of *Epheſus* either, and farre leſſe can the *Churches* of *Pontus*, *Galatia*, *Cappadocia*, *Aſia*, and *Bythinia*, to which *Peter* writeth, and whoſe Elders, 1 *Pet.* 5. 1, 2. hee exhorteth *to feede the flock of God*, bee one fixed Congregation, nor doe they prove that fixed Congregations were, though I thinke it not unprobable that when *Phebe*, *Rom.* 16. 1. is called a *Deaconiſſe of the Church, which is at Cenchrea*, that there were fixed Congregations at that time, but many things not without apparent ſtrength of much probabilitie may bee ſaid by the learned, on the contrary. 2. The Elderſhip of *Epheſus* I dare not call the Elderſhip of one Congregation, farre leſſe of one fixed Congregation, and they are all commanded to feed the flocke over which the *holy Ghoſt* had ſet them, and no other

Church that is moſt true. But how doe our brethren inferre a fixed Congregation at *Epheſus* from thence? farre leſſe I think can they inferre that the formall *Church-acts* of a fixed, and a not fixed Congregation are different in nature; and therefore, if we can ſhow that in the Apoſtolick *Churches* they had many Congregations though not fixed, under one common Eldership, which did feed them in common with Word, Sacraments and Diſcipline, as is clearely proved, then have wee a patterne of a *Presbyteriall Church*. 3. The Elders of *Epheſus* and theſe Elders, 1 *Pet.* 5. 1, 2, 3. had all of them a burden of the ſoules *amongſt them, and over which the holy Ghoſt had ſet them*, and they had not a burden and charge in particular of others as watching in particular for the ſoules of others: but how fixed Congregations are hence inferred I ſee not, for I may have with other ſix Paſtors, a Paſtorall burden and charge to watch for three Congregations, according to my talent and ſtrength, though I bee not a fixed paſtor to all the three collectively, or to any fixed one diſtributively, ſo as all the omiſſions of my ſix fellow-labourors ſhall bee laid to my charge, in the Court of the Judge and Lord of all, if I do what I am able: which I demonſtrate thus. 1. That morall obligation of conſcience which did obliege the Apoſtles as Paſtors of the Chriſtian world which was to bee converted, is not temporary but perpetuall and morall and did obliege the Apoſtles as Chriſtians. Therefore this morall, obligation did lie upon the Apoſtles *to feed the Catholick flocke of the whole Chriſtian world over which the holy Ghoſt had ſet them*, juſt as the Elders of *Epheſus*, *Act.* 20. 28. are commanded to feed the *whole flock of God* which is at *Epheſus*: now I aske if every ſingle Apoſtle is to make a reckoning to *God* for the ſoules of all the Chriſtian world? 2. If *Peter* muſt bee anſwerable to God, becauſe *Paul* by negligence ſhould incurre the woe of not preaching the Goſpell, 1 *Cor.* 9. 16? (3.) If upon this morall ground of an obligation lying on the Apoſtles to feed the Catholick flock of the whole world, amongſt which they were, for the moſt part, by ſpeciall commandement of *Chriſt*, to *preach to all nations*, *Matth.* 28. 19. *to every creature*, *Mark.* 16, *v.* 15. If (I ſay) the Apoſtles bee tied to *plant Churches* in ſuch determinate quarters and fixed kingdomes

domes of the habitable world, and if the dividing of the world into twelve severall parts, and large parishes to the twelve *Apostles*, bee *juris divini*, of divine institution? I beleeve this can hardly bee proved by Gods Word. 2. Where there bee six Elders in a Congregation supposed to bee independent, every one of the six are oblieged in their place to feed the whole flocke, over which the *holy Ghost* hath set them, and that by the commandement of *God*, *Act.* 20.28. 29. 1 *Pet.* 5.1. as our brethren teach, but I hope by these places no humane logick would inferre, nor could our brethren collect, that, 1. every one of these six should, by divine institution, bee set over each of them the sixt determinate and sixt part of that Congregation. 2. That every one of the sixt were not to give a reckoning for the whole Congregation, and did not watch for the whole Congregation according to his Talent. 3. That one might not be accused, even one *Archippus* possibly at *Colosse*, *Col.* 4. 17. for his owne particular neglect to the whole flock, though others were also joyned with *Archippus* who fulfilled their part of their ministery, *Col.* 2. *v.* 5. yea & we justly aske if all the Elders of *Thyatira* were guiltie of remisse discipline against the *false Propheteſſe Jezabell*, and if all the *Church* of *Sardis* did become sleepie, and secure, and *had a name that they were living, and yet were dead*, though the Eldership under the name of the *Angel of the Church*, bee indefinitely rebuked, *Revel.* 2. 20. c. 3. 1,2,3,4. yea it is like to mee that seeing the *Lord Jesus* commendeth the one for *love, service, faith, patience*, *Revel.* 2. 19. and the other, that c. 3. 4 *they had a few names that had not defiled their garments*, that onely those who were guiltie, were rebuked, I beleeve, and therefore this is to bee proved that *Elders are not rebuked, but for their remisse watching over an unfixed Congregation*, the places to me, doe not prove it.

Now whereas our brethren say, *that they read of no Eldership before the dispersion of the Church at Jerusalem, Act.* 8. 1. *and therefore of no presbyteriall government, and after the dispersion, the number was so diminished as they might all meet in one Congregation, because it is said, Act.* 8. 1. *They were all scattered abroad throughout the regions of Iudea and Samaria except the Apostles.* It is easily answered.

1. To

1. To what effect ſhould the *twelve Apoſtles* not alſo have followed their ſcattered flocks, and to what end did *twelve Apoſtles* ſtay at *Jeruſalem* to preach to one ſingle handfull, that might all conveniently meet in one houſe, and a private houſe, for I thinke the perſecution could as eaſily put them from publick meetings in the *Temple and Synagogues*, as it could ſcatter them all to ſo few a number as one congregation? was the the harveſt ſo great, and the Apoſtolick labourers ſo ſparing in reaping, as eleven ſhould bee hearers in one Congregation? and one ſpeake onely at once?

2. Our brethren may know that wee prove a Presbyteriall government before the diſperſion. 3. If our brethren elide the force of our argument from multitude of beleevers at *Jeruſalem*, to prove a *presbyteriall Church*, they muſt prove that this diſperſion did ſo diſſolve the *Church* as that *three thouſand*, *Act.* 2. and ſome added daily, *v.* 47. and *five thouſand*, *Act.* 4.4. and *beleevers more added, multitudes both of men and women*, *Act.* 5.14. *and Jeruſalem was filled with the doctrine of the Apoſtles*, *c.* 5. 28. *and yet the number of the Diſciples multiplied*, *c.* 6. 1. *and the Word of God increaſed, and the number of the Diſciples multiplied in Jeruſalem greatly, and a great company of the Prieſts were obedient to the faith*, they muſt (I ſay) prove (for *affirmanti incumbit probatio*) that all this number and all theſe thouſands by the diſperſion, *Act.* 8. 1. came to one thouſand and to a handfull of a ſingle Congregation.

(a) Baron. An. 1. (b) Dorotheus l. de vit. & mor. prophet. & Apoſtol. (b) Salmeron, com. in Ac. 8.

3. I ſee no neceſſitie that theſe (all) be the whole body of the *Church*, I grant *Diodatus* ſaith ſo, and (*a*) *Baronius* conjecture th that there *were fifteene thouſand killed at this firſt perſecution*, (*b*) but *Dorotheus* ſaith there were but two thouſand killed, and (*c*) *Salmeron* ſaith *of Dorotheus his relation*, *Quæ ſi vera ſunt, profectò magna fuit perſecutio, if it bee true, the perſecution was indeed great*, and wee cannot but thinke, ſeeing the *ſpirit of God* ſaith this was a great perſecution, but the Church was greatly diminiſhed: but let us ſee if the Text will beare that ſo many thouſands (for I judge at this time that the *Church* hath been above ten thouſands) were partly killed, partly ſcattered, ſo that the *Church of Jeruſalem* came to one ſingle Congregation which might meet ordinarily for Word and Sacraments in one

one private house, where the *twelve Apostles* came to them: for my part I cannot see it in the Text, onely the persecution was great. 2. All were scattered except the *Apostles*. 3. *Act.* 26. *Paul* saith of himselfe at this time, 10. *Many of the Saints did I shut up in prison, having received authoritie from the high Priests, and when they were put to death, I gave my voyce against them.* 11. *And I punished them oft in every Synagogue, and compelled them to blaspheme, and being exceedingly mad against them, I persecuted them to strange Cities*; all which saith many were imprisoned. 2. Some scattered, but the Text saith not *that thousands were put to death*, and it is not like that the *holy Ghost* who setteth downe the other sort of persecution and the death of *Steven*, would have beene silent of the killing of thousands. 3. Whereas it is said *they were all scattered except the Apostles*, I see no ground of the Text to say that by (πάντες) *all scattered*, hee understandeth, all the Disciples as (d) *Lyranus* saith, so saith (e) *Eusebius*, though (f) *Sanctius* saith hee meaneth of the 70. Disciples. And my reasons are, 1. The Text saith, *v.* 3. *Saul entering into every house, haling men and women committed them to prison*, as you may read, *Act.* 26.10,11. *Ergo*, all and every one without exception of any, save the *Apostles*, were not scattered. 2. Amongst so many thousands of men and women, many for age, weakenesse and sicknesse, and having young children, and women with child were not able to flee, therefore (πάντες) cannot bee taken according to the letter every way. 3. *Paul* after this dispersion, *Act.* 26.11. *punished them in every Synagogue.* What? punished hee Jewes? no Christians. *Ergo*, after the dispersion there were *Christians* left in *Synagogues at Jerusalem* which were not dispersed. 4. The Text saith that the scattered abroad were Preachers, and as I prove elsewhere hereafter, *extraordinary Prophets*, and therefore all were scattered except the *Apostles*, seemeth to imply that especially the whole teachers were scattered, except the *Apostles*; and (g) *Chrysostome*, (h) *Athanasius*, (i) *Nissenus* observes that *God* out of this persecution tooke occasion to spread the *Gospell*, by sending scattered Preachers to all the regions about, so (k) *Lorinus*, (l) *Sanctius*, (m) *Cornelius a Lapide*, say they were not all scattered, and (n) *Cajetan* exponeth these (all) onely *of those up-*

(d) *Lyran. in. in loc.*
(e) *Eusebius l.2 histo. Eccle. c. 1.*
(f) *Sanctius com. ib.*

Answ. to q.29. & 2.
(g) *Chrysost. in loc.*
(h) *Athanas. Serm. de sem.*
(i) *Nyssenus orat. de S. Stephano.*
(k) *Lorinus in certum an omnino omnes (dispersi) an soli antiquiores discipuli.*
(l) *Sanctius ib.*
(m) *Cor. a Lapide, ib.*
(n) *Cajeta. in lo.*

on whom the holy Ghost descended. 4. Though this Church should come to one Congregation now, this is but by accident, and from extrinsecall causes of persecution and scattering, but wee have proved at the first founding of this *Church* Apostolick the *Church of Jerusalem* called one *Church*, the first draught and patterne of the visible Christian *Church* was such as could containe many Congregations, and could not all meet in one. 5. There is no ground to say that Apostles after this dispersion erected an ordinary Eldership in *Jerusalem*, whereas before there was an extraordinary, because the Apostles was present with them, and you read of no Elders while after the dispersion, because 1. you read not of the institution of ordinarie Elders in the Church of Jerusalem after the dispersion, more then before, and so you are here upon conjectures. 2. There is no ground to say that the Apostles changed the government of the first patterne of the *Christian Churches* from extraordinary to ordinary. 3. Nor is there ground that the government of the first samplar of *Instituted Churches* of the New Testament, should rather bee extraordinarie, then that first ordering of the Word and Sacraments should bee extraordinary, seeing the Apostles the first founders of *instituted Churches* under the *New Testament*, had as ordinary matter to institute an ordinary presbytery and government, having beleevers in such abundance, upon whom, by the laying on of hands, they might give the *Holy Ghost*, as they had ordinary matter, to wit, a warrant, and command from *Christ*, to preach and administer the *Sacraments*. 4. The Apostles abode many yeares at *Jerusalem*, after there was an erected Eldership, *Act.* 15.2.22. *Act.* 16.4. *Act.* 21.18, 19, 20. *Gal.* 1.18. *After three yeares I went up to Jerusalem to see Peter, Gal.* 2.1. *Then fourteene yeeres after, I went up againe to Jerusalem, &c.* 9. *And when James, Cephas, and John who seemed to bee pillars, perceived the grace that was given unto mee, they gave to mee and Barnabas the right hand of fellowship.* 5. Though wee should give, and not grant that this dispersion did bring the *Church of Jerusalem* to so low an ebbe as to make it but one single Congregation, yet after the dispersion, all the *Churches*, *Act.* 9.3. *had peace, and were edified*, and multiplyed, and so the *Church of Jerusalem* also was multiplied,

plied, if all *France* be multiplied, *Paris* which is a part of *France* muſt bee multiplied, and if there were many thouſands of the Jewes that did beleeve, *Act.* 21. 20. though theſe many were for a great part come up to the feaſt at Pentecoſt, as ſome thinke, yet may wee well thinke a huge number of theſe *thouſands* were of the *Church of Jeruſalem*: it is ſaid, *v.* 21. *They are informed of thee that thou teacheſt all the Jewes which are amongſt the Gentiles to forſak Moſes*, theſe belike were the Jewes at Jeruſalem who heard that *Paul* was come to Jeruſalem, and *Act.* 12. 24. *The Word of God grew and multiplied*; it is the ſame phraſe that is uſed, *Act.* 6 *v.* 7. to expreſſe the multiplying of the *Church*, by the *multiplying of the Word*, for there is no other multiplicatiꝰ on of the Word but in the hearts of numbers who receive the Word in faith.

Our brethren obje&t; 1. *Though there bee Elders at Jeruſalem, Act.* 15. 2. *v.* 4. *and Act.* 21. 18. *yet that doth not prove an Elderſhip or a formall presbytery, even a presbytery of a claſſicall Church doth not prove that theſe Claſſicall Elders are Elders of a Claſſicall Church.*

Anſw. Our brethren ſhould give to us the meaſure which they take to themſelves, for they prove from that which the Scripture, *Act.* 20. 28. doe name the *Elders of the Church of Epheſus* that there was an Elderſhip at *Epheſus*, which governed all the people of *Epheſus*; and from Biſhops and Deacons at *Philippi*, *Phil.* 1. 1. that there was an Elderſhip in that *Church*; and from the *Angel of the Church of Smyrna, Pergamus, Thyrtira, &c.* that there was a colledge of Elders or a Presbytery in thoſe *Churches*: for if thoſe *Churches* had elders in them, though they were in their meaning Elders of a particular Congregation, and ſo an Elderſhip and a presbytery, they muſt give us the favour of the like conſequence, in many of thoſe Churches, they had Elders; *Ergo*, they had a presbyteriall or claſſicall Elderſhip, and the word πρεσβυτέριον is as ſeldome in Scripture to our brethren to prove their Congregationall Elderſhip, as it is to us to prove our Presbyteriall or claſſicall Elderſhip, and in this, *jam ſumus ergo pares*; and one government, and combination voluntary under one Congregationall presbytery ſhall bee as hardly proven, as one government, and one voluntary combination of many Con-

gregations, and where the multitude is ſo numerous, as that they cannot meet in one, it is unpoſſible to prove that ſo many thouſands did all agree, and that according to *Chriſts inſtitution*, to meet ordinarily in one for doctrine and diſcipline, whereas the meeting in one of ſo many thouſands is moſt inconvenient. 2. An Elderſhip doth prove there is a relation of thoſe that make up the *Elderſhip* to all the *Church* diſtributively to which they have the relation of Elders, but doth not prove that the Elderſhip is an Elderſhip in a *Church-relation* to any one ſingle perſon, and that that ſingle perſon hath a reciprocall Church relation to that Elderſhip; ſo here the claſſicall Elderſhip carrieth a relation to a claſſicall Church, and a claſſicall Church doth retort and reflect a reciprocall relation to the Elderſhip, but it doth not follow that every Congregation of the *Claſſicall Church* doth reflect a reciprocall relation of a *Church claſſicall* to either the claſſicall Elderſhip, or to any one Elder of the claſſicall presbytery.

2. They affirme, that there *was no presbyteriall government exerciſed by the Apoſtles in the Church of Jeruſalem; for they ſay, for the ſubſtance of the Act (it is true) The Apoſtles did governe as Elders, that is, their Acts of government were not different from the Acts of government of ordinary Elders: but the Apoſtles did not governe under this formall reduplication as ordinary Elders, but as Apoſtles, becauſe as Apoſtles they were Elders both in the Church of Jeruſalem, and in all Churches of the world: but this proveth not an ordinary Elderſhip, Titus at Crete did but the ordinary Acts of an ordinary Elder at Crete in appointing Elders in every citie, yet this proveth not that there is in the ſucceſſors of Titus an ordinary Epiſcopall government, for becauſe of the extent of the Apoſtles power to all Churches on earth, you may from this prove as well an Epiſcopall power as a presbyteriall power in an Elderſhip over many Congregations; and before you prove a presbyteriall power you muſt prove an extent and an ordinary extent of an Elderſhip over many Congregations, which you ſhall never prove from the extent of the Apoſtles power, which was univerſall and alike in all Churches.*

I anſwer, if our brethren had formed their arguments in a ſyllogiſme, I could more eaſily have anſwered, but I will doe it for them. *Thoſe who did rule with an univerſall extent of power*

of

of government in all Churches, theſe did rule as Apoſtolick rulers, and not as ordinary presbyters, in the ruling and governing the Church of Jeruſalem: but the Apoſtles before the diſperſion did rule thus, Ergo, *the Apoſtles before the diſperſion did rule as Apoſtles, not as ordinary presbyters.* The propoſition they make good, *becauſe if thoſe who rule with an univerſall extent of power, doe it not as Apoſtles, they have then prelates to ſucceed them as ordinary officers in their extent of power and extent of paſtorall cure over many Churches.*

But I anſwer by granting the major, and the probation of it in the connex propoſition, becauſe thoſe who rule with an univerſall extent of power doe it as Apoſtles, but I deny the aſſumption that *the twelve Apoſtles did rule the Church of Jeruſalem with an univerſall extent of power over all Churches*; for it is true, the Apoſtles who did governe the *Church of Jeruſalem* had an univerſall power over all Churches, but that *they did rule the Church of Jeruſalem as having this univerſall power, and by virtue of this univerſall and Apoſtolicall power*, I utterly deny, and I deny it with the reduplication; and except our brethren prove that *the Apoſtles did governe the Church of Jeruſalem as having this Apoſtolick power, and under this reduplication, they doe not prove that they ruled as Apoſtles*, which *is the concluſion to bee proven.* Now that I may give a ſolid reaſon of this, wee are to conſider, what *Apoſtles doe as Apoſtles* and what as *ordinary Elders*, as take along this rule with you, what Apoſtles doe as Apoſtles; every one of the Apoſtles his alone may doe, as *quod convenit uni, convenit omni, What ever agreeth to an Apoſtle as an Apoſtle, agreeth to all Apoſtles*, as becauſe *Apoſtles* may worke miracles, any one Apoſtle may worke a miracle, ſo *Peter* his alone, *extra collegium*, when hee is not with the twelve, hee may worke a miracle, his alone hee may ſpeake with tongues, and his alone hee may preach and baptize through all the world, and therefore *Peter* as an *Apoſtle*, not as an ordinary Elder doth raiſe the dead, *ſpeake with tongues, preach and baptize* in all nations without any calling of the people or without conſent of the presbytery; but what the *Apoſtles* doe as ordinary presbyters, and as a claſſicall Colledge that by cannot doe in that relation, but in *collegio*: as the eye

doth not ſee but as fixed in the head, ſo when the *Apoſtles* do any thing in *collegio*, not without the ſuffrages of a colledge, that they muſt doe as ordinary Elders; for example, *Paul* if hee delivered *Hymeneus* and *Alexander* his alone to *Satan*, 1 *Tim.* 1. 20. as many thinke hee did, then hee did that as an Apoſtle; but ſuppoſe hee had beene preſent at *Corinth*, 1 *Cor.* 5. to obey his owne Epiſtle and direction that hee gave to excommunicate the *inceſtuous man*, hee ſhould with the Elderſhip of *Corinth* delivered him to Satan as an Elder, not as an Apoſtle; yea in a presbyteriall way *Paul* could not have delivered him to Sathan without the concurring joynt ſuffrages of the *Elderſhip* of *Corinth*. So becauſe *Act.* 6. 1. 2. 3. the whole twelve doe call together the multitude, the whole twelve doe that as ordinary Elders, which I prove, for if they had conveened them as Apoſtles, by that tranſcendent Apoſtolick power by which they preach and baptize in all the *Churches* and by which they raiſe the dead, *Peter* his alone might have conveened them; ſo they ordaine Elders by impoſition of hands, as an ordinary Elderſhip now doth, all the twelve doe it in a Court, whereas if they had put on theſe ſeven men to bee Deacons upon the people by vertue of their *Apoſtolick calling*, they ſhould not have convened the people, nor ſought the free conſent of the people; for any one Apoſtle his alone, as *Peter* might, by the tranſcendent power of an *Apoſtle* have ordained thoſe ſeven men to bee Deacons, but then hee ſhould clearely have done it not in an ordinary Church way, ſo now the Apoſtles muſt, *Act.* 6. governe as ordinary Elders, alſo what the *Apoſtles* do by the interveening help of ordinary perpetually eſtabliſhed meanes, that they doe not as Apoſtles but as ordinary Elders, as they work not miracles by adviſe and conſent of the multitude, becauſe they do it as Apoſtles, but here the twelve do all by the interveening help of the ordinary and perpetually eſtabliſhed free voices of the multitude. 1. Becauſe the *twelve Apoſtles* conveene. The *Apoſtles* did nothing in vaine, and without warrant, any one of the twelve might have inſtituted the office, then that all the twelve conveene it muſt bee to give a pattern of an ordinary Elderſhip; for you never finde all the twelve

meet

meet to doe with joynt Forces an *Apostolick* worke, they never met all twelve to pen a portion of Scripture, twelve of them, nor a colledge of them never met to raise the dead, to worke a miracle, to speake with tongues, because these bee workes above nature, and one is no lesse an instrument of omnipotencie to work a miracle, then 12. or 20. therefore wee must say that these twelve conveened as ordinary Elders to bee a patterne of a presbytery. 2. The complaint is made by the *Grecians* to the court, not to one Apostle, for the whole twelve doth redresse the matter. 3. Tht colledge hath a common hand in this government for the poore, as their words cleare. 2. *It is no reason that wee should leave the Word of God, and serve Tables.* 4. They put on the people what is their due, to looke out and nominate to them seven men, as *Apostles* they should have chosen the men. 5. They doe put off themselves the charge of Deaconrie, and the *daily care*, as *v.* 1. *Ergo* they were before daily constant Deacons, and why not Elders also? 6. They will doe nothing without the free voices of people, and give to the people the ordinary election, this day, and to *Christs* second comming, due to them, *Ergo*, the *Apostles* stoope beneath the spheare of Apostolick power and condescend to popular power, and so must here bee as ordinary Elders, not as Apostles. 7. They doe ordaine seven men to be constant officers. 2. From this it is easie to deny that we may as well inferre Prelates to be the lawfull successors of *Titus* whose power was universall in every *Church* of *Crete*, as to inferre a presbyteriall power, because *Titus* his alone as an *Evangelist* appointed Elders; and wee cannot inferre a Monarchie in the *Church*, from some extraordinary acts of the the first planters of *Churches*, because wee inferre from the *Aristocraticall* and ordinary power of the Apostles an *Aristocraticall* power of presbyteries now in the Church, shall wee hence inferre a Monarchie? 3. If the Acts of government performed here, *Act.6.* by the *Apostles*, bee extraordinary and Apostolick, they are not imitable by us, but all Divines teach that from *Act.6.* the ordinary presbytery may according to this very patterne ordaine Deacons and Elders.

The reverend brethren object. *The Apostles did ordaine a*

new

new office here, to wit, an office of Deacons, as all our Divines prove from the place, but the Apoſtles as ordinary Elders in an ordinary Colledge presbyteriall cannot appoint a new Office in the Church, for the presbyteries now alſo by that ſame presbyteriall power might alſo appoint a new office in Gods houſe which is abſurd.

Anſw. I grant that the *Apoſtles* as *Apoſtles* performe ſome Acts of government in this place, and that they appoint a new office of Deacons here, but that is neither the queſtion, nor againſt our cauſe, but I deſire the opponents to make good that the *Apoſtles* did appoint this new office in a *Church-way*, as they ordaine theſe ſeven men to the office, and that, *in collegio*, I aske did the *Apoſtles*, 1. Crave the concurrence of the conveened multitude, and their free voices *ſhall wee appoint this new office, men and brethren, or ſhall wee forbeare?* 2. Did they voice the matter in a colledge amongſt themſelves, as they doe *Act.* 15. and do they ſay amongſt themſelves in the presbytery Apoſtolick, *have wee warrant from Chriſt to appoint a new office of Deacons? What is your mind Peter, what is your ſentence, James, Matthias, &c?* now this is to proceed formally, *in collegio*, this they did not, nor could they doe in appointing the office, for they were immediatly inſpired by the Spirit to appoint new offices, but in ordaining the officers, *in concreto*, that is, in ordaining the men, *Steven, Philip, &c.* they proceed after a presbyteriall way, every way as an ordinary presbytery doth.

Object. But they ordaine Elders here upon this Apoſtolick ground, becauſe they were Apoſtles and Paſtors to all the world, &c. if the ground was Apoſtolick, the action was formally Apoſtolick.

Anſw. Wee muſt diſtinguiſh betwixt ordination comparative and abſolute: ordination comparative is in relation to the place, if the queſtion bee, upon what ground doe the *Apoſtles* ordaine in all the world? I anſwer becauſe they are *Apoſtles*, and every where, *Ergo*, they may ordaine every where; but as for abſolute ordination, here in *Jeruſalem*, if the queſtion bewhy they did ordaine *Stephen, Philip, &c. tali modo*, by conveening the Church; I anſwer, becauſe the Apoſtles were Elders. But our brethren ſay, *Then the Apoſtles in this act laid downe their infallible Apoſtolick ſpirit.* I anſwer, *they laid downe the infallible ſpirit, which they had as Apoſtles, and tooke them to a fallible ſpirit*, but they did not operate and governe in this Act,

from

from this infallible ſpirit, but from an ordinary ſpirit, elſe you muſt ſay, 1. when the *Apoſtles* did eate and drinke, they laid downe an infallible and Apoſtolick ſpirit, and tooke an ordinary and fallible ſpirit, for they did not eate and drinke by immediate inſpiration and as Apoſtles, but as men; 2. becauſe they were Apoſtles where ever they came, it ſhall follow by this that they did all by this Apoſtolick ſpirit; as if the queſtion bee upon what ground, *Did the Apoſtles every where baptize, pray paſtorally, exhort as Paſtors, governe in Corinth, deliver the inceſtuous man to Satan at Corinth?* If you anſwer, becauſe they were Apoſtles, then I ſay becauſe they were Apoſtles alwayes, and in every place, they never uſed the ordinary power of the keyes given to them, as common to them and all Paſtors to the end of the world, *Matth.* 18. 18. *Matth.* 16. 19. *John* 20. 23. and ſo they could not doe any thing as ordinary Paſtors, or ordinary Elders. 2. Chriſt gave to the Apoſtles an ordinary power which they could never put forth in *Acts* 3. we have no warrant from the *Apoſtles preaching, baptizing, exhorting, governing, retaining and remitting ſinnes, excommunicating, rebuking, to preach, baptize, exhort, governe, retaine and remit ſinnes, excommunicate and rebuke*, becauſe the Apoſtles, in Acts Apoſtolick and extraordinary, are no more to bee imitated by us, then wee are to imitate them in ſpeaking with divers tongues, and raiſing the dead.

Hence upon theſe grounds wee are certainly induced to beleeve that the *Apoſtles* did here ordaine, not as *Apoſtles*, but as *ordinary Elders*; 1. Becauſe in theſe Acts the *Apoſtles* are imitable, but in what they doe as *Apoſtles* they are not imitable.

2. What ever rules of the Word doth regulate the ordinary claſſicall presbytery, the Apoſtles goe along in all theſe acts here condeſcending to theſe rules, ſuch as the meeting of the presbytery, the twelve do meet. 2. They tacitely acknowledge a neglect of the daily *miniſtration to the widowes* which is an act of miſgovernment of the Deaconrie, which is an ordinary office of the presbytery, and therefore they deſire of the Church to bee freed of this office. 3. They referre the nomination and election of the ſeven men to the people. 4. They ordaine ſeven conſtant and perpetuall officers, as the presbytery doth, *Ergo*, they doe not ordaine by their tranſcendent power, as *Apoſtles*.

3. From this place our brethren prove their Congregationall

presbytery, which they would not doe, if the *Apostles* did here manage affaires as extraordinary officers. 4. This *collegium* of Apostles doe nothing in all this, which by confession of both sides may not bee done, and to the end of the world is not done in the transacting of the like businesse, by the ordinary presbytery. 4. What the Apostles doe as Apostles agreeth onely to Apostles, and can be done by none but Apostles, or by Evangelists, having their powers by speciall warrantable commission from them, as what a man doth as a man, what a Pastor doth as a Pastor, a Deacon as a Deacon, a Prophet as a Prophet, can bee done by none but by a man onely, a Pastor onely, a Deacon onely, except whereas one Act, as *to teach*, agreeth both to a Pastor and a Doctor, which yet have their owne differences, but all here done the Apostles might have done, if wee suppose, they had not beene Apostles. 5. If as Apostles they ordaine, any one of the twelve Apostles should compleatly and entirely ordaine all the seven, and so the seven Deacons should have beene twelve times ordained at this time, which needles multiplication of *Apostolick actions* were useless, served not for edification, and is not grounded in the Word, for the whole twelve, *in collegio*, doe ordaine, and what any one *Apostle* doth as an *Apostle* by the ampletude of a transcendent power, every Apostle doth it compleatly, and wholly his alone, as without helpe of another Apostle, *Peter* worketh a miracle, especially any one Apostle as *Paul* his alone might ordaine *Timothy* an *Evangelist*. 6. If they did here act as Apostles, any one Apostle might have ordained the Deacons in an ordinary way, as here; but that wee cannot conceive, for then one and the same action should have beene ordinary, and not ordinary, for one man cannot bee a Church or a societie to doe the ordinary Acts of an ordinary societie, for it should bee extraordinary to one to act that which is the formall Act of many as many, and should involve a contradiction, except it were an Act which cannot bee performed by many, as when one *Pastor* speaketh for many, for a whole Church, but that is ordinary and necessary, because a multitude as a multitude cannot speake, without confusion in a continuated discourse, for that all the people say one word (*Amen*) is not a multitude as a multitude using one continuated speech.

Object.

Object. 1. *If the Apostles did not all their Ministeriall acts as Apostles, they did not fulfill their commission given to them, as to Apostles, Matth.* 28. *Go and teach all Nations.*

Answ. The consequence is nought, if they had not done all things, which by vertue of their Apostolicall Office they were commanded to doe, *they had not then fulfilled their commission given to them by Christ.* That is true, but now the assumption is false, they were under no commandement of Christ to doe all their Ministeriall Acts as Apostles, prove that they did neither Preach, nor Baptize as Apostles, but only as Apostles they did preach infallibly. 2. In all places of the world, as *Catholick Pastors.* 3. With the gift of Tongues. 4. Working of Miracles, which by divine institution were annexed to their preaching, but their preaching according to the substance of the act was ordinary.

Object. 2. *The Apostles went to Jerusalem by revelation,* as Paul did, *Gal.* 1. *Ergo, all their acts that they did there, they did them by immediate revelation.*

Answ. The consequence is null, *Paul went by revelation up to Jerusalem,* and there *Gal.* 2. hee rebuked *Peter,* as an Apostle? no, as a Brother, for then *Paul* should have exercised Apostolick Authority over *Peter,* which is popish.

Object. 3. *If the Apostles did act as Presbyters here, they did wrong the particular Churches, and took their Liberty from them, in exercising ordinary Ministeriall acts there, which are proper to that Church.*

Answ. It followeth upon the denyed principles of an independent Congregation onely, for a Church without Elders hath no Presbyteriall power, and therefore such a power can not bee taken from it, you cannot take from a Church, that which by Law it hath not. If the Acts of the government in the Apostles, are according to the substance of the Acts all one with the Acts of government, in the ordinary presbytery; *Ergo,* say I, those Acts come not from an Apostolicall and extraordinary power, even as the Apostles preaching and baptizing are not different in nature and essence, from the Acts of preaching and baptizing in ordinary Pastors, though they had power to preach and baptize every where, and wee onely where wee have an ordinary calling of the *Church,* and from the *Apostles preaching and baptizing* every where, wee

may inferre, it is lawfull for the ordinary Elders their ſucceſſors to *preach and baptize* in ſome place, why may we not inferre becauſe the *Apoſtles*, in *collegio*, in one presbytery did ordaine ordinary officers, that we have thence a patterne for an ordinary presbytery?

Obiect. 4. *If there were no inſtitution for preaching and baptizing, but onely the Apoſtles naked practiſe, we were not warrantably to preach and baptize from the ſole and naked example of the Apoſtles.*

Anſw. Shew us an inſtitution for preaching and baptizing then, for that which we alledge is an inſtitution, *Matth.* 28. 19, 20. *Mark.* 14. v. 15. to you is a commandement given to the Apoſtles as Apoſtles, as you ſaid, in the 1. objection proponed by you, and therefore we have no more warrant to preach and baptize from the Apoſtles example, then we have to work miracles, and becauſe by the ſame reaſon of yours, Chriſts command to his Apoſtles to preach before his death, *Matth.* 10. is not ordinary presbyteriall preaching, but conjoyned alſo with the power of caſting out devills, *Matth.* 10. 1, 2, 3. it muſt alſo upon the ſame ground bee a Commandement given to the Apoſtles not as ordinary Paſtors, but as Apoſtles, if we compare *Matth.* 10. 1, 2, 3. with *Mark.* 16. 15, 16, 17, 18. If you flee to *John Baptiſt* his practiſe of baptiſme, 1. you are farther off then you were; 2. What warrant more that *John Baptiſt* his practiſe ſhould warrant *preaching* and *baptizing*, if it want an inſtitution, then the *Apoſtles preaching* and *baptizing* when it is ſeparated from an inſtitution? 2. This argument pincheth you as much as us, for a thouſand times in your bookes, a warrant for our ordinary *Elders* to *preach* and *baptize* is fetched from the ſole practiſe of the *Apoſtles*. 3. By this the argument for the *Chriſtian Sabbath*, from the Apoſtles obſerving that day, ſhall alſo fall. 4. This alſo ſhall make us looſe in fundamentalls of *Church government* which are grounded upon the *Apoſtles practiſe*. 5. The Apoſtles had no Apoſtolick and extraordinary ground which moved them to *preach* and *baptize*, according to the ſubſtance of the Acts, for they did *preach* and *baptize* upon theſe morall and perpetuall motives and grounds which doe obliege ordinary *Elders* to preach and *baptize* even to *Chriſts* ſecond comming, *Ergo*, their very practiſe, not conſidered with the inſtitution, is our patterne and rule.

It

It is as evident that there was a Presbyteriall *Church* at *Ierusalem* after the dispersion, seeing the dispersion, as we have proved did not retrench them to one Congregation, because our Brethren doe conclude from a company of Elders of the *Church* of Ephesus, *Acts* 20. of *Ierusalem*, from the Angell of the *Church of pergamus*, of *Thyatira* a formall ordinary *Presbytery* of *Ephesus*, of *Ierusalem*, of *Thyatira*. Let us have the favour of the same argument, upon the supposall of many Congregations which the word doth warrant, and upon the supposall that it is called *one* Church alwayes, as *Acts* 2. 47. *The Lord added to the* Church, *Acts* 5. 11. *feare came upon all the* Church, *Acts* 8. 1. *there arose a great persecution against the* Church, *Acts* 12. 1. Herod *stretched forth his hand to vex certaine of the* Church, *v.* 5. *prayer was made without ceasing of the* Church *unto God*, *Acts* 15. 4. *and when they were come to* Jerusalem *they were received of the* Church, *and of the Apostles and Elders*, *Acts.* 21. 15. Paul *went up to* Jerusalem, *and v.* 18. *The day following* Paul *went in with us*, *into* James, *and all the Elders were present.* Here be Elders of the *Church of Ierusalem*, and *Ierusalem* is named one *Church* frequently, and alwayes before and after the dispersion; it is called a *Church* in the singular number, not onely in relation to persecuters, but also in relation to government, and because they were a politicall society to which there were many added *Acts* 2. 47. and which hath *Elders Acts* 15. 4. *Acts* 21. 15. 18. And a *Church-union* in a constituted body hearing the Word and receiving the Sacraments, as this *Church* did, *Acts* 2. 42. is not a *Church* but in regard of *Church-policy*, and *Church-government*. They reply, *That enemies doe persecute the* Church, *Acts* 8. 1. *Acts* 12. 1. *Acts* 8. 3. Saul *made havock of the* Church, *that is, of the faithfull of the* Church, *for* Saul *had no regard in his persecution, to a* Church *in their government, or* Church-*combination, therefore the enemies are said to persecute the* Church *materially.*

I answer, this objection I tooke off before. But 2. Principally the enemies persecuted the *Church* under the notion of a Society politicall, holding forth in a visible *Church-profession* their faith in *Christ*, and that by hearing, receiving the Peaceable plea. c. 7. ad. ob. 1. pag. 81.

Seales, and subjecting themselves in a visible way obvious to the Eye of all, to the government of the Christian *Church*. Yea the enemies had no better character to discerne them to be Saints, and so worthy of their malice, then *Church-characters* of a *Church-profession*. But 2. Whereas the *Holy Ghost* giveth the name of one *Church*, to the *Church of Jerusalem*, all constantly speaking of it both as a *Church*, and in relation to persecuters, and that every way in that notion, as our Brethren say, that the Scripture speaketh of their own *Congregationall Church*, wee have the same reason to call it one *Church*, because of one government; for the question is not now if it bee many Congregations, but if it bee one *Church*.

Object. 2. *They are called the Elders at* Jerusalem, *not the Elders of the* Church *of* Jerusalem; *Ergo, from this it is not concluded that they were one* Church.

Answ. *Acts* 16. 4. they are called *Apostles* and *Elders in*, or *at Jerusalem* *Acts* 16. 4. for another cause, these were El-

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ſcandall by ſatisfying the offended, by purifying himſelfe after the manner of the Jewes, and it is cleare *Paul* ſhould not have ſatisfyed the *ſcandalized Iewes*, except *Iames* and the *Elders* had injoyned him ſo to doe. 4. This the very courſe of a presbytery, yea, our Brethrens doctrine, which a Congregationall presbytery would, and doth take with any other perſon who doth give offence, yea though it be taken and not given, if the way of remedy be lawfull and expedient, as this presbytery conceived *Pauls* purifying of himſelfe to be, and if any ſcandalizing perſon ſhould be diſobedient to the voyce of a *Congregationall elderſhip*, ſuch as our Brethren believe the *Elderſhip of Jeruſalem* to be; they would ſay they are to cenſure him, and therefore if *Paul* ſhould have beene diſobedient to this, he ſhould have incurred a cenſure; It is true *Lorinus* ſaith that *Chryſoſtome* and *Oecumenius* will have this to be a Counſell, not a Synod, to command *Paul*, and they deny any Juridicall power here, but *v.* 18. συνηχθησαν αυτῳ οἱ πρεσβυτεροι, to mee it is, *They were gathered together*: *Diodatus* calleth them *The colledge of the governours of the* Church, *Beda* ſaith there were foure Synods and hee maketh the Synod *Acts* 1. at the chuſing of *Matthias* the firſt, the ſecond at the chuſing of Deacons *Acts* 6. the third *Acts* 15. and this the fourth, *Acts* 21. 2. The Text ſeemeth to mee to lay it, for as *Acts* 15. there was courſe taken for the *Gentiles* that they ſhould abſtaine from blood, leſt they ſhould either ſcandalize, or bee ſcandalized; ſo the Elderſhip here taketh courſe that the infirme *Iewes* be not ſcandalized, as is cleare, *v.* 25. *As touching the Gentiles which believe, we have written, &c.* and to me they ſeeme to do both Synodically, ſome thinke that this fact of the *Elders* and *Paul* was not lawfull: but how ever, though it was not a generall councell, a presbytery I take it to be taking courſe to remove a ſcandall from the *weake Iewes* in this place, as they had by a Synodicall power removed it from the *Gentiles*, Act. 15.

Lorinus Diodatus, in loc.

Beda.

It is objected by Maſter *Mather*, *that if a* Church *in an Iſland by Divine inſtitution, and ſo this firſt founded congregation at* Jeruſalem *which did meete in* Salomons *porch, had once an entire power of Iuriſdiction within it ſelfe, though in an extraordinary*

Mr. *Mather* and Mr. *Thomſon* in their modeſt and brotherly anſwer to Mr. *Charles Herle*, c. 1. p. 6.

Seales, and subjecting themselves in a visible way obvious to the Eye of all, to the government of the Christian *Church*. Yea the enemies had no better character to discerne them to be Saints, and so worthy of their malice, then *Church-characters* of a *Church-profession*. But 2. Whereas the *Holy Ghost* giveth the name of one *Church*, to the *Church of Ierusalem*, all constantly speaking of it both as a *Church*, and in relation to persecuters, and that every way in that notion, as our Brethren say, that the Scripture speaketh of their own *Congregationall Church*, wee have the same reason to call it one *Church*, because of one government; for the question is not now if it bee many Congregations, but if it bee one *Church*.

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2. Those Elders ought to meete for the governing of the *Church* of *Jerusalem*, for this was their duty; *Ergo*, they were one Presbytery. 2. They did meet *Acts* 15. 14. to receive *Paul* and *Barnabas*, and to heare what *God* had done by them for their edification; and *Acts* 21. *Paul* goeth to *Ierusalem* and is received *v.* 15. by the Brethren, but the next day, *v.* 18. *The day following* Paul *went in with us unto* James *and all the Elders were present; and there* the Elders doe presbyterially act for the removing of a *Church-scandall*, *v.* 21. The believing Jewes were informed that *Paul* taught *all the Iewes which were amongst the Gentiles* to forsake *Moses*. This was a publick scandall. 2. The offended multitude were to convene, *v.* 22. as plaintiffs. 3. The *Eldership* ordaineth *Paul* to remove the scandall

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Lorinus Diodatus, in loc. *Beda.*

It is objected by Master *Mather*, *that if a* Church *in an Island by Divine institution, and so this first founded congregation at* Jerusalem *which did meete in* Salomons *porch, had once an entire power of Iurisdiction within it selfe, though in an extraordinary*

Mr. *Mather* and Mr. *Thomson* in their modest and brotherly answer to Mr. *Charles Herle*, c. 1 p. 6.

ordinary case. 1. *The case is ordinary, as in the Dominion of* Wales, *there is scarce a congregation to be found within twenty or thirty miles.* 2. *Suppose the case were extraordinary and rare, may they violate the ordinary rules of* Christ? *for so some may thinke and say, that though according to ordinary Rules, Baptisme and the Lords Supper must be dispensed only by men and by Ministers, yet in the want of these, the one may be dispensed by a Woman, or Mid-wife, and both of them by such as are no Ministers.*

Answ. We thinke a Ministery and Discipline more necessary to a Congregation in a *remote Island*, or to the *Church* of *Ierusalem* before they increase to such a number as cannot meet for their numerous multitude in one Congregation, then the Sacraments, when there be no Ministers to dispense them. 1. That the *Church* be so in the *Island* its alone, may possibly be extraordinary, but that in such a case they have the Word preached and entire power of Discipline whole and entire within themselves to excommunicate scandalous persons is not extraordinay, when there be no consociated *Churches*, whom excommunication concerneth, that are in danger to be scandalized, for it floweth connaturally from a *Church* to which agreeth the essence of a *Church*, to exercise Jurisdiction over all its owne members, if there be no more consociated with that *Church*, that is by accident and an extraordinary exigence of *Gods* providence. As a master of a Family is to do his duty to educate his children in the feare of *God*; but if *God* take all his children from him by death, he doth not transgresse the ordinary rule of educating his children in the feare of *God*, when hee hath none. This argument supposeth that a Congregation hath no power of excommunication at all either compleat or incompleat, as the Mid-wife hath no power to Baptize at all either compleat or incompleat: neither doth a Congregation transgresse any rule of Christ at all when it exerciseth entire power of censures within it selfe, whereas there be no consociated Churches to share with it in that power. A Congregation is capable of entire Jurisdiction, because it is a *Church*; But a woman in no case is capable of administrating Baptisme, or the *Lords Supper*, except shee were extraordinarily

dinarily and immediatly inspired to be a propheteſſe, but for the exerciſe of entire power of Juriſdiction by a Congregation in a *remote Iſland*, I hope, it hath no ſuch need of immediate inſpiration. 2. There is no ſuch morall neceſſity of the Sacraments, as there is of the Miniſtery of the word and conſequently of ſome uſe of the Keys, where a ſcandalous perſon may infect the Lords flock. For *where viſion ceaſeth the people periſh*, but it is never ſaid, where Baptiſme ceaſeth the people periſh, and therefore uncalled Miniſters in caſe of neceſſity, without ordination or calling from a presbytery may preach, and take on them the holy Miniſtery and exerciſe power of Juriſdiction, becauſe the neceſſity of the Soules of a Congregation, in a *remote Iſland* requireth ſo, but I hope no neceſſity in any the moſt extraordinary caſe requireth that a Midwife may Baptize, or that a private man remaining a private man may celebrate the *Lords Supper* to the *Church* without any calling from the *Church*.

But Mr. Mather *if the power of Juriſdiction flow immediately and neceſſarily from the eſſence of a* Church, *and a congregation be eſſentially a* Church, *then this power agreeth to all* Churches, *whether conſociated, or not conſociated, and without reſpect of what neighbours they have, whether many, or few, whether any, or none. 2. A congregation its alone cannot have ſole power of juriſdiction, and then be deprived of it, when God ſendeth neighbour* Churches; *for then neighbouring* Churches *which are given for helpe, ſhould be given for loſſe, the contrary whereof* Ames *ſaith. Nor doe Synods (ſaith he) conſtitute a new forme of a* Church. Mr. *Mather*, & Mr. *Thomſon* 10. p 45: *Ames Medull. Theol. l. 1. c. 39. ſect. 37.*

Anſw. *Power of Juriſdiction floweth from the eſſence of a congregation in an Iland*; Ergo, *a totall and compleat power of juriſdiction, floweth from the eſſence of a* Church *or congregation conſociated*; it followeth no wayes, ſo a paſtor of a Congregation hath as a paſtor power to rebuke ſinne, and to adminiſtrate the Sacraments, *Ergo*, when three paſtors are added to help him, he hath the ſole power of rebuking ſinne, and the ſole and entire power to adminiſtrate the Sacraments, and none of theſe three paſtors hath power with him, it followeth not; and becauſe theſe three paſtors are added to help him and

their pastorall power added to him is cumulative and auxiliary, but not privative or destructive of his pastorall power, therefore the first pastor suffereth losse by the addition of these three to him: who will say this? our Brethren do conceive the power of Congregations, in its kind and essence, to be *Monarchicall*, so as if any power from consociated Congregations be added thereunto, the Congregations power *Monarchicall* is diminished; and the essence of it changed. 2. Compleat and entire power to rule both the Congregation and the Members of consociated *Churches* in so far as they do keep communion with that Congregation, and may either edifie, or scandalize them, floweth not immediatly and necessarily from the essence of every Congregation even in *remote Islands* not consociated with others, that we never said. 3. A power to governe well, and according to the rule of the word added to another power to governe well and according to the word, is an auxiliary power and no way destructive of that power, to which it is added, indeed a power to governe well, added to a power of male administration in a Congregation is distinctive of that power, and reason it should be so, because *Christ* never gave any such power of male administration to a Congregation; but a power of right governing, added to a power of right governing is neither destructive thereof, nor doth it *constitute a new forme of a* Church, *or a* Church-*power*, but only inlarge the preexistent form to extend it selfe farther, for the edification of more soules.

Mr. *Mather*, and Mr. *Thomson* ib. p. 5.

But (saith Mr. *Mather*) *if it be against the light of nature that the adverse party be the sole judge which must be, if the sole power of Iurisdiction be in the Congregation* (as we grant in an extraordinary case, when a Congregation is in an *Island* its alone) *and so it shall be lawfull for a single Congregation to doe that which is against all equity and the very light of nature, it must then follow that it is not against the light of nature that a* Congregation (though consociated with other Congregations) *have entire jurisdiction within it selfe.*

Answ. None of us do teach that *it is against the light of nature that the adverse party be the judge*, it might fall out in a generall councell lawfully convened, from which there is no provocation,

vocation, yea and in a nationall councell, (or all councels may erre) the adverse party may judge, as it was a lawfull councell according to a *Church-constitution* that condemned *Christ* of blasphemy, and they were also his enemies; but we teach that it is not congruous to the wisdome of *Christ*, *nor to the light of nature*, that *Christ* should have appointed all the ordinary *Churchcourts*, so many thousand congregations, who may rather erre then extraordinary and higher Synods, to be the onely ordinary judges in their owne cause; Nor doth any thing more follow from this argument, that when there is one congregation its alone in an Iland destitute of the helpe of consociated Churches (which is a defect of an extraordinary providence of *Christ* in that one singular exigence) that that congregation shall be both judge and party in its owne cause, if we suppose that one *Micaiah* shall contend for the truth, and all the rest of the Prophets and people of that congregation to be against the truth, and to judge and condemne one man, who seeketh the *Lord* in truth.

It is a wonder to me, that *Thessalonica* was but one single congregation, all hearing one Word, partakers of one Lords Supper at one Table; yet the Apostle ascribeth to them that which is a note to *worthy Baynes* of the numerous multitude of the *Church of Ierusalem*, from whence went the Word of God to all the world, 1 Thes. 1. 8. *For from you sounded out the Word of the Lord, not onely in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad.* I deny not what Mr. *Mather* and *Thomson* say, but 5000 may meet to heare the word, and many thousands were gathered together Luke 12. to heare *Christ*; but these reverend brethren doe leave out, 1. The inconvenience of thronging so all at once; for, *they trode one upon another.* 2. *Christ* preached not to all those thousand at once, for it is expressly said, v. 1. *He began to say to his Disciples.* So *Christ* refusing to preach to such a disorderly confluence of people, who could not heare, and his doctrine being all for his Disciples, the very Sermon being preached to his Disciples onely, Matth. 10. 2, 3, 4, &c. and the Parable of the rich man v. 22. he applieth to his Disciples, *Then he said to his Disciples, therefore I say unto you, take no thought for your life, &c.* It evidenceth to me

M Mather and *Thomson* c. 3. p. 33, 35.

me that *Christ* condemneth a numerous multitude in one congregation to heare at once. And whereas *Chrysostome* saith, 5000 *persons did heare his voyce, at once, in one congregation, by meanes of Scaffolds and Galleries*; and Mr. *Mather* is willing to yeeld *eight thousand an hundred and twenty were all assembled in one place to heare the Word, and that all the multitude of converts at Ierusalem were together in Salomons porch*, Act. 5. 12. I grant three thousand could heare one at once; but alas, this is a great uncertainty for independent congregations. But 1. this is to be proved that eight thousand (Mr. *Mather* hath not added many other multitudes mentioned, Act. 5. 14. Act. 6. 1. v. 7. and elsewhere) did meet daily in the Temple. 2. Daily and ordinarily from house to house. 3. To celebrate the Lords Supper daily in the Temple and in every private house (there were need of many Scaffolds and Galleries) to sit at one Table. 4. To make one judicature, and have more then power of consenting in *Church-censures*, as our brethren prove the whole *Church* of beleevers had, from Matth. 18. 17. 1 Cor. 5. 4. Act. 15. 22. 1 Cor. 14. 23. for my part I thinke such a miraculous *Church* cannot be the first mould of Independent Churches to be established congregations meeting in one place, for to be edified by word, seales and censures. Yea Mr. *Mather* will have the whole convening as one independent congregation Act. 6. 2, 3, 4. and the many myriades or thousands of beleeving *Jewes*, Act. 21. 21, 22, 23. to meet as one congregation. Certainly the Apostles practice must be our rule, and then five hundred or a thousand being so farre beneath ten or eight thousand, may wel seem a number for fewnesse not competent; and what shall we then thinke of seven onely, or ten? Now let it be considered, if *Rome* being granted to be one *Church*, and in which to me there was a congregation and *Church* in the very family of *Aquila* and *Priscilla*, Rom. 16. v. 5. and whose faith was spread through all the world, Rom. 1. 8. so as famous writers say the halfe of the City beleeved, if they be but one single congregation meeting all in one place? and to me it is cleare, there was a single congregation in the very house of *Aquila* and *Priscilla*, Act. 18. 1, 2, 3 4. v. 26 27, 28. and that *Paul* preached when he was there daily, beside his disputing in the Synagogue; when he was at *Rome* there was a *Church*

Chrysostome on Matth. 24.
M. Mather. c. 2 pag. 34.

at

at his house, Rom. 16.5. So *Diodati* saith on the place, That the *Church* at *Aquila* his house *was the assembly of beleevers, who assembled themselves in their house; for there were divers small assemblies in one and the selfesame City*, 1 Cor. 16.19. Col. 4.15. *Greet the Church that is at their house.* Col. 1.15. *Salute Nymphus, and the Church at his house.* Where *Paul* speaketh of believers only in a house, he giveth them not the name of a *Church*, as Ro. 16.10. *Salute them that are of Aristobulus houshold.* V. 11. *Greet them that are of the houshold of Narcissus.* Phil. 4.22. *All the Saints salute you, especially those that are of Cæsars house.* I desire to know a reason of the difference of this Grammar, if there were no constituted *Church* in the house of *Aquila* and *Priscilla*, why in one Chapter the Apostle should change the phrase? and I desire to know what reason we have to goe from the literall meaning of the word, that is, a *Church at Aquila his house*, as well as a *Church at Corinth*. For whereas some say that Rom. 1.6. he *saluteth not all of the house of Narcissus*, but onely v. 11. *those which are in the Lord*; 1. this exception is not brought concerning the house of *Aristobulus*, v. 10. 2 This exception confirmeth what I say, because where there is not a Church and an instituted Society and politicall *Church-meeting* in the house of any of the Saints, there they are called beleevers of such a house, and not a *Church at such a house*. 3. This phrase ἐκκλησία κατ' οἶκον used Rom. 16.5. 1 Cor. 16.19. Col. 4.19. Philē. 2. must be the same with the Saints *assembled* for the Word & Sacraments. Act. 5.42. *in the Temple*, καὶ κατ' οἶκον *from house to house daily*, and it must be all one with Act. 2.46. *Where they continued daily in the Temple with one accord*, κλῶντες τε κατ' οἶκον, *and breaking bread from house to house*; and all one with the assembly of Disciples Act. 20.7. where they assembled for the Word and Sacrament of the Supper, especially seeing as the learned acknowledge, the *Christians* could not have Temples or houses built for the publique assemblies of the Saints as *Rome* and *Corinth*, but they met in private houses; which seeing it cannot be denied, then were there at *Rome* two Churches at least; one at the house of *Aquila* and *Priscilla*, 1 Cor. 16.15. and another also pertaining to the rest of the Saints at *Rome*.

And this saith, that if there had beene but one single Congre-

gation at *Rome*, whereas one family had a Church, c. 16.5. and so many illustrious families received the faith of *Christ*, it is like their faith could not have been *published through all the world*, Rom. 1.8. if the *Christian faith* had not had a greater prevalency in comparison of the *false God* then worshipped at *Rome*, then to be in one poore single meeting.

And for the *Church of Corinth*, I humbly conceive they could not be one single congregation, if these foure circumstances be considered: 1. The multitude of beleevers there. 2. The multitude of Teachers. 3. The diversity of Tongues. 4. A Presbyteriall meeting of Prophets, 1 Cor. 14. For the first, Act. 18.9. *Many of the Corinthians believed, and were baptized.* Now if we shall believe that the Apostolique *Church* conjoyned preaching and baptizing, the Word and the Sacraments; and that the Apostles baptized none but those to whom they preached, I conceive it cannot be denied but there were divers assemblies for the Word and the Sacrament; for *Paul*, 1 Cor. 14.15. *Baptized none but Crispus and Gaius, and the houshold of Stephanus*; if many were baptized, other Pastors, not *Paul* baptized them, 1 Cor. 1.14,15,16. and so they were baptized in other assemblies, then in those in which *Paul* baptized. 2. It is cleare that to comfort *Paul* whose spirit could not but be heavy, as you may gather from Rom. 7.2,3. because he was Act. 18.6,7. resisted so in his ministery by the blasphemies of the Jewes rejecting the Gospel, *that he shooke his rayment on them, and said, your blood be upon your owne heads, I am cleane; from henceforth I will goe to the Gentiles*; The Lord saith unto him in a vision, 9. *Be not afraid, but speake, and hold not thy peace*, 10. *For I am with thee, and no man shall set on thee, for I have much people in this City.* 11. *And he continued there a yeere and six moneths, teaching the Word amongst them.* Now let this in equity be considered, if the gaining of one single congregation which meet for the Word, Sacraments, 1 Cor. 11. 20,21,22. 1 Cor. 14.19. and also to acts of *Church-censures* 1 Cor. 5. 4. as our brethren teach, which could not exceed one thousand conveniently in a setled and daily meeting, had first *been much people*; secondly, *much*, in comparison of thousands of the Jewes who rejected the *Lord Jesus*, as may be gathered from comparing Act. 18.5,6. and Act. 13.43,46,47. with Act. 21. 20.

where

where it is ſaid, many thouſands of the *Jewes* believed, for the greateſt part of the *Iewes* rejected Chriſt, as is cleare, 1 *Theſſ.* 2. 14, 15, 16. and ſo many more thouſands behoved to reject *Chriſt* then believed? Now what comfort could *Paul* have had in this, that many thouſands of the *Jewes* rejected the Goſpell, and yet *all the much people* that *God* had in *Corinth* were but forſooth to the number of one compleat Aſſembly of a ſingle Congregation, which did meet in a private Houſe, for the celebration of the Lords Supper? For *Piſcator* with all our Divines, 1 *Cor.* 14. teach that their were no capacious Temples in *Corinth*, where they did meet for Gods worſhip. 2. Judge if one ſingle Congregation (for the Congregations planted by the Apoſtles behoved to be competent, and convenient for edification, that all might heare and all partake of one bread, 1 *Cor.* 10. 16. and one Table of the Lord, *v.* 21.) could neceſſitate *Paul* to ſtay at *Corinth a yeare and ſix moneths*, when as *Paul* by one Sermon made in a certaine mans Houſe named *Juſtus* did *bring many to believe and be Baptized*, *Acts* 18. 7. 8. And theſe many might conveniently make a Congregation beſide the much people that *God* had there, *v.* 10. not yet called, but yet they were, as interpreters ſay, the Lords people, by Gods decree of predeſtination. 2. The multitude of Teachers proveth that their were more Congregations then one; for 1. It is incongruous to the Wiſdome of *Chriſt* to raiſe up many reapers, where the harveſt is narrow, many builders for one congregationall Houſe. 2. It is contrary to Chriſts practice, who ſent not twelve Paſtors to one place, but ſent them out *two by two*, that all might find worke: now can we thinke, that where *God had much people*, as *Acts* 18. 10. that he would have hundreths of Prophets to be hearers and one at once to ſpeak to one ſingle Congregation? to what end gave the *Lord* a Talent to ſuch a huge multitude of *prophets*? that they might be oftener hearers, then they could be in actuall *prophecying*? It is not like. 3. Whereas it is ſaid, 1 *Cor.* 14. 31. *you may all prophecy one by one, that all may learne, and all may be comforted*, *Diodatus* ſaith, yee may all prophecy, *namely by courſe and in diverſe or ſeverall Aſſemblies.* And *Eſtius* ſaith the ſame, to wit, that theſe Prophets were to prophecy in diverſe

assemblies; and for this it is that he saith, *v.* 34. *let your women* αἱ γυναῖκες ὑμῶν *keepe silence in* ταῖς ἐκκλησίαις, *in the Churches*; Ergo, he supposeth there were more Congregations then one at *Corinth*; Nor is there reason to say with some, he speaketh of *Churches in the plurall number, because he made mention of all the Churches of the Saints in the verse going before*, for 1. He saith, *your Women*, let them be silent: now if he had not meant that there were many Congregations at *Corinth*, he would not have forbidden it in their *Women*, but of all *Women*, and it is knowen there was a great abuse of spirituall gifts in *Corinth*, so as women did prophecy in the assemblies, and this the *Apostle* forbiddeth in their *Churches* in the plurall number. And I pray you what roome or place was there for such a multitude of Prophets to edifie the *Churches* in one private House? for there were no Temples where they might meet at *Corinth*. 4. If *Kenchrea* be comprehended under the *Church* of *Corinth* in this Epistle, and the Apostle writing to the *Corinthians* wrote also to this *Church* called *Romans* 16. 1. *The Church at Kenchrea*, then have we more Congregations then one at *Corinth*. Now the learned teach that *Kenchrea* was a Sea-port or Harbour of the Corinthians, (*a*) *Origen* saith it was a place neer to *Corinth*. Off the *Ægean* Sea one the East, and as (*b*) *Strabo* saith, *ad sinum Saronicum*, as *Lechea* was the other port. See (*c*) *Plinius*. And the multitude of Teachers (I humbly conceive) which did preach at *Korinth* may be gathered from 1 *Cor.* 1. 5. 1 *Cor.* 4. 6. 15. 1 *Cor.* 1. 12, 13. 1 *Cor.* 3. 4, 5. 1 *Cor.* 14. where there are multitudes of these who were all gifted to edifie others, as those *who spake with Tongues, wrought miracles, had the gift of healing*. And so many *Prophets* that *Paul* saith, *v.* 31. *for yee may all prophecy, that all may learne, and all may be comforted*, if these (*all*) who were to learne, and to be comforted be the *much people* which God had in this City *Acts* 18. 9. and this (*all*) to be instructed and comforted, I have no farther to say. And 3. I can hardly believe that the end why *God* sent the gift *of diverse tongues* amongst them was to edifie one single Congregation: for it is true that our Brethren say, that 1 *Corinthians vers.* 22. 14. *Tongues are for a signe, not to them that believe*

(a) *Origen, præf. in Epist.*
(b) *Strabo. l.* 18.
(c) *Plinius nat. Hist. l.* 4. *c.* 4.

lieve, but to them that believe not. But that which they hence collect is moſt groundleſſe, to wit, *that therefore the gift of Tongues, according to its genuine end and intention is onely a miracle for the gaining of Heathen to the Faith, and not intended to edifie the* Church *and people of a ſtrange Language, after they are brought in to the* Church, *and therefore there is no ground for people of divers congregations to be inſtructed by ſtrange Tongues.*

Anſ. The whole current of Divines anſwer, (as alſo *Eſtius* obſerveth on the place) *Tongues* are given eſpecially for infidels, *ut novitate miraculi convertantur, that by the newneſſe of the miracle they may be converted, though alſo Tongues ſerve to inſtruct theſe who believe,* and conſequently, ſay I, that the *Churches* of divers Tongues may be edified. And let me adde that *ſtrange Tongues* were a mixt miracle. I ſay mixt, becauſe both they were given to be a miraculous ſigne to aſſure Heathen, that the ſending downe of the *Holy Ghoſt* was a miraculous fruit of Chriſts Aſcenſion to Heaven, who promiſed that when he was aſcended to the Father, he would ſend the other comforter, as is cleare *Acts* 2, 8 9, 10, 11 12. and alſo it was ſo a miracle that *Paul* proveth that it is fruitleſſe and wanteth the naturall and genuine end of ſpeech and an humane voyce in the *Church*, if it edifie not, as 1. Tongues edifie not the Church, except you ſpeak to theſe who know the Language, or except there be an Interpreter, for other ways the ſpeaker with Tongues ſhall be as a *Barbarian* to theſe to whom he ſpeaketh, and they as *Barbarians* to him 1 *Cor.* 14. 6, 7, 8 9, 10, 11. 2 He that ſpeaketh with Tongues is *to pray that he may interpret, v.*13. That he may *edifie the* Church. 3. He that ſpeaketh with Tongues, if he be not underſtood, is fruitleſſe and uſeleſſe to others, becauſe the hearers can neither *ſay amen* to his preaching, nor to his praying, *v.* 14. 15, 16, 17. (4) except a man teach others, his gift of Tongues teacheth not the *Church, v.* 18, 19 10. (5) ſtrange Tongues in the *Church* when the hearers underſtand *not, are a judgement of God rather then an edifying of the* Church, *v.*21. *&c.* hence it is more then evident, that the edifying end, why the *Lord* had raiſed up theſe in the *Church*

of

of Corinth, (which was now a planted and watered *Church*, 1 *Cor.*1.1.*ch.*3 5,6,7. and a building, the foundation whereof was layd, *v.*10.11,12, &c.) was that the *Church* might be edified. And so the gift of Tongues, as touching its edifying use and end, was fruitlesse, and of no effect; yea as we teach against *Papists*, unlawfull in Gods publick worship, except there had been diverse assemblies and Congregations, which understood these Tongues. Nor can it be said, *that all in Corinth understood Greeke. And therefore these of divers Tongues might be understood by all:* for 1. This layeth a ground that there was no Tongue a strange Tongue, but the *Greeke* Tongue. 2. That all speaking with strange Tongues was well understood, whereas the *Apostle* sayth the contrary, *v.*10. 11,12. *v.*16. *v.*23. That many spake with Tongues in that *Church*, and yet the hearers could *not say amen* to them, nor be edified by their preaching or praying, *v.*19. if then strange Tongues were gifts of God given to that planted *Church* to edifie these who believed, and to edifie the *Church*, as well as to gaine heathen, there must needs be divers Congregations at *Corinth*, and therefore I cannot but thinke that weak which Mr. *Mather*, *and* Mr. *Thomson say*; *But the place*, 1 Cor. 14.23. *That speaketh of the whole* Church *comming together to one place doth unavoydably prove, that* Corinth *had their meetings, and not by way of distribution into severall congregations, but altogether in one congregation: and it is plaine, that though they had variety of Teachers and Prophets, yet they all used to come together to one place.*

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all prophecy in a Tongue knowen to *the Infidells*, as the unbeliever being *convinced and judged of all the Prophets*, he might *fall down on his face, and worſhip God, and ſay, God is in you of a truth.* 2. The *whole Church* is not the *whole, much people of Corinth* that believed, that did ordinarily meet in one place; the Text ſaith no ſuch thing, and that is to be proved and not taken as granted, and ſo the conſequence is moſt avoydable; for 1. You muſt ſay that at any one Aſſembly, all the Prophets and Teachers of *Corinth* did prophecy, for the Text ſaith, *v.24. He is convinced of all, he is judged of all.* Whereas the conſequence ſhould be abſurd, it ſhould be a longeſome and wearyſome meeting; for Interpreters ſay they meet in diverſe Aſſemblies, and the Text ſaith expreſly, *v.29.* That at one meeting they prophecied, *but two or three:* now if two only prophecied in one Congregation at one Aſſembly, as this Text will warrant clearely, then how doth this *whole Church* conſiſting of all the Believers of *Corinth*, as is ſuppoſed by our Brethren, convince the infidell, ſo as it may beare this ſenſe, *v. 24. He is convinced of all, he is judged of all?* can two Prophets *be all Prophets?* And how doth it beare this *v. 24. But if all propheſie, &c?* ſurely, for my part, I think it muſt unavoydably be ſaid, that they all prophecied diſtributively and in ſeverall Congregations. And it is very probable to me, that as women prophecied, ſo many prophecied at once, and that the Apoſtle correcteth their abuſe, when he will have them to prophecy *by courſe, v. 27.* And that too numerous a multitude did prophecy in one Aſſembly, and therefore the Apoſtle reducing this *Church* to order, retrencheth the number *v. 29. to two or three*, and ſo this which he ſaith *v. 31. for you may all prophecy one by one, &c.* muſt unavoydably be underſtood *diſtributively* in divers Congregations and Aſſemblies, and ſo muſt we take the words where it is ſaid, *v.24. all the Prophets convince, all judge, diſtributively*; and the *whole Church v.23.* by this cannot beare this ſenſe, that the *whole Church* of *Corinth* comprehending the the whole Prophets, Teachers, and Believers, did all *collectively* meet in one ſingle Aſſembly. And that the *much people which the Lord had at Corinth*, *Acts 18.9.* was one ſociety partaking

taking of one Table of the Lord, in one private house, and all in one consistory judging and censuring and excommunicating.

Lastly, I thinke (with reverence of the learneder) that these Prophets were a Colledge of Teaching *Prophets* whose gifts were imployed in edifying severall Congregations; only some, say they, were Prophets extrordinarily inspired. 2. They were not Prophets of the *Church* of *Corinth*, and therefore are not any patterne of a Presbytery, but I answer. 1. Though they were Prophets extraordinarily inspired, yet do they prove well some ordinary acts of a Presbytery, and that 2. They were *Prophets* of that same *Church* of *Corinth*, I conceive; For they do here Prophecy according to the analogy of Faith, and that they have common with Prophets now adayes. 2. They are by these same rules regulated that our Pastors are now. 3. They exercise these same acts of Jurisdiction which Pastors do now exercise. 1. They are to prophecy in a knowen Tongue, *v.* 19. 20, 21, 22. and that the edification and comfort of the Church, *v.* 31. even as Pastors now adayes, only the internall principle, to wit, the infused gift of prophecying made them extraordinary Prophets, *in fieri*, as our Prophets become Prophets by ordinary industry and studies, *in fieri*: but *in facto esse*, and according to the substance of the acts of prophecying, these extraordinary Prophets, and our ordinary Prophets and Pastors differ not in *specie* and nature. As the Eyes put in the man borne blind *Ioh.* 9. and these Eyes which we suppose he was capable of from his mothers wombe, and the Wine miraculously made out of water by *Iesus Christ*, *Ioh.* 2. and the Wines that grew in *Judea*, according to their manner of production and *in fieri* differed, but *in facto esse* they were of the same nature. Hence you see in the Text these *Prophets* are every way regulated as ordinary prophets, and as the *Prophets* of the Church of *Corinth*. 1 Because it is acknowledged by all Interpreters that the scope of the Chapter is to prescribe what is order and decency in the publick worship in the Church of *Corinth*; as the last verse saith, *v.* 40. *let all things be done decently and in order*, and consequently how these Prophets should edifie the Church of *Corinth*, *v.* 4. 12. 16, 17. (2)

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That theſe *Prophets* ſhould not ſpeake in publick the language of a *Barbarian*, *v.*11,12. to the which the hearer could not ſay *Amen*, *v.*16. and this way are our ordinary Prophets regulated, except that Papiſts will but ſay ſervice in Latine, (3) A direction is put on the *Prophets*, on theſe *who ſpeake with Tongues, that they be not children in underſtanding, and that they be, in malice, as children, but as concerning underſtanding, men, v.*20. which agreeth well to *Prophets* as they are ordinary *Paſtors*. (4) What more ordinary, then the comming together of the *whole Church* for *prophecying*, *v.*23. 24. and *convincing of unbelievers*? as 25.(5)the Prophets are to be limited to a way of ſpeaking to edification, as he who ſpeaketh with Tongues, who muſt ſpeake by an Interpreter, or then be *ſilent in the Church*, *v.*27.28. (*6*) Theſe *Prophets*, as our ordinary *Prophets*, muſt ſpeake orderly, and that *but one at once*, to eſchew confuſion, *v.*29.(7) What they ſpeake is to be judged and put under cenſure, for the whole Colledge muſt judge, *v.*29.8. (8) And as the women are here put under a rule, when to ſpeak, and when to be ſilent, *v.* 34. 35. So are theſe prophets, all which, and divers other rules doe regulate our ordinary Prophets, which clearely ſaith to me, that this is a patterne of a Colledge of ordinary Prophets under that ſame policy and rules of policy as the ordinary Colledge of Paſtors at *Corinth*, and 3. To this Colledge agreeth a power dogmaticall of judging, and cenſuring the Doctrine of the Prophets delivered, 29. *let the Prophets ſpeak two or three, and let the other judge.* This is not a power of judging that every Chriſtian hath. For ἄλλοι ſaith *Piſcator*, doth relate to the *Prophets* who are to judge; But (as I take it) a propheticall judging, which may, by good anology, warrant the juridicall power of a presbytery to judge and examine theſe who preach the word, that there creep not in falſe Teachers into the *Church*.

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Ephesum, with diverse languages, but to establish divers Assemblies? did they all meet dayly in one house with *Paul* to heare him, and turned silent Prophets themselves, when they were indeed with the gift of Tongues to speake to the edification of Assemblies of divers tongues? It is not credible. 2. And *v.*10. *Paul* continued here for the space of two yeares, (and was this for one competent number, who did all meet in one private house? how can this be credible?) 3. *All that dwelt in* Asia *heard the Word of the Lord Iesus, both Iewes and Greeks*, then in great *Ephesus* there behoved to be more then one Congregation. 4. The great miracles done by *Paul. v.*11.12. to admiration of all, and to procure the imitation of false Prophets. 5. The name of the *Lord Iesus was magnified by the Iewes and Greeks that dwelt at Ephesus.* 6. There behoved to be a great *work of God*, when great *Ephesus* turned to the faith. It is, 1. Remarkable that *Christ* the wisdome of the father directed his *Apostles* to the most famous Cities, to cast out their nets, for conquering of soules to *Christ*, as in *Iudea* they came to *Samaria*, and to great *Ierusalem*; in *Syria* to *Antiochia*, in *Grecia* to *Corinth*, in *Italy* to *Rome*, in *Asia* the lesse to *Ephesus*; now the Scripture is cleare the *Apostles*, that ever we read, planted but one Church, as is cleare in one City in *Ierusalem*, in *Antiochia*, in *Corinth*, in *Rome*, in *Ephesus*: and observe, the *basis* and prime principle of our Brethrens independent *Churches* doth all ly upon this meer conjecture, that *the Lords Grace did restrict and limit the fruits of the triumphing Gospell, in the hands of the Apostles the conquerors of the World to Iesus Christ, that they planted but in the greatest Cities they came to (and they appoynted Elders in every City) onely one poore single Congregation, as a patterne of all independent* Churches, *and this consisted of no more then could meet conveniently in one House for Word, Sacraments, one Lords Table, and one Ecclesiasticall* Church-*court for censures.* Certainly this *Church* being a patterne to all instituted *Churches*, could not exceed the number of a thousand men, or two thousand Believers, and this is a greater number by some hundreds, I am sure, then can make a competent *Church-meeting*, and I hope no man could say we erred, if we should now make

eight

eight or ten thouſand one Congregation in ordinary, as our Brethren ſay the firſt Congregationall *Church* of *Jeruſalem* war. But. 2. This City was the mother City and flower of *Aſia*. 2. It was noble, becauſe of *Diana's Temple*, the length whereof was *foure hundred and twenty five foot*, the breadth *two hundred and twenty foot*, the pillars were an *hundred and twenty ſeven*, the height of every pillar was *ſixty foot*. Amongſt which there were *thirty pillars* moſt curiouſly carded. Others ſay they were *an hundred and thirty ſeven pillars* made by ſeverall *Kings*, the Temple was built by all *Aſia* for the ſpace of *two hundred and twenty*, (ſome ſay) *fourty yeares*. It was inlarged by *Alexander*; And thither came all *Aſia* the leſſe to the Temple of *great Diana*. For they had no other Religion, here dwelt the *proconſull* of *Aſia*, as ſaith (a) *Philoſtratus*, It abounded with artes and Sciences, Philoſophers and Orators, (b) *Chryſoſtom* ſaith that in it were *Pythagoras*, *Parmenides*, *Zeno*, *Democritus*, it was compaſſed with excellent Cities, and noble for *Aſiatick commodities*, ſee (c) *Plinius*, and (d) *Alexander Neopolitanus*, (e) *Ignatius* highly commendth it from the purity of the Goſpell. All this I relate not as an unpertient digreſſion, but to ſhew that the Goſpell behoved to be more mighty here; then that *Paul* ſet up but one ſingle Congregation and an Elderſhip congregationall only, *Acts* 20. 28. *v.* 36. 37. Eſpecially conſider what *Beaſts* Paul *fought with at Epheſus*, for here were many *Jewes* who oppoſed him. 2. All the multitude, by the inſtigation of *Demetrius*, avowing that their *Diana* was the goddeſſe not only of *Epheſus but of all Aſia*; yet *God* made the word ſo mightily to prevaile, for *v.* 10. *Paul* remaining there by the ſpace of *two yeares*, all that dwelt in *Aſia heard the word of the Lord, both Jewes and Greeks*. I aske how it could ſtand with *Pauls* univerſall commiſſion to preach to *Iew* and *Gentiles*, 1 *Cor.* 9. 20. 21. as an *Apoſtle*, to remaine neere three years at *Epheſus* for one *ſingle congregation*, and the erecting of one *Congregationall presbytery*? 3. We ſee how zealouſly mad they have been on their Religion, when they had ſuch a curious Temple for *Diana*. And 4. *Demetrius* and the crafts had their living by making *ſilver ſhrines to Diana*. And 5. What power of the Goſpell it behoved to be, which

Mr. *Mather* and Mr. *Thomſon* againſt *Herle*. c. 3. p. 34.

(a) *Philoſtratus* l. 8. *in vit. Apollonii.*

(b) *Chryſoſtom. in præfa. ad Epheſ.*

(c) *Plinius* l. 36 c. 14:

(d) Alexander *ab* Alexandro l. 3. c. 20.

(e) *Ignatii Epiſt.* 14.

made their learned men who used *curious arts*, to submit to the *Gospell* and *bring their Books and burne them before all men?* and the sums of these Books extended to a great sum of money, the common people ordinarily follow the learned and the wise of the City and Land; This could not have been done except the far greater part of the City had submitted to the *Gospell*, for when they were well neer ready to *tear* Paul *in peeces*, they behoved to be wonderfully tamed, when many Believed, and came and confessed and shewed their deeds, *v.*18. *Baynes com. on* 1. *ch.* Ephes. *saith, Ephesus was a City so given to riot that it banished Hermodor. Upon no other consideration, but because he was an honest sober man*; And also *Paul* 1 *Cor.*16. saith, *v.*9. *for a great doore and effectuall is open to me at Ephesus*, This was, as all *Interpreters Protestant and popish* say, *nno ore*, a *large harvest*. Upon these considerations, I leave to our reverend Brethren their judgement: if Mr. *Mather*, and Mr. *Thomson* say right, *we doe not thinke they were more in number at Ephesus, then in Corinth and Ierusalem, where the Christians met all in one place.*

Mr. *Mather*, ans. to Mr. Herle, c. 3. p. 38, 39.

Likewise *Samaria* a numerous City was one *Church*, for that it is said of them, *Acts* 8.5, 6. They heard *Philip*, *v.*14. *Samaria* received the Word, it was a publick visible *Church-receiving* of the word; and *v.* 12. *They believed and were Baptized both men and women.* Where a multitude no better then Heathen as *Samaria* was, receive the Seale of the Covenant, to wit *Baptisme*, they must receive it in a *Church-way*, except we thinke that promiscuously all come to age were received to the Seales, and when *Peter and John came to Samaria to* helpe *Philip* in the worke, it cannot be that they all went to one House, and to one single Assembly to preach the Word:

The *Church of Antiochia* must be a Presbyteriall *Church*, as it is *Acts* 11. *v.*19. 20. for the multitude of Believers may be collected from *These who were scattered abroad upon the persecution that arose about Steven* —20— *when they were come to Antioch, spake unto the Grecians preaching the* Lord Jesus 21. *and the hand of the Lord was with them: and a great number believed and turned to the* Lord. *This is not* like to be one Congregation, seeing they are, 1. *much people.* 2. *many scattered preachers.*

preachers. 3. And *the Hand of the Lord accompanied their labours* 2. *v.*23. *when Barnabas, sent* by the *Church of Ierusalem*, came and saw *the Grace of God*, he exhorted them all, *That with purpose of heart they would cleave to the Lord*, and upon *Barnabas* his preaching, *v.* 24.——*much people was added to the Lord.* Here is a second accession made to the *Church of* Antioch. (3) *v.*25. *Then departed Barnabas to Tarsus to seek Saul.* 26. *And when hee had found him, hee brought him to Antioch. And it came to passe that a whole yeare they assembled themselves with the* Church, *and taught much people* (*here is a third accession*;) And such a huge multiplication, that the *Church* of *Antioch* giveth a denomination of *Christianity* to all the *Christian* Churches of the World. All which saith, it cannot be one poore single Congregation, for there was at least, if not more then one Congregation at *Antioch*, when tidings came to *Jerusalem* that the Lord had a Church at *Antioch*, before they sent *Barnabas* to these *Churches*, *v.*22. and what might this *Church* grow to when *much people was added to the Lord*, by the labours of *Barnabas*? *v.*24. And how was it increased when *Barnabas* and *Paul* after that taught the Word to much people a whole yeare? *v.* 26. It grew after that a great *Church*, so that (*a*) *Chrysostom* commendeth *Antioch* for the *prime Church*. And (*b*) *Oecumenius* saith, for this cause there was a *Patriarch* appointed at *Antioch*, which certainly sayth thus much, that it was a more numerous *Church* then one single Congregation, and (*c*) *Cyrillus* so extolled the *Church of* Antioch, because the Disciples were first named *Christians* there, that he saith, this was the new name that *Esaiah* said *the Mouth of the Lord* (*d*) *should name*, and so doth (*e*) *Hilarius* expound the Text; which, seeing it is clearely the new glory of the *Church* of the *Gentiles*, adjoyned to the *Church of the Iewes*, it cannot arise from a handfull of a single Congregation, in the mind of these Fathers, and though we love not with some antiquity to make *Antioch the first* Church before *Rome*; yet seeing it was of old before *Rome*, we may hence collect that that Church which was *patriarchall*, was not *Congregationall*, and therefore I make no use hereof, (*f*) *Volaterranus* who saith of old the patriarch

(a) *Chrysostom. homil.* 3. *ad popul. Antioch.*

(b) *Oecumenius in loc.*

(c) *Cyril. Catech.* 7.

(d) Esai. 62. *v.*2

(e) *Hilarius l.*5. *de Trinitate.*

(f) *Volaterranus l.*5. *c.*23.

Patriarch of *Antioch* had under him 14. *Metropolitans*, 53. *Bishops*, and 366 Temples, onely it is like that *Antiquity* hath believed that there was a great number of Believers in this Church at first. Now to These, which to mee prove it was more then one Congregation, wee may adde that there was, Ch. 13. 1. in the *Church that was at Antioch*, *certaine Prophets and Teachers*, *as they are* reckoned out; These at *Antioch* *Ministered to the Lord*, *in publick prayers* (*saith* (g) *Beza*) *and preaching*, *and* (saith (h) *Diodatus*) *in administration also of the Sacraments*, *and other parts of the Evangelick Ministery* (*i*) *Oecumenius* λειτουργίαν. Now I would know what all these Prophets and Doctors, beside *Paul* and *Barnabas* who preached a whole yeare at *Antioch*, did, in peaching to one single Congregation? and also it is said, *Acts* 15.35. *Paul and Barnabas continued at Antioch*, *Teaching and preaching the Word of Lord* μετὰ καὶ ἑτέρων πολλῶν, *with also many others*. Certainly here is a Colledge of preaching *Pastors*, who also did *lay hands on Paul and Barnabas*, *Acts* 13. *v.*3. which all could not be busied in Teaching one single Congregation at *Antioch*.

(g) *Beza in loc.*
(h) *Diodatus ad.*
(i) *Oecumenius in loc.*

Mr. *Mather*, against Herle c. 5. p. 50.

Mr. *Mather saith that the whole multitude of the* Church *of Antioch were gathered together* Acts 14.27. *and* Acts 15. 30, 31. *to heare the Epistle read which was sent from the Synod. Therefore this* Church *was no more then might meete in one place.*

Answ. I answer, the place *Acts* 14.27. is the *representative* Church, for they met for a poynt of Discipline, at least for a matter that concerned all the Churches, to wit, to know how *God had opened the doore of faith to the Gentiles*, then must the many thousands of Men and Women, which made up the Church at *Ierusalem*, *Acts* 2.42. *Acts* 4.4. *Acts* 5.14. *Acts* 6. 1. *v.*7. *Acts* 21. *v.* 22. be many Congregations; now any Man may judge, how unpossible it was for the many thousands of the Church of *Ierusalem* to meet as one Congregation, for the Lords Supper and matters of Discipline, and it is knowen that the many thousands of the believing *Iewes* convened to the feast did not make one Church, *Acts* 21.20,21,22. for our Brethren say, that was an extraordinary confluence of many

many people from all *Judea* came to the *feast of Pentecost*. And this, many learned Protestant Divines answer to that place. But 2. I doe believe that the assembling of the multitude at *Antioch*, *c.*15.*v.*30. which sayth *Judas and Silas gathered together the multitude, and delivered the Epistle*, and Acts 11. 26. and *Barnabas* and *Paul* their assembling with the *Church a yeare*, must be taken *distributively*. And that there were more assemblings of the multitude and *Church* at *Antioch* then one, for *Silas, Paul, Barnabas* abode a good space at *Antioch* and taught the *Word of the Lord with many others*, *Acts* 15. 34.35. and therefore there is no ground or warrant, to say, that the *Epistle* was read to all that meeting in one day, and at one meeting, and as little warrant there is to say that *Barnabas and Paul* assembled themselves, *Acts* 11. 26. with one and the same single *Church-assembly* consisting of all the Christians *at Antioch*, in one house, and in one day, the space of the *whole* yeare in which they abode at *Antioch*, nor shall I believe that *Paul and Barnabas* and many other Teachers at *Antioch*, *Acts* 15. 35. *Acts* 11. 20, 26. *Acts* 13. 1, 2, 3, 4. assembled all in one materiall house at one single *Church-convention*: but it suteth not with the wisdome of *Christ* who sent his Disciples out, *two by two*, for the hastening of the worke, *Mat.*10. That they did all, even the *many prophets at Antioch*, *Acts* 15.35. *Acts* 13.1.2. onely bestow their labours upon one single Congregation. And the word *Church*, and (*Synagogue*) both are taken *distributively* in the Scripture, and must of necessity be taken so. And so must we take the word, *Exod.* 12.6. and so (*a*) *Ainsworth* readeth it, *and the (lambe) shall be kept by you, untill the fourteenth day of this moneth, and the whole* Church *of the congregation of Israel shall kill it, between the two evenings, & immolabunt eum* כָּל קְהַל עֲדַת־יִשְׂרָאֵל (*b*) *Arias Montanus* turneth it, *omnis cetus catus Synagogæ Israel.* Now the Word עדה in that place must be taken *distributively*. For all the children of Israel *collectively* did not meet to slay the Lambe; for the Text saith, *v.*3. it was to be slaine *in the House, that is*, (saith (*c*) *Ainsworth*) *as the Greeke translateth, Houses.* And here *v.*3. לְבֵית־אָבֹת *according to the House* of their Fathers. The word (*House*) here must bee taken

(a) *Ainsworth in* Exo. 12.

(b) *Arias Montan* Exo. 12.6.

(c) *Ainsworth,*

taken *distributively* for (*d*) *Rivetus* with great reason inclineth to thinke that the Passeover was not a Sacrifice properly so called. And truly to me the Lord doth determine the question, *Jer.*7.22. *for I spake not to your fathers, nor commanded them in the day that I brought them out of the Land of Egypt concerning burnt offerings and sacrifice*, for 2 *Chron.*30.v. 2.17. there is no necessity to expound the place of these convivall Lambes of the Passeover, but of other Sacrifices offered at this time, see (*e*) *Lyran*, and (*f*) *Cajetanus*. And also (*g*) *Cornelius a lapide* saith on the words (becanse he can find no ground for the Masse in the place) *hinc patet universos sacerdotes non immolasse hos agnos paschales in Templo, uti sentit Claudius Sainctes*, 1. *Repet. Eucharist. c.* 7. *Abulensis in* Exod. 16. *& ex eo Serrarius in* Josu. 5.*q.*22. and it is certaine every Master of the Family did slay his owne *Lambe*, and (h) *Diodatus* on these words *(in every House) to shew the communion of the* Church, *in the enjoying of* Christ *and his benefits*. And the (*i*) *seventy Interpreters* render the place, *Exo.* 12 6. πᾶν τὸ πλῆθος συναγωγῆς; and (*k*) the *Chaldee* paraphrast, &c. כָּל קְהַל כְּנִישְׁתָּא וְיִשְׂרָאֵל *immolabunt eum omnis Ecclesia filiorum Israel.* (*l*) *Hieron. immolabit eum universa multitudo filiorum Israel.* However, there were neither *Priests* nor *Temple* as yet in *Israel*, when they came out of *Egypt*. And therefore every head of a Family did *slay the Lambe*, and so the Church of the Congregation *distributively* taken slew the Lambe, every one by himselfe; and so is the word (*Synagogue*) taken where its every way a Congregationall assembly; as *Mat.* 13. 54 *And when hee was come to His owne Country, He taught them in their Synagogue* ἐν τῇ συναγωγῇ αὐτῶν. The word (*Synagogue*) must be taken *distributively*. For he did not teach in one single Synagogue onely in his own Countrey, but in *many Synagogues*, one after another, in diverse places, and at divers times; as it is expounded, *Luke* 4.44. *and Hee was preaching*, ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας, *in the Synagogues of Galilee*, in the plurall number, *Mat.* 9. 35. *He went about all Townes and Villages teaching in their Synagogues, &c.* Joh. 18.54. *I ever taught in the Synagogues, and dayly in the Temple whither the Iewes alwayes resort.* And therefore (*Synagogue*) *Mat.*13.

(*d*) *Rivet. com. in* Ex 12.

(*e*) *Lyran in.* 2. *Par. c.*30.

(*f*) *Cajet. ib.*

(*g*) *Cornel. a lap. com in loc. v.*6.

(*h*) *Diodatus on* Exod.12.

(*i*) 70. *Inter.*

(*k*) *Chald. para.*

(*l*) *Hieron.*

Mat. 13. 54. in the ſingular number muſt be expounded *diſtributively*, for *many Synagogues* in diverſe places and diverſe times, and ſo doe I thinke the word (*Church*) and multitude *Acts* 11.26. *Acts* 5. 30. muſt be taken *diſtributively*; and ſo the word Church is taken, 1 Cor. 14. 19. *Yet in the* Church *I had rather ſpeak five words with my underſtanding, that I may teach others, then ten thouſand words in an unknowen Tongue.* Paul (*I hope*) deſired not to ſpeake in a knowen tongue to edifie in one ſingle Congregation of *Corinth* onely, but in all the *Churches* where he taught, and 1 *Cor.* 14 35. It is a ſhame for a Woman to ſpeake in the *Church*: the word *Church* cannot be in that place reſtricted to the one ſingle Congregation, ſuppoſed to meet all in one houſe at one time in *Corinth*, becauſe it is a ſhame for a Woman to preach in all the *Churches* of the World, as is clear, 1 *Tim.* 2 11, 12. and *Exod.* 12 47. *all the Church* (כָּל־עֲדַת) *of Iſrael ſhall doe it*, that is, they ſhall eate the Lambe in their Houſes, and ſhall not break a bone thereof, ſo the 70. *Interpreters* render it, πᾶσα συναγωγὴ ἰσραὴλ ποιήσει αὐτό. The *Chaldee paraphraſt*, *Omnis cetus Iſrael faciet illud.* It were eaſie to bring infinite inſtances out of the Word of *God* to make good that a collective noun ſuch as ἐκκλησία, and συναγωγὴ, a *Church*, is taken *diſtributively*. So James 2.2. *if there came unto your aſſembly*, εἰς τὴν συναγωγὴν ὑμῶν *a man with a gold Ring, &c.* Except the word (*aſſemblie*) or, *Church*, be taken *diſtributively* and not *collectively*, it ſhall follow that all the *diſperſed Iewes*, to whom *Iames* doth write, have one ſingle place of *Church-aſſembly*, as *Heb.* 10. 25. *not forſaking* τὴν ἐπισυναγωγὴν ἑαυτῶν, *the aſſembly of your ſelves together, as the manner of ſome is*; but can any inferre from this place more then from *Acts* 11.26, *Acts.* 15. 35. that all the whole Hebrewes, to whom that Apoſtle doth write had one (ἐπισυναγωγὴ) *ſingle Church-meeting*, and one Congregation, in the which they did all meet for worſhip? I thinke not: or will it follow that there were none amongſt all theſe *Iewes* who did ſeparate from any *Church-aſſemblie*, except onely from the *Church-aſſembly* of a ſingle Congregation, becauſe the *Apoſtle* mentioneth onely one ſingle *Church-meeting*? I think not, and therefore the *Apoſtles* mentioning of one aſſembling

70. Interpreters Chaldee para.

of the *Church*, *acts* 11.26. and of one multitude, in the singular number, *acts* 15.30. can never prove that there was but one single Congregation at *Antioch*. Therefore there be great odds betwixt meeting in a *Church*, and meeting in the *Church*.

Also *Tit.* 1.5. *for this cause was Titus* left at *Creet*, *that he might appoynt Elders* κατὰ πόλιν, *in every City*, *if* κατὰ πόλιν be not all one with κατ' ἐκκλησίαν, *Acts* 14. 23. *acts* 16. 4. 5. That is, *if ordaining of Elders of every City*, bee not as good, as *ordaining of Elders in every Church*, then must there be but in all, and every City, where ever the *Apostles* or *Evangelists* planted *Churches*, but one single Congregation, and not any more then could meet in a single Congregation; which is a conjecture, and much contrary to these times when the Gospell admirably grew in the World. And it must follow that every City had but such a competent number as met in one place; and if this hold, as an uncertaine thing, in great Cities, then must we say an Eldership in a City, and an Eldership of many Congregations were the first planted apostolick Churches, and so rules to us also. And looke what frame of Churches the Apostles did institute in Cities, that same they behoved to institute in Villages also, for places cannot change the frame of any institution of *Christ*. 2. The communion of Saints and Church-edification is as requisite for Villages, as for Cities.

Arguments removed, which Mr. *Richard Mather*, and Mr. *William Thomson* Pastors in *New England*, in their answer to Mr. *Charles Herle*, do bring, so far as they make against the authors former Treatises, and a scanning of some Synodicall propositions of the Churches of *N. England*.

MR. Mather, Mr. Thomson, *c.* 1. 9. *Governing power is only in the Elders*, 1 Cor. 12.28. Rom. 12.8. Heb. 13.17. *the people hath no power but rather a liberty or priviledge, which when it is exercised about Ordination, Deposition, Excommunication, is of the whole* communitie, *or in generall, but not of all and every member*

ber in particular; Women for their Sex, children for want of diſcretion are debarred.

Anſw. If there be no governing power in Women, nor any act at all in excommunication. You looſe many arguments that you bring, 1 *Cor.* 5. to prove that all have hand in excommunication. 1. Becauſe *Paul* writeth to all. 2. All were to mourne. 3. All were to forbeare the company of the excommunicated men. Then belike *Paul* writeth not to all Saints at *Corinth*, not to Women, and Women were not to mourne for the ſcandall; nor to forbeare his company. 2. The priviledge being a part of liberty purchaſed by *Chriſts Body*, it muſt be due to Women, for the liberty wherewith *Chriſt hath made Women free* cannot be taken away by any Law of *God* from their Sex, except in *Chriſt Ieſus* there be difference betwixt *Iew and Gentile, male and female*; nor is it removed becauſe it is a power or authority, for the authors ſay it is *no power, but a priviledge.* 3. What priviledge the people have in ordination to confer a Miniſtery which they neither have *formally*, nor *vertually*, I know not. But I doe willingly ſay ſomething here of the peoples power; The firſt Synodicall propoſition of *New England*, is.

1. Propoſ. *The fraternity is the firſt Subject of all Miniſteriall power, radicaliter, ideſt cauſatim per modum collationis, ſome ſay ſupletivè, non habitualiter, non actualiter, non formaliter.*

That is, (if I conceive it right) The people voyd of all Officers have a vertuall power to conferre a Miniſtery on their Officers though they have not this power in themſelves. I could in ſome ſenſe yield that Believers, not Angells, are capable of the Miniſteriall power to exerciſe it formally, but that Believers doe, or can, by any way of cauſative influence, make *Church*-Officers, I ſee not: they may deſign a man qualified to be an Officer to the Office, and that is all. But ſay they, people wanting, or being naked and without all Officers hath not formally or habitually any power in them, this latter part I grant, and the

2. Propoſition I grant, to wit.

That the presbytery is the firſt ſubject of all presbyteriall power habitually, and formally. But I doe not ſee how it ſtandeth with the third propoſition; which is

3. *The fraternity or the people without the Officers, and without Women or children, have an authoritative concurrence with the presbytery, in judiciall acts.*

Because if the Brethren have an halfe Ministeriall power with the Officers in acts of Jurisdiction and Excommunication, Deposition, and Censures, I see not how there is not a Ministeriall power formally and habitually, at least in part, in the Brethren; and so contrary to the third proposition, the Prasbytery *is not the first subject of all Prebyteriall power*, for the brethren are sharers with the Elders in this power. 2. We desire to see it made good *by Gods Word*, that the brethren have a joynt power of Jurisdiction with the Elders, for the Table giveth them a brotherly *publick* power not by way of Charity, but a politick Church power, in many eminent acts, especially in those eight; and that constantly,

1. *In the admission.*
2. *In the excommunication of members.*
3. *In the calling.*
4. *And Deposition of Ministers.*

1. *In Sending Messengers to the* Churches.
2. *In interpretation of Scripture.*
3. *In a judiciall determination of controversies of Religion in a synod.*
4. *In a power of disposing of things indifferent.*

I cannot see any judiciall power, or any farther then a charitative yielding by way of a loving and brotherly consent, that the Scripture giveth to brethren. 3. How this can be denied to be a power of jurisdiction and governing; and an actuall Ministeriall using of the Keyes of the Kingdome by those who *ex officio*, by place, and calling are no Officers, I believe is not easily understood. 4. The letter that I saw sayth, that that *learned and godly Divine* Mr. *Cotton* and some others thinke, that the Church *as it is an Organicall Body made up of* Elders, *and people is the first subject of all Ecclesiasticall power*, and they divide it into a power of authority, and a power of liberty, whereof the power of authority belongeth to the Elders or Eldership, and the power of liberty to the Fraternity, or Brethren that are not Officers; and therefore these reverend brethren

thren deny any authoritative concurrence to the brethren, and they thinke that the *Church* as it is an homogeneall body, that is, a company destitute of Officers, cannot formally *ordaine, excommunicate, or censure the* Elders, *though* in case of obstinacy they may doe that which is equivalent, and so separate from them.

The 4. Propolition is;

The fraternity or Brethren in an Organicall Body, or in a formed and established Church *consisting of Officers and people, act and use their authority, subordinate per modum obedientiæ, subordinately, and by way of due obedience to the* Elders, 2 Cor. 10. 6.

But I desire a word of *Christs Testament* for this, where wee finde that collaterall Judges acting as Judges doe act by way of obedience and subjection one to another: for if the brethren, 1 Cor. 5. convened in Court with the Elders to deliver the *incestuous man to Satan*, do act in that Court as giving obedience to the Elders, I see not how they concurre authoritatively as sharers with them of that same Ministeriall power: if it be said, brethren though they act as Judges in excommunicating, yet they remaine brethren and a part of the flock, and so in all their morall acts of authoritative concurring with the Elders, they are under the pastorall care of these who watch for Soules, and so they judge and act even in the Court as under subjection to their watchmen, who must give an accompt for their Soules; I answer, so the Elders in their acts of the most supreame Ministeriall authority and acting in a *Church-court*, leave not off to be brethren and a part of the flock of Christ, and so in subjection one to another; for six Elders watch for the Soule of one, and one also for the Soules of six, and so if this were a good reason the Elders should act with subordination of obedience to Elders. As the people act with subordination to the Elders. 2. The place cited for this 2 Cor. 10. 6. where it is said, that the Preachers *have in readinesse to revenge all disobedience*, must inferre that they are to revenge, by the word which is *mighty through God to cast downe strong holds*, as is said there, *v.* 4. 5. even disobedience of Elders ruling unjustly and abusing the Keyes, no lesse then disobedience

disobedience of the people. And I see not how brethen acting in a Church-Court joyntly with Elders, how in that they put on the relation of the flock, and the part governed in the very act of exercising acts of governing, for otherwayes one Pastor in the act of preaching in the Name of *Jesus Christ*, and so in authority above these to whom he preacheth, doth preach *subordinatè*, and as in subjection to the whole organicall and formed *Church*, who hath power to censure him, if he preach erroneous Doctrine. 3. I see not how the third Proposition doth stand, to wit, that the brethren, *share with the* Elders *in authoritative acts of the Keyes*, and yet they act (according to the 4. Proposition) as under the Eldership by way of subjection and obedience to them. Except this be that which our brethren meane, that the people of a single Congregation exercise acts of Jurisdiction by way of dependence, so as they may be censured by the Elders if they erre, but the Elders if they erre, are every way *Popes*, and so independent; that there is no Church-power on Earth above them, that in a Church-way may censure them, or call them to an accompt. 4. The Table of *New England* divideth the actuall exercise of the power in a Charitative power by way of Love and Charity, and a *politick* or Church-exercise, the politick exercise againe is either brotherly, fraternall, or Presbyteriall, and the presbyteriall exercise is either { 1. *Teaching.* or, 2. *Governing.*

And Teaching is either by way of Office, or Administrating the Sacraments.

The Presbyteriall exercise of the Keyes is independent (say they) *in the* Elders, *in the power of governing, sed respectu apotelesmatis seu complementi censura, in respect of the effect, or a compleat act of governing, the* Elders *Rule and Act with dependence upon the people, in these four cases* { 1. *In excommunication.* 2. *In judging.* 3. *In sentencing the accused.* 4. *In election or χειροτονία, in calling of a Minister.*

So that the Elders there alone without the people, can exercise

exerciſe none of theſe acts completely, without the people ſo heare the Elders depend upon the people in their actuall governing, and the Fraternity or Brethren depend on the Elders by way of ſubjection, or obedience to them.

Yet give me leave, the letter informeth me that it is ſaid by many *learned and godly men in* New England, *that if their policy ſhould make the government of the* Church *popular, they ſhould give up the cauſe.* But I conceive the government to be popular, though the people only be not governours, for *Morellius* never taught any ſuch thing; now this government maketh Elders and people to governe the *Church* joyntly with mutuall dependence one upon another, which certainly maketh the brethren in the Lord, as well as the Elders; for if the Elders be not theſe *onely which watch for the peoples Soules as theſe which muſt give an accompt Heb.* 13. 17, 18. and they be *not onely* προϊσταμενοι *ἐν κυριῳ over the people in the Lord*, as is ſaid 1 *Theſſ.* 5. 12. 13. Then the brethren muſt be taken in with them as joynt governours, as is ſaid Propoſ. 3. Which certainly muſt confound the Scripturall order eſtabliſhed by *God* betwixt the Paſtors and the Flock, the Watchmen, and the City, the *ſhepheards and the flock*, theſe who are to obey, and theſe who are over them in the Lord.

The 5. and 6. Propoſition is, *The Brethren may not excommunicate an* Elder *but mediante concilio, by the intervening ſentence of the* Elders; *ie, but the brethren may ſeparate and withdraw from the Presbyteria, after they refuſe ſound adviſe.*

Anſw. 1. This is much contrary to that which they ordinarily teach, to wit, that *people deſtitute of Officers may ordaine and excommunicate their Officers.* 2. By this learning the Soules of Elders are in an hard caſe, for when they do all ſcandalouſly erre, there is no Eccleſiaſticall meane of edifying them, for there is no Church on Earth to excomunicate Elders when they erre. Separation from them is an unwarrantable way, except they be excommunicated. 3. In the caſe of the Elderſhips incorrigible ſcandalls, the power of excommunication retireth into the brethren, yet it was never formally in the brethren, nor can they exerciſe this power, but *mediante Presbyterio*, that

that is, they cannot excommunicate the Eldership, but by the Judiciall sentence of the Eldership, and so the power is but a shadow.

Mr. *Mather*, Mr. *Thomson*, cap. 2. pag. 16, 17. *though some have appealed, as* Luther *and* Cranmer *from the Pope to a generall councell. Yet not from a Congreation to a generall councell.*

Answ. In matters doctrinall, some as *Luther* and others have justly appealed from a Congregation, to a generall councell, though *Luther* and *Cranmer* did it not; though verily I professe I cannot see what power of Jurisdiction to censure scandalls can be in a generall councell, there may be some meerly Doctrinall power, if such a councell could be had, and that is all.

M. *Mather*, Mr. *Thomson*, c. 2. pag: 20. *if* Churches *be dependent on Synods, because the light of nature teacheth a communion and assistance in government, by the same reason* Churches *must end in a Monarchy on Earth.*

Answ. I see this sayd, without any probation. Churches depend on many above them for unity; but what consequence is this; Ergo, they depend upon one visible Monarch. It is an unjust consequence.

Mr. *Mather*, Mr. *Thomson*, c. 2, pag. 26. *The* Grecians *and* Hebrewes *made not two* Churches, *but one Congregation, they called the multitude of Disciples together, v.* 2.

Answ. That the chiefe of both Grecians and Hebrewes were convened in one to give their consent to the admission of their Officers the Deacons, I conceive; but that all the thousands of the Church of *Jerusalem* were here, as in one ordinary Congregation I judge unpossible.

Mr. *Mather*, c. 3. pag. 27. 28. *If your argument be good, if thy Brother offend and refuse to submit tell the* Church, *because* Christs *Remedy must be as large as the Disease: then if a Nationall* Church *offend, you are to complaine to a higher* Church *above a Nationall* Church; *and because offences may arise betwixt Christians and Indians, you may complain of an Indian to the* Church.

Ans. Because ordinary communion faileth, when you goe higher then a Nationall *Church*, and *Christs* way suppoleth an

an ordinary Communion, as is cleare. *If thy Brother offend, &c.* Therefore I deny that this remedy is needfull in any Church above a Nationall Church. 2. Christs remedy is a *Church* remedy for Offences amongst brethren, and Members of the visible Church. And Indians are no Members of the Church, and so being without, they cannot *bee judged*, 1 Cor. 5, 12.

We say that if the Magistrate be an enemy to Religion, may not the Church without him convene and renew a Covenant with God? Mr. *Mather*, and Mr. *Thomson answer*, c. 3. pag. 29. *if the supreame Magistrate be an enemy to Religion, it is not like, but most or many of the people will be of the same mind. Regis ad exemplum—as it is in* France, *and* Spaine, *and was in the dayes of* Queene Mary, *and then the Believers in the Land will not be able to beare the name of the Land or Nation, but of a small part thereof; nor can it be well conceived how they should assemble in a Nationall Synod, for that, or any other purpose, when the Magistrate is a professed Enemie, nor doth God require it at their hands.*

Answ. This is a weake answer: the *Christians* under *Nero* were not like their Prince, and its not like but sincere Christians will bee sincere Christians and professe truth, even when the *Magistrate* is an enemy. And 2. If your meaning be, *is cannot be conceived how they should assemble in a Nationall assembly when the Magistrate is an Enemy*; because it is not safe for feare of persecution. Then you say nothing to the argument, because the argument is drawen *from a duty*, a Nation professing the *Gospell* after many backslidings are obliged to convene in a Nationall Synod, and are to *renew their Covenant with the Lord*, and your answer is from *an ill of affliction*: and if you meane that because the Princes power is against their Synodicall convening, this is nothing against the power of the Synods that CHRIST hath given to His *Church*; But if your meaning be that *it is not lawfull to them to convene in a Nationall Synod to renew a Covenant with GOD against the supreame Magistrates will*, I hope you minde no such thing; for so doe *Maligvants* (*a*) *Now alledge that wee never read of any Reformation of Religion*

(a) *Tho. Fuller*, truth maintained pag. 26, 27, 28.

Religion in Scripture warranted, but where the Prince did contribute his authority, because he onely is to reforme, and he onely rebuked for the standing of the high places, but bee may soone be answered.

1. Both *Israel* and *Iudah* were so bent to backsliding, that wee read not that ever the people made any reall Reformation of Religion, *Iosiah*, *Hezekiah* and *Asa* did it for them. But what an argument is this: *Iudah did never, for the most of the Land, seeke the Lord God of their Fathers with all their heart*; Ergo, *the seeking of the Lord God with all the heart is an unwritten tradition?*

2. Princes are obliged *to remove high places*; *But are* they obliged with their owne Hands to breake all the Images? No. I thinke if they remove the *high places* by the Hands of their Subjects, or command their Subjects to remove them, they doe full well. But I see not this consequence. *Ergo*, Princes onely are obliged to remove the high places; it followeth not.

3. If it be the Princes part to command his Subjects this duty of Reformation and removall of the *high places*, then they may performe their duty without the Prince.

4. There is a twofold Reformation, one an *heart-Reformation*. Sure this is not the Princes onely. All the Land may repent without the *King*. There is another, an *outward Reformation*. And that is *twofold*, either *Negative*, or *Positive*. *Negative* is to refraine from ill, and the unlawfull and superstitious manner of *worshipping G O D*, as in new Offices not warranted by his Word, *Antichristian Ceremonies*, and a *Masse-Booke*, *&c.* Certainly all the Land are to abstaine from sinne, though the King command not: now all the Reformation for the most part in both Kingdomes is in abstinence from superstitious superadditions that defiled the worship of *G O D*, and to this there is no necessity of the Magistrates authority, more then wee neede the Kings warrant, to put an Obligation upon Gods Negative Commandements. *All that is Positive* is the swearing of a lawfull Covenant to observe and stand by the faith and true Religion of the Land, but I see no more a necessity

sity that a King warrant the lawfull Vow of twenty thousand, then the Lawfull Vow of one Man, seeing it is a lawfull profession of CHRIST before Men commmanded in the third Commandement. And to the observance of that *Law of God*, which *God* and Conscience *hic & nunc* doe oblige us, there is no addition of a Kingly authority by necessity of a Divine Law required to make it valid, no more then if all the Kingdome at such a solemne day of humiliation, should all in every severall *Church* sweare to Reformation of life.

5. The *Apostles* and *Christ* positively did reforme Religion, and the *Church* without and contrary to the mind of civill authority, nor is it enough to say *the Apostles were Apostles, but wee are not Apostles*; for upon this morall ground, *Acts* 5.29. *Wee ought rather to obey GOD than man*,) they reformed contrary to the Magistrates mind. And wee doe *but contend for that very same Faith*, Jud. 3. *which was once delivered to the Saints*. So to Reforme is to seeke *the old way*, *and to walke in it*, Jeremy 6. 16. *to turne to the LORD with all the heart*, Jeremy 1. and for this cause, Jeremy 3. 10. *Judah* is sayd *not to returne to the LORD with her whole heart, but fainedly*, because when a zealous *King* reformed, them they *returned not with all their heart*. Whence *Reformation of Religion* must bee the peoples duty, no lesse then the Kings; and I believe such a divine precept, carrying the new sense of our *Malignant Divines* should bee black policy, not sound *Divinity*, if any *Ierimiah* or *Prophet* should say, *amend your wayes and turne to the LORD with all your heart, and put away your Idolls and your strange Gods, provided the King will goe before you, and command you so to doe*. Hence I say that's a poore Court-argument of Parasites for *Kings*. *Wee never read of any Reformation of Religion in* Israel *and* Judah *but when holy and zealous Kings commanded the Reformation*; Ergo, *the Reformation begun in* Scotland *without the consent of the Supreame Magistrate*; *and a Reformation now prosecuted in* England *against the Kings will is unlawfull*. To which, I desire the Malignant Divines to receive these

answers for Justifying the zeale of both Kingdomes in their Reformation.

1. It is a question, if they question not the Reformation according to the substance of the action, that is, if they are not offended that the *Queenes Masse*, *the popery of Prelates* and Divines under their wings, and their Arminianisme, and Socinianisme should be abolished, or if they condemne not the Doctrine, but question onely the manner of abolishing such Heterodox stuffe. If the former be said, it is knowen, never Malignant, Prelate or other had grace, by Word, or Writing, to entreate his Majesty for a Reformation, and this is enough for the former. If they meane the latter, they bee very like the Pharisees, who when they durst not question the Doctrine and Miracles of *Christ*, they onely questioned the manner of doing. *And sayd by what authority doest thou these?* But because they are joyned to the *Papists side*, and fight under their banner; It is most evident it galleth their stomacks, that Popery, Arminianisme, and Socinianisme are cryed downe; else the manner of doing a good worke, and such a necessary worke as Reformation, would not have offended them so highly, as to move them to kill the people of *GOD*; an error in the circumstances of a good worke is very veniall to *Papists* and *Arminians*.

2. Let them give to us, since they argue from a practice, a warrant of any such practice, where a whole Land went on in a *Negative Reformation* without the Prince; *Ergo*, Negative precepts, by this logick, shall lay no divine obligation on us, except it bee the Kings will to forbid that which *GOD* forbiddeth, then suppose Episcopacy and the Ceremonies were the *Idoll* of the *Masse* established by a standing Law, it should bee unlawfull for the Kingdomes to forbeare and abstaine from Idolatry, except the Kings Law forbid Idolatry. What were this else but to say, we are obliged to obey *Christs* Will, but not except with a Reservation of the *Kings* will?

3. This is an argument Negative, from one particular in Scripture, and therefore not concludent. For it is thus

thus, *Reformation without the King wanteth a practise in the Scripture*; Ergo, *it is unlawfull*, it followeth not, except it want *Precept*, *Promise* and *Practise*, for the argument Negative from Scripture is onely undeniable in this sense; And in this sense onely pressed by our *Divines* against *Papists*. And therefore it is like this argument, *Purgatory is not commanded in this Chapter*, *Idolatry is not forbidden in this Commandement*, Ergo, *neither Purgatorie, nor Idolatry is forbidden in Gods Word*. So let the adversaries give me a practise in the *Word of God*, where a Brother kept this order of *Christs three Steps*, *Mat.* 18.

First, to reprove an offender alone.

Secondly, before two or three witnesses.

Thirdly, in case of obstinacy, *tell the Church*; and to these adde, that the man was by the *Church* to be reputed *as an heathen and a Publican*. And I hope, because such a practise we doe not read, yet it followeth not that it is unlawfull. So where read you a Man *forgiving his Brother seventy seven times*: Ergo, it is unlawfull to *forgive him seventy and seven times*? Where read you that *Christ and His Apostles*, and the *Christian Church* in the New Testament raised Warre and Armies either to defend or offend, but I hope Anabaptists have not hence ground to inferre, *then must all Warres be unlawfull to Christians*, for wee can produce warrantable precepts, where we want practise.

Fourthly, *where it is said, Kings onely are rebuked for not removing high places, and Kings onely are commended, because they are removed, therefore none should reforme but Kings.* This followeth nowayes, but onely *Kings by Royall authority should reforme*; but it followeth not; Ergo, *the people without the King are not obliged to reforme themselves in their manner*, for I am sure, that the people should all universally resolve and agree, never to *sacrifice in the high places* and accordingly to practise: And to sacrifice *onely in the place which the Lord had chosen to place His Name there, as GODS expresse Law commanded*, Deuteronomy 13. 23. Deuteronomy 12.14.18. Deuteronomy 16.2. 7. 11.15. Deut. 31. 11. had beene a removall of *the high places* and a warrantable

rantable Reformation, though the King should have, by a standing Law, commanded *that they should sacrifice in the high places*, for the people are rebuked, because 2 *Kings* 17. 11. *They burnt Incense in all the high places*, 2 *Chronicles* 33. 17. *Hosea* 4. 13. and, 2 *Chronicles* 20. 33: the reason why the *high places were not taken away, is: For as yet the people had not prepared their Hearts unto the* GOD *of their Fathers.* If then not Sacrificing *in the high places* was the peoples duty, they were to remove *the high places*, in their place; and so farre to reforme without the KING, yea suppose the KING command the contrary, the people ought *to obey* GOD, and the Parliament may by *GODS Law* abolish *Episcopacy*, *popish Ceremonies*, and the popish Service though the KING consent not, upon this ground that those *be the high places of* England, for the which the Wrath of the *Lord* is kindled against the Land.

Fifthly, the adversaries may read, 2 *Chronicles* 15. 9. That the *Strangers out of Ephraim*, and *Manasseh* and *Simeon* gathered themselves together to *Asa* without the consent of their KING, and *did enter in a Covenant to seek the Lord God of their Fathers.*

Sixtly, the Pastors of the Land are obliged to preach all necessary truth, without the KING, and accordingly are to practise what they preach; now Reformation is a most necessary truth, they are then to reforme themselves and Religion without the KING: for the *Word of* GOD, not *the* KINGS *will* is the Pastors rule in preaching, and hee is to *separate the pretious from the vile, that hee may be as Gods Mouth*, Jeremy 15. 19. and Ezekiel 2. 7. *Thou shalt speake my words unto them*, that was the Doctrine of Reformation, not the KINGS words, *vers.* 8. *But, thou sonne of man, heare what I say to thee*; yea Pastors are to preach against Kings and their sinnes, 1 *Kings* 13. 1. 2. 3. *Jer.* 1. 18. *Jer.* 26. 10, 11, 12.

Seventhly, if no Reformation can be without the KING, 1. People are not *to turne to the Lord*, and *repent them of the evill of their doings*, and to prevent the *Babylonish captivity*, or a worse judgement, except the KING will

will, and all Religion and. 2. *Church-worſhip* muſt bee reſolved ultimitely on the KINGS will and pleaſure: for if it be not the KINGS pleaſure to reforme, the people muſt continue ſtill where they were, and *Scotland* who contrary to the will and heart of authority at our firſt Reformation put away the *Maſſe* and *Popery*, and eſtabliſhed Religion in ſincerity, is greatly to bee condemned. *Luther* had authority againſt him, and the powers of the World, it was one point of Reformation that *John Baptiſt* tooke up, againſt the Law of the Land to preach againſt *Herods ſinne*; for if Popery be in a Land, to leave Popery is a great degree of Reformation, and if the people, without the Prince, may goe on in the greateſt ſtep of Reformation, why not alſo in the leſſer? except you ſay the people without the *King*, are not to abſtaine from the groſſeſt *Idolatry* under the Sunne, which is to worſhip and adore the *worke of the Bakers hands.*

Mr. *Mather*, Mr. *Thomſon*. *The name* Church, 1 *Cor.* 14. 4, 5. 35. 26, 27. 28, *is plainly given to that company that did aſſemble and come together for performance of ſpirituall duties, and for the exerciſe of ſpirituall gifts*, as *Acts* 14. 27. *Acts* 11.26. 15. 4. 22. 30. 1 *Cor.* 11. 18. 20. 22. 23. 3. *Ioh.* 6. *which places doe abundantly ſhew that a company gathered together to one place is called by the name* Church, *as Cenchrea, Rom.* 16. 1. *which could not containe many Congregations, being but the prot of Corinth.* C. 3. pag. 32.

Anſw. We ſeeke no more, if it be called a *Church* which conveneth for performance of ſpirituall duties: as ſome of your places doe well prove; *Ergo*, no aſſembly ſhould have the name of *Church*, but ſuch as aſſemble for Word and Sacraments; this now you cannot affirme, and it followeth not, the *Church* ſpoken of *Matthew* 18. is not aſſembled to Word and Sacraments, *But to bind and looſe on Earth.* The meeting, 1 *Cor.* 5. 4. is not for Word and Sacraments, but *to deliver to Satan*, for ought wee can read, the word *Church*, *Acts* 14. 27. is not an Aſſembly for Word and Sacraments; but to heare *how God had opened the doore of Faith to the Gentiles*, and whether this was preaching of *the Word* and receiving

ceiving *the Sacraments*, or rather a matter that concerned the *Apoſtles* and *Elders* that they might not thinke hard to preach *the Goſpell to the Gentiles*, I leave to the judicious Reader; and if *to be received of the Church*, *Acts* 15.4. be *a matter of word and Sacraments*, let all judge. And if to ſend a decree of a Synod, *Acts* 15. 22. be the act of a *Church aſſembled for word and Sacraments*, let the World judge: and therefore all theſe places doe ſtrongly confirme a Presbytery aſſembled for acts of *Iuriſdiction*, and matters that belong to many *Churches*, as is moſt cleare, *Acts* 14. 27. *Acts* 15. 4. *Acts* 15. 22. and ſeeing wee finde the name (*Church*) given to a meeting aſſembled onely for diſcipline or things that concerne many *Churches*, for any thing wee can read or obſerve from the word: as *Acts* 14.27. *Acts* 15. 4.22.30. *Matthew* 18. 17. and alſo the word *Church* given to a meeting aſſembled for the word, 1 *Cor.*14. 1 *Cor.*11. 18. 20, 22, 23. *Rom.*16.1. and not for acts of Juriſdiction for ought that wee can collect from the word. I beſeech you, Brethren, why doe we contend? if the word *Church*, be a meeting of perſons aſſembled to one place, for ſpirituall duties, ſometimes for *word and Sacraments* onely, ſometimes for acts of Juriſdiction onely, then is the word *Church*, by our brethrens argument taken both for the Congregation, and for the *Elders* of one, or of diverſe *Churches*; and ſo wee have our intent. And we deſire our brethren to prove (which they muſt prove, if they oppoſe our principles) that the word (*Church*) is never taken for the *Elderſhip* onely, in all the *Word of God*, but theſe places prove the contrary, as I have ſhewen. 2. Whereas our brethren ſay; *a company gathered into one place* (*which is nothing elſe but a Congregation*) *are called by the name of a Church*. I anſwer 1. Such a company is onely called by the name of a *Church*, as I have proved; for a company meeting for diſcipline onely, *Matthew* 18.17 1 *Cor.*5.4. is a *Church alſo*. 2. It is falſe that a *company gathered in one place are nothing elſe but a Congregation*. As you take the word (*Congregation*) for to you (*Congregation*) is an aſſembly of men and Women *meeting for word and Sacrament with the Elders of the Church*, I appeale to the judge-

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ment of our reverend brethren; If the *Church*, *Mat.*18.17. *assembled to bind and loose*, if the Church, 1 *Cor.*5.4. (though the Text speake nothing of the word (*Church*) assembled *to deliver to Satan.* If the *Church* assembled, *Acts* 14.27. *Acts* 15.2. to heare things which concerned the *Apostles*, and many *Churches*, rather then one; If the multitude convened, *Acts* 15.30. to heare the decree of the Synod read, and if the *Church* of *Apostles* and *Elders* from *Antioch* and *Ierusalem*, *Acts* 15.22. be a Congregation or a *Congregationall Church* assembled for *word and Sacraments*, as the word *Church* is taken, *Acts* 11.26. 1 Cor. 11 20, 22.33.

Mr. *Mather*, and Mr. *Thomson*, Num.8. 10. *The children of* Israel *which were not the* Church *of Officers layd on hands on the* Levites, *therefore when a* Church *hath no Elders the people may conferre ordination, and it is not to be tyed to the Presbytery onely. Hence other of our* Brethren say, *ordination is but accidentall to a Ministers calling, and may be wanting, if the people shall chuse, in the defect of Elders.* Cap.3.pag. 46. Ordination.

Answ. Here two poynts are to be discussed shortly. 1. *If Ordination belong to the People.* 2. *If Ordination to a certaine flock be necessary*, for certainly the people doe not call but to a certaine flock. To the first I say; There is not a place in all the *Word of God* where the people conferre ordination to the Pastors of the *New Testament.* Therefore our brethren flee to the *Old Testament* to prove it from the *Levites* who received imposition of hands from the *children of Israel*; but our brethren hold, that the calling of the *Levites* and of the Pastors of the *New Testament* are different, as the Officers and *Churches* of the Jewish and Christian *Church* are different. 2. Our brethren grant *pag.*49. That it wanteth all example in the *New Testament* that the people *lay on hands.* 3. These who layd on hands on the *Levite*, Num. 8. were Elders and (our brethren say,) It is like they were, but. 1. *They did it not as Elders.* 2. *But as representing the people, not as Elders civill, for that belonged to* Aaron *and his sonnes*, Levit.8. *else it will follow that where the* Church *hath no Magistrate to lay on hands, the* Church *may doe it. Nor did they lay on hands as Ecclesiasticall Elders, because* Page 46.

what these which layd on hands did, they did as from the Congregation for 1. *These* Levites *were taken in stead of the first borne of* Israel *and not in stead of the first borne of the Elders only*, Num. 3. 40. 41. 2. *They were presented to the Lord, as an offering of the children of* Israel, *not of the Elders only*. 3. *When the multitude brought an oblation, the Elders put their hands on the head of the sacrifice* Levit. 4. 15. *in stead of all the multitude.*

Answ. These who layd on hands, did it as a worke peculiar to the Elders, because the Elders were a part of *the first borne*, who by Office were Elders, and in whose stead the *Levites* were assumed, *Num.* 3. 40. 41. else the *Church of Israel* being a constituted *Church* before this time, wanted Officers, which is against all truth. 2. We grant the *Magistrates* layd not on hands, but they who layd on hands did it as Ecclesiasticall Elders. And the reasons against this conclude not. 1. The first reason concludeth not because these who layd on hands were the first borne, who by Office were *Church-men*. 2. The other two reasons prove nothing, for because these who layd on hands, did lay on hands as representing the whole Congregation, alas it doth no wayes conclude that they layd not on *hands as it is a worke peculiar to them as Elders*, *for the Priest* offered sacrifice first for his owne sinnes, and then for the peoples, *Heb.* 7. 27. and so did represent the people. But, I hope, it followeth not that therefore the Priest did not sacrifice as a Priest, and by vertue of a peculiar Office, but onely as a principall member of the Congregation. 3. What if there be no Elders in a single Congregation, as our brethren suppose there were no Elders in Office *in Israel to lay hands on the Levites?* it will not follow therefore, the people are to lay on hands, except there were no Elders in all the Land or *Nationall Church* to lay on hands. And though I thinke imposition of hands not so essentiall perhaps as a Minister can be no Minister without it, yet I thinke not so of Ordination (for these to mee are as different as the authoritative calling of a Minster, and a rite annexed to that calling) because none can be a Minister in a constitu-

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ted *Church*, *but one which is called of God as was* Aaron. But you will ſay, in a *Church*, in an Iſland one may bee a Paſtor without any ordination, if the people elect him, and there be no Elders to ordaine.

I anſwer, it is true: but ſo many Paſtors ſend a Paſtor to bee a Paſtor to a Congregation, though that Congregation never chuſe him, as poſſibly they bee for the moſt part Popiſh, or unwilling, yet both Caſes are extraordinary and the Church not conſtituted and eſtabliſhed.

M. *Mather*, *if the people may elect Officers, then in ſome caſes they may ordaine them alſo, becauſe ordination is leſſe then election, and dependeth upon it as a neceſſary antecedent, and it is nothing but a conſummation of election, or the admiſſion of a perſon into the poſſeſſion of that Office, whereto hee had right before by election. If then a ſingle Congregation may elect, which is the greater, they may ordaine which is the leſſer.* Ib 46,47.

Anſw. Ordination is the more, and election the leſſe; for ordination is an act authoritative of the Presbytery, 1 *Tim.* 4.14. and, for ought I ſee, the authors might argue thus, the people may ordaine; *Ergo*, they may preach and baptize, for all the three are presbyteriall acts given to men in office. 2. Some doubt if I ſaid rightly in my former Treatiſe, that ordination is *prior* to election, becauſe *ordination is that whereby a Miniſter is made a Miniſter, and election that whereby he who is a Miniſter firſt by order of nature, is made the Miniſter of ſuch a flock.* I will not contend with any of either ſides for order. But when I ſaid ſo, I tooke the word (election) for the peoples actuall receiving and their compleat taking him for their Miniſter, after hee is now ordained a Miniſter this is his installing in his Office. And my reaſon is; becauſe the peoples naming of ſuch a man to bee their paſtor doth ſtand with his never being their paſtor; hee being unwilling to be their paſtor, and the presbytery thinking it unfit hee be the paſtor of ſuch a people. 2. The people elect him as a paſtor to be their paſtor, they doe not elect him as a gifted man. And whereas ſome ſay, *Acts* 6.3.4.5.

6. 3. 4, 5. Election of seven men to be Deacons goeth before ordination and imposition of hands, *v* 6.

Answ. Election of the people goeth before ordination in the relation of *Luke*, true; *Ergo*, election is *prior* by order of nature, it followeth not. But *Acts* 1. Ordination of *Matthias* (God casting the lot upon him, *vers.* 25.) is *prior* to the peoples electing of him, for the peoples appoynting of two, *vers.* 23. cannot be their election; for they were to elect one, but I submit to the learneder my thoughts in this. As also my tearming *Paphnutius* neither Bishop, nor Elder at the *Councell of Nice*, which I did not as denying him to bee a Bishop, but because hee was called to that Councell of Nice where as before hee had beene deprived, but was restored by *Constantine*, though in the estimation of these who contended for the single life of Priests, whose corruptions *Paphnutius* opposed, hee was in an Ecclesiasticall sense neither Bishop nor Presbyter but deprived from both. But let the righteous rebuke mee, and it shall be as Oyle to my Head. 3. It cannot bee that election of the people is the whole calling of a man to the Ministerie, and Ordination onely a supplement and an consummatory rite, or a benedictory signe which may bee spared. 1. Because by the imposition of the hands of the Presbytery, *Timothy* was made a Minister, 1 *Timothy* 4. 14. *Paul* and *Silas* separated to preach to the *Gentiles*, *Acts* 13. 1, 2, 3, 4. the Deacons ordained, *Acts* 6. 6. and this is enjoyned with the right manner of acting it to *Timothy*, 1 *Timothy* 5. 22. 2 *Timothy* 2. 2. as a Ministeriall act. 2. A Ministeriall caling standeth in an authoritative sending, *Romans* 10. 15. and I see not well how the people themselves doe send a Minister to themselves. (3) The people have not either *formally*, or by *any grant of* CHRIST, *vertually*, *the Keyes* committed to them, how then can they give the Keyes to pastors? 4. People may *as the Sheepe of* CHRIST, *Joh.* 10. *decern His Voyce*, and so have a power of Election of their owne pastors, nor doth this make good which our Brethren say.

C. 5. page 51. Mr. *Mather* saith, *that because they are all taught of God,* Esa. 54.

Eſa. 54. 13. *and they knew Chriſts Doctrine*, Joh. 7. *therefore they may judge of a Miniſters fitneſſe*, for it is plaine that there is a twofold knowledge; one of Chriſtians, *Eſai.* 54. 13. not denied to Women and believing Children, who cannot lay on hands nor ordaine Miniſters, as the presbytery doth, 1 *Timothy* 4. 14. *Acts* 6. 6. *Acts* 13. 1 2. 3. 1 *Timothy* 5. 22. 2 *Timothy* 2. 2. but for trying of Miniſters if they bee the ſonnes of the Prophets and muſt be apt to teach, 1 *Timothy* 3. 1, 2. able to convince ſubtle Hereticks and gain-ſayers and to put them to ſilence, *Titus* 1. 10. 11. there muſt be in a conſtituted Church a Colledge of paſtors and prophets to try the propheis, with a presbyteriall Cognizance.

But here ſome object. *If Election bee abſolutely in the hands of the people, then is the peoples will, becauſe will, the abſolute determiner who ſhall be the Paſtor to ſuch a flock; but people certainly may erre, therefore the Presbytery muſt bee the laſt determiner in election; And people have onely a rationall conſent, and if their conſent be irrationall, the Presbyter muſt chuſe for them.*

I anſwer ſhortly in theſe propoſitions.

1 *Pro.* Neither is the *People* infallible in chuſing, nor the *Presbytery* infallible in regulating the peoples choice, yet is power of regulating the choice, the presbyteries due, nor power of election to be denied to Gods people.

2. *Pro.* You muſt ſuppoſe the *Church* a ſettled and an eſtabliſhed *Church* of ſound profeſſors, for if the Congregation or presbytery, either of them be, for the moſt part, *popiſh*, *Arminian* or *unſound in the Faith*, in ſo far hath *Chriſt* given neither power to the one, or other.

3. *Prop.* When it is acknowledged by both people and presbytery, that of two or three men, any one is qualified for the place, then the man is abſolutely to bee referred to the peoples choice, and though the people give no reaſon why they chuſe this man, rather then any of the other two, yet is the *Peoples* choice reaſonable, for no doubt *Acts.* 6. there were more men then theſe *ſeven of good report and full of the Holy Ghoſt*, and fit to be Deacons, therefore the multitudes choice of theſe ſeven, and their nomination of them

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to be Apostles rather then the nomination of any other men is rationall and approved by the twelve *Apostles*, though they give no reason; Yea, though *Nicolas* be the Sectmaster of the *Nicolaitans* (as the learned thinke) yet the election is Ecclesiastically lawfull and needeth not that a reason be given to the *Apostles*.

4. *Prop.* We never read that in the *Apostles-Church* a man was obtruded upon the people against their will. And therefore Election by the people in the *Apostolique Church*, as *Acts* 1.26. *Acts* 6.2,3,4. *Revel.*2.1 2. *Acts* 20.28. must be our rule, any election without the peoples consent must be no Election, for if it please not the whole multitude, as *Acts* 6.5. it is not a choice.

5. *Prop. We must* distinguish *Election* and *Regulation* of the Election.

2. There is a *Regulation* of the Election, *positive*; and a *Regulation negative*. Hence the presbyteries power consisteth only in a *negative regulation* of the peoples choice, not in a *positive*; For example, *Election* is an elicit act of the people, and their birthright and priviledge that *Christ* hath given to them, and it cannot be taken from them; if there be any Election, it must be made by the people, the presbytery even in case of the peoples aberration cannot usurpe the act of Election; because the *Apostles*, who yet had the gift of discerning spirits, in a greater measure then the multitude, remit the choice of the seven Deacons to the multitude; *Ergo*, the presbytery should doe the same; yet may the presbytery *negatively regulate* the Election, and if the people out of the humour of *itching eares* chuse an unfit man, in that case the presbytery may declare the Election irregular and null; as suppose the multitude, *Acts* 6. had chosen such a man, or all the seven men, like *Simon Magus*, the twelve *Apostles* by their Ministeriall power might have impeded that Election, or rather nomination as irregular, and put them to chuse *other seven men*; but the *Apostles* could not have chosen for them other seven, for then Election should have bin taken out of the peoples hands; Hence that distinction of *elicit and imperate acts*, even as the understanding commandeth and directeth the will to such and such elicit actions,

actions, and regulateth the will therein, and yet the understanding can neither nill, nor will, and the *King* may punish pastors who preach *Hereticall* doctrin & vitiate the Sacrament; but the *King* can neither preach the word himself, nor administate the Sacraments; so the presbytery may *regulate negatively* and hinder the Election of an unfit man, but the presbytery cannot do, as the *Prelate* did who would name a man to the people, and desire their consent (but consent is not all, the presbytery and neighbour Congregations have consent, but no elective liberty given them by *Christ*) but if the people refused their consent, the *Prelate* without more a do, chose and ordained the man, and so he was obtruded on the people without any Election at all.

Ordination of an ordinary pastor is always to a certain flock, *Act.* 20.28. 1 *Pet.* 5.1. *Rev.* 2.1. yet here must we distinguish 1. dedication to *Christs* service by the office. 2. The exercise of the office, in the former respect the pastor is a pastor every where, and may be sent as a *Pastor* to plant *Churches*, but *ratione finis*. He is *primario principally* to feed this flock, and *secundario* and *ratione medii, secondarily*, while he feedeth this flock, he feedeth the Church universall.

Mr. *Mather*, *if people may not medle with ordination, because it is proper to Timothy and Titus, this may prove that they were Bishops who did ordaine Elders there alone, which ministers may not do there; for these Epistles are not written to them, as Bishops alone, nor as Elders alone, but as to a mixt state, including the people.* Ib. c. 59.

Answ. Some parcells of these Epistles are written to *Timothy* and *Titus* as *Evangelists*, such as none may now do *but they only*, as 2 *Tim.* 4.4. 1 *Tit.* 1.3. 1 *Tim.* 1.3. and some other things which they gave in charge to Elders. 2. Some things are written to them *as Christians*, as 1 *Tim.* 1.19. *Tit.* 3.3. & *finaliter* or *objectively* all is written for the *Churches* good; but (3) the bulk of the *Epistle* is written to them as Elders, and is a rule of perpetuall government, and especially, 1 *Tim.* 1.22. 2 *Tim.* 2.2. for these and the like they were to doe with the presbytery, as is cleare, 1 *Tim.* 1.14.

Object. *The Congregations of* Jerusalem *were not fixed in their members and officers, onely the Apostles preached to them (if they were many congregations, which is possible) in a circular way, now one*

Apostles

Apostle to this assembly then another. But in regard not one Pastor could say (this is my flock, not this) nor any flock could say (Peter is our Pastor, not Andrew.*) Therefore there was no* Church-state *in any of these congregations as where there is not a head of a Family and members, there is not a Family, and so you prove not* Jerusalem *a presbyteriall* Church *over many fixed and formed* Churches, *as they are in* Scotland, *and if the Apostles were pastors in a circular and fluid way to many congregations, every one was a pastor to many congregations, and so elected by many congregations: which is absurd.*

Ans. 1. *Fixed or not fixed* cannot vary the essence of the government. 2. The *Priests*, *Levites*, and *Prophets* teaching in the wildernes from place to place, and the people by war scattered to sundry Tribes, doth not make these meetings not to be under the government of the great *Sanedrim*, more then if the meeting made a fixed Synagogue, divers members and dverse heads in one Family occasioned by death, and pestilence, diverse Souldiers and new *C*ommanders in a Regiment, diverse Inhabitants, yea and weekly altered rulers and watchmen in a City, doth not infer that that *family*, Regiment, and City is not under one government of the City, one of the whole army, and one parliamentary law of the whole kingdome; no more then if all were fixed in members and heads. 2. Churches their persecution may have both members and teachers *removed to a corner*, and altered, yet they remain the same single Congregation having the same government. 3. Officiating in the same word, seales, censures, by *Peter*, to day, and by *Andrew*, to morrow, though members also be changed, is of the same *species* and nature, even to the worlds end, if we suppose the *Church* of *Jerusalem* to be one Congregation induring a patterne these sixteen hundred yeares, members and officers must be often altered, yet it is one Congregation in *specie*, and one single *Church* in nature, though not in number, and the government not altered, through the fluidity and alteration of members and officers, as it is the same Parliament now which was in the raigne of *King Iames*, though head and members be altered, fluidity and alteration of rulers and members must be, by reason of mortality accidentall to all incorporations, and yet their government for all that doth remaine the same in nature, if these same Lawes, and Government in nature by these Lawes remaine.

CHAP. 4.

Chap. 4. Sect. 5.

Why we doe not admit the Members of the Churches of Old England to the Seales of the Covenant.

The way of the Churches of Christ in New England.

Queſt. 1. *WHether the Seales of the Covenant can be denyed to profeſſors of approved piety, becauſe they are not members of a particular viſible Church, in the New Teſtament.*

Our Brethren deny any *Church Communion*, and the ſeales of the Covenant, Baptiſme, to the children of Beleevers, the Lords Supper to beleevers themſelves, who come to them from *Old England*, *becauſe they be not members of the particular Congregation to which they come, and becauſe there is no viſible Church in the New Teſtament, but one particular Pariſh, and all who are without a particular Pariſh, are without the viſible Church, and ſo are not capable of either Church cenſures, or the Seales of the Covenant, becauſe none have right to the ſeales of the Covenant, but onely this viſible Church.*

We hold all who profeſſe faith in *Chriſt*, to be members of the viſible *Church*, though they bee not members of a viſible Congregation, and that the ſeales of the Covenant ſhould not be denyed to them. And for more full clearing of the queſtion, let theſe conſiderations be obſerved.

Firſt, Diſt. *All beleevers, as beleevers*, in foro Dei, *before God have right to the ſeales of the Covenant, theſe to whom the Covenant and body of the Charter belongeth, to theſe the ſeale belongeth, but* in foro Eccleſiaſtico, *and in an orderly Church-way, the ſeales are not to be conferred by the Church upon perſons becauſe they beleeve, but becauſe they profeſſe their beleeving: therefore the Apoſtles never baptized Pagans, but upon profeſſion of their faith.*

Second Diſt. *Faith in Chriſt truely giveth right to the ſeales of the Covenant, and in Gods intention and decree, called* voluntas beneplaciti, *they belong onely to the inviſible Church, but the orderly way of the Churches giving the ſeales, is, becauſe ſuch a ſociety is a profeſſing or viſible Church, and orderly giving of the ſeales according to Gods approving will, called,* voluntas ſigni & revelata, *belongeth to the viſible Church.*

Third Diſt. *The Church may orderly and lawfully give the ſeales of the Covenant to thoſe to whom the Covenant and promiſes of grace*

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IRREGULAR

PAGINATION

CHAP. 4

Chap. 4. Sect. 5.

Why we doe not admit the Members of the Churches of Old England to the Seales of the Covenant.

The way of the Churches of Christ in *New England.*

Quest. 1. VV*Hether the Seales of the Covenant can be denyed to professors of approved piety, because they are not members of a particular visible Church, in the New Testament.*

Our Brethren deny any *Church Communion*, and the seales of the Covenant, Baptisme, to the children of Beleevers, the Lords Supper to beleevers themselves, who come to them from *Old England*, *because they be not members of the particular Congregation to which they come, and because there is no visible Church in the New Testament, but one particular Parish, and all who are without a particular Parish, are without the visible Church, and so are not capable of either Church censures, or the Seales of the Covenant, because none have right to the seales of the Covenant, but onely this visible Church.*

We hold all who professe faith in *Christ*, to be members of the visible *Church*, though they bee not members of a visible Congregation, and that the seales of the Covenant should not be denyed to them. And for more full clearing of the question, let these considerations be observed.

First, Dist. *All beleevers, as beleevers*, in foro Dei, *before God have right to the seales of the Covenant, these to whom the Covenant and body of the Charter belongeth, to these the seale belongeth, but* in foro Ecclesiastico, *and in an orderly Church-way, the seales are not to be conferred by the Church upon persons because they beleeve, but because they professe their beleeving: therefore the Apostles never baptized Pagans, but upon profession of their faith.*

Second Dist. *Faith in Christ truely giveth right to the seales of the Covenant, and in Gods intention and decree, called* voluntas beneplaciti, *they belong onely to the invisible Church, but the orderly way of the Churches giving the seales, is, because such a society is a professing or visible Church, and orderly giving of the seales according to Gods approving will, called,* voluntas signi & revelata, *belongeth to the visible Church.*

Third Dist. *The Church may orderly and lawfully give the seales of the Covenant to those to whom the Covenant and promises of grace*

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Third Diſt. *The Church may orderly and lawfully give the ſeales of the Covenant to thoſe to whom the Covenant and promiſes of grace*

doth not belong in Gods decree of election.

Fourth Dist. *The Church may lawfully adde to the Church visible, such as God addeth not to the Church invisible, as they may adde* Simon Magus, *and the Church may lawfully cast out of the visible Church, such as Christ hath not cast out of the invisible Church, as the Church may excommunicate regenerate persons for scandalous sinnes.*

Fift Dist. *Then the regenerate excommunicated have right to the seales of the Covenant, as they have to the Covenant, and yet the Church doth lawfully debarre them,* hic & nunc, *in such a scandalous case, from the seales of the Covenant.*

Wee hold that those who are not members of a particular Congregation, may lawfully be admitted to the seales of the Covenant.

First, Because those to whom the promises are made, and professe the Covenant, these should be baptized. But men of approved piety are such, though they be not members of a particular Parish. The proposition is *Peters* argument, *Act.* 2. 38.

Secondly, Those who are not Members of a particular Church may be visible professors, and so members of a visible *Church, Ergo*, the seales of the Covenant belongeth to them.

Thirdly, The contrary opinion hath no warrant in Gods Word.

Fourthly, The *Apostles* required no more of those whom they baptized, but profession of beleefe, as *Act.* 10. 47. *Can any forbid water that these should not be baptized, who have received the Holy Ghost,* as well as we? *Act.* 8. 37. *If thou beleevest with all thy heart, thou mayest be baptized:* no more is sought of the Jaylor, *Act.* 16. 31. 34.

The way of the Churches of *New England, Chap.* 3. *Sect* 5.

The Authour saith: To admit to the Seales of the Covenant, is not an act of Christian liberty, that every Christian may dispense to whom he pleaseth, but an act of Church power given to the Ministers, to dispense to those over whom the Holy Ghost hath made them overseers; but we have no Ministeriall power over those of another Congregation, and who are not members of a particular Congregation.

Answ. First, To dispense the Seales to whom we please, as if mens pleasure were a rule, were licentiousnesse, not Christian Liberty. There may be a communion of benefits, where there is no communion of punishment: *Beneficia sunt amplianda.*

Secondly, It is false that Pastors have no Ministeriall power over

over those who are not of their Congregation; for if so, all communion of Churches should fall, for Letters of recommendation from other Churches, whereof they are Members, cannot make Pastors of New England to have a Ministeriall power over those of another Congregation, as set over them, by the *Holy Ghost*, as they are set over their owne Parish, to whom they be onely Pastors, having Ministeriall power, by a *Church* Covenant, and the peoples Ordination, as our Brethren teach.

2. Manuscr. *Those over whom* (saith our Authour) *we have no power of censure, over those we have no power to dispense the communion. Now if we should censure any such for drunkennesse, or other scandals*, who are not of our Congregation, *it should be* a non habente potestatem, *an act done by those who have no power.*

Answ. The *major* proposition by your owne Doctrine, is clearely false, for you say your (*a*) selfe, *Strangers sojourning with us, members of other Churches, knowne not to be scandalous, are admitted to the Lords Supper*; yet can you not excommunicate strangers, sojourning for a time, falling in scandals. For, (*a*) *Chap. 6. Sect. 1.*

First, to you *they are without*, how then *can you judge them*? as you say.

Secondly, You have by the holy Ghost no ministeriall power over them, as over your owne flocke, as you *expone*, *Act.* 20. 28.

Thirdly, You looke aside at excommunication, for those of other Churches consociated in a classe, we doe lawfully excommunicate and censure; for excommunication is not a cutting off of a person from one single Parishionall *Church* onely, as you imagine, but a cutting off of a person from all the *visible Churches consociated*: first, because he is delivered to *Satan*, and *his sin is bound in heaven*, in relation to all the sister Churches, and is so to be esteemed, and not in reference to the one single Congregation, whereof he is a member. Secondly, all are to be humbled and mourne for his fall, and to consent he be cut off, and not one single Congregation onely. Thirdly, all consociated Churches shall be leavened, by keeping Church-fellowship with such a lumpe. Fourthly, all are to repute him as a Heathen, and a Publican. Fifthly, all are to *admonish him as a Brother*, 2 *Thessalon.* 3. 15. Sixthly, all are to forgive him, and receive him in Church-communion, if he

shall repent, and occasionally to edifie him as a brother.

(a) Manuscr. fol. 2. *The Seales of righteousnesse of faith* (a) saith the Author) *are not seales to the faithfull as such, but as they are joyned together and confederate in some visible Church, none but in a visible Church may dispense the seales, in the Old Testament, none were partakers either of the Passeover, or of Circumcision, unlesse they were either Israelites borne, or proselytes in the Church of Israel. We read not that* Job *and his friends, though righteous through faith, were circumcised, nor would they have omitted to speake of Circumcision, as of a pertinent evidence of the corruption of mans nature, of which they speake much; the Sacraments* (saith this same Author (b) *are not given to the invisible Church, nor to the members thereof as such, but to the visible particular Churches of Christ, and to the members thereof; therefore the seales are not to be given to those, who are of no particular visible Church?*

(b) Ib. Sect. 6.

Answ. 1. The Seales of the Covenant are principally given to the invisible Church, as the Covenant it selfe in Gods decree of election is especially made with the elect, and such as shall never fall away, as is cleare, *Jer.* 31.37. *Jer.* 32. 40. *Esay* 54. 10. *Heb.* 8. 9.10. and the invisible Church as such, as a number of beleevers have onely right before God to both Covenant and seales, yea and consequently are onely Christs body and Spouse, and redeemed Saints, and so onely have all the power of the keyes, and the ministeriall power of dispensing the Seales, and by our brethrens doctrine, the visible Church not as visible, but as the true body, Spouse, and Bride of Christ, & so as the invisible company of the redeemed ones have the Seales, and Covenant, and so all Ministeriall power of Christ is given unto them. 2. It is true the orderly and Ecclesiasticke way of dispensing the Seales, is that they bee dispensed onely to the visible Church, but this visible *Church* is not one parish, but all professing the faith of *Christ*, though they be not joyned in one visible parish by one *Church oath*, as the Author meaneth: for the Saints in Scripture, as *Cornelius*, the *Eunuch*, the *Jaylor*, did professe and visibly evidence their faith, and so that they were capable of the Seales by desiring to be saved, and saying, What shall we doe to be saved, by *trembling at the Word of God*, by asking the meaning of the Word of God, which expressions are in many not in-churched to particular Congregations, nor did the Apostles aske if they were members of one parish before they baptized them, but if they beleeved in Christ. 3. Whether

ther *Job*, his friends, *Melchisedeck*, *Lot*, and others the like were circumcised, we need not dispute, but that they were not circumcised, because they were not in a *visible Church* estate with *Abraham*, is a question and uncertaine, and therefore not sure to be a foundation of new opinions *in Church Government*; but though it were granted, it followeth not, because none were circumcised but *Abrahams seed*, and all, and onely *Abrahams* seed were circumcised, therefore none are to be baptized but those who are members of one particular Congregation: Alas this is a weake consequence, rather it followeth, all borne of *Jewes* were circumcised, *Ergo* all borne of Christian parents are to be baptized; and we see not but sacrificing was restricted to the visible Church, no lesse then Circumcision, yet *Job* sacrificed to God, *Job* 1. and Chap. 42.

The Author addeth *The difference here is. The circumcised in Israel might rightly keepe the Passeover amongst themselves, because the whole nation of Israel made but one Church, and the officers and ministers of any one Synagogue and the Priests and Levites were ministers in commune of the whole house of Israel, in proportion whereunto they that are baptized in any particular Church may in like manner require the Lords Supper, if there be no other impediment, in regard of their unfitnesse, to examine themselves, which is a thing requisite, to receive the Lords Supper, more then was required to receive the Passeover. But now because the Churches of the new Testament are of another constitution, then the nationall Church of all Israel, baptisme in one Church doth not give a man right to the Lords Supper in another, unlesse the Officers of the one Church were Officers of all (as in Israel they were) or unlesse that one Church and the Officers thereof did recommend their right and power to another.*

Answ. 1. It is true, in the one Church of *Israel* there was something typicall, that is not in our Churches, as *one Temple, one high Priest, one place of sacrificing, one Priesthood, one Arke, &c.* but this was peculiar to *Israel*, as such a specifice Church, and typified also the externall visible unitie of the whole visible *Church* of the new Testament in professing one *Lord, one Faith, one Baptisme*, one externall communion, and government externall, *de jure*: but this agreed not to the *Church* of Israel properly as a *Church*; for as a Church of a nation *they might convene* and assemble themselves in one nationall Assembly to reforme Religion, to renew a nationall Covenant, to turne

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The Author addeth *The difference here is. The circumcised in Israel might rightly keepe the Passeover amongst themselves, because the whole nation of Israel made but one Church, and the officers and ministers of any one Synagogue and the Priests and Levites were ministers in commune of the whole house of Israel, in proportion whereunto they that are baptized in any particular Church may in like manner require the Lords Supper, if there be no other impediment, in regard of their unfitnesse, to examine themselves, which is a thing requisite, to receive the Lords Supper, more then was required to receive the Passeover. But now because the Churches of the new Testament are of another constitution, then the nationall Church of all Israel, baptisme in one Church doth not give a man right to the Lords Supper in another, unlesse the Officers of the one Church were Officers of all (as in Israel they were) or unlesse that one Church and the Officers thereof did recommend their right and power to another.*

Answ. 1. It is true, in the one Church of *Israel* there was something typicall, that is not in our Churches, as *one Temple, one high Priest, one place of sacrificing, one Priesthood, one Arke, &c.* but this was peculiar to *Israel*, as such a specifice Church, and typified also the externall visible unitie of the whole visible *Church* of the new Testament in professing one *Lord, one Faith, one Baptisme*, one externall communion, and government externall, *de jure*: but this agreed not to the *Church* of Israel properly as a *Church*; for as a Church of a nation *they might convene* and assemble themselves in one nationall Assembly to reforme Religion, to renew a nationall Covenant, to turne

away a nationall judgement, to make nationall acts, that they *should seeke the Lord God of Israel, and put away strange wives*, *Deut.* 29. 2 *Chron.* 15. 12, 13. *Nehem.* 10. and this is morall, yea naturall to a number of Churches united in one nation, and no wayes typicall. 2. The proportion betwixt Israel and a parishionall Church is questioned, the Author beggeth what is in question, for it is evident that in Gods Word there is a visible Church of many Congregations, associated in many visible acts of government. 3. If the *Church* of *Israel* and the *Churches* of the *New Testament* be of different constitutions, as *Anabaptists, Arminians and Socinians teacheth*, we shall try. I affirme that the Constitution in matter and forme was one with the Christian visible Church. 1. Our brethren bring arguments from the constitution of the Church of the Jewes, that for matter they were a holy people, a royall generation, for forme they were united in one Church-state Covenant-wayes, as they prove from *Deut.* 29. 2. Separation from sinne and the wicked world, but not from the worship of God, was commanded to them, *Psal.* 26. 5, 6. *Esay* 52. 11. 2 *Cor.* 6. 7. *Levit.* 26. 11, 12. Communion with the wicked was forbidden to *Israel*, 2 *Chron.* 19. 2. 2 *Chron.* 30. 6. but communion in worship both in the Synagogue and Temple was commanded to them. 3. That God required not morall preparation in them for eating the Passeover, as he doth in us, before wee eate the Lords Supper, I conceive to bee an untruth. 1. Because not to prophane the holy things of God, and not to take Gods Law in their mouth and to hate to be reformed, *Psal.* 50. 16. not to sacrifice with bloody hands, *Esa.* 1. 11, 12, &c. *Psal.* 50. 8, 9, 10. *Esa* 66. 1. was morall, and did bind and oblige the *Jewes* as they doe us, and 2 *Chron.* 30. 6. *The postes are sent to gather the people to the Passeover, charging them to turne to the Lord God of their fathers, not to be like their fathers*; and it is cleare by *Hezekiahs* prayer, *ver.* 18, 19. *Good Lord pardon him that prepareth his heart to seeke the Lord God of his fathers, though he be not cleansed according to the purification of the Sanctuary, vers.* 20. *And the Lord hearkened, and healed the people. Ergo*, there was required a preparation of the heart for the right eating of the Passeover, besides the typicall and ceremoniall preparation. Yea God counted the ceremoniall preparation voyd of the morall preparation, but abomination, as *Esa.* 66. 1. *Esa.* 58. 3, 4, 5, 6. and *Josiahs Passeover*

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is commended from this, 2 *Kings* 23.22. (as *Junius* well observeth,) *that none did with such care and zeale, as Josiah did prepare the Priests, the people and himselfe for the passeover, in removing all Idolatry and abomination, and in renewing their Covenant and resolution, vers.* 3. *To walke after the Lord, and to keepe his Commandements with all their heart, and with all their soule.* 4. The uncleane and uncircumcised in heart were no more members of the true and invisible Church of the Jewes, and of Christs mysticall body, his Spouse, his royall generation, then *Sodom* and *Gomorrah*, *Esa.*1.10. then the *Ethiopians*, *Amos*, 9.7. then *Ammon* and *Moab*, *Jer.* 9.25,26. as in the New Testament, and the true invisible Church amongst them, as amongst us were Kings and Priests unto God, *Exod.*19.5.9. *Psal.*149.1. as we are, 1 *Pet.*2.9,10. *Rev.* 1.5. 5. Amongst them no man could invade the Priests office, or *runne unsent*, no more then under the *New Testament*, *Heb.* 5.4. 1 *Tim.*4.22. though they were to rebuke one another, *Levit.*19. and they had sacrifices for sins of ignorance, *Levit.*4.27. 2. The place seemeth not to want difficultie, how many sacrifices would men offer, how often, yea while they were going home from *Jerusalem* (which was a long Journey to many) they might fall in these sinnes of ignorance, and as (*a*) Master *Paget* noteth there was no dispensation for this Law, yet when *Abraham* travelled three dayes to Mount *Moriah* from *Beersheba* in the South, and some of the Tribes Northward, would bee als farre distant, it would be seven dayes journey to many; therefore the Text is, *if he sinne* בִּשְׁגָגָה *in ignorance*, or *through ignorance*, that is, meerely of ignorance, as when a man in drunkennesse killed a man, he shall offer a trespasse offering for it, the *Jewes* call it in their Language תּוּמְעָל מָעַל *timgnol, magnal*, for מָעַל *megnal* signifieth *Pallium*, if he sinned with a cloake casten over his eyes, and (*b*) *Weemes* said the sinnes were done of ignorance, not ignorantly, or the word in the Hebrew, is *vel notificatum fuerit ei peccatum ejus*, when the conscience is wakened and convinced, and he can finde no rest, let him offer sacrifices. And a third step was excommunication and casting out of the Synagogue after the captivity, which are the very degrees of our Church censure. They answer, *Israel* had civill government which we have not. I answer, *Deut.*17.9. *He that will*

(*a*) *Paget.*

אוֹ הוֹדַע אֵלָיו חַטָּאתוֹ

(*b*) *Weemes* 3.*par.c.*14 *pag.*68.

(*c*) *Robinson Justific. pag.* 202,203.

will not hearken to the Prieſt (that ſtandeth before the Lord to miniſter) or unto the Judge, even that man ſhall dye. He ſaith not, Hee that hearkeneth not unto the People. 2. *They ſay they could not in* Iſrael *forgive one anothers ſinnes, as we doe in the New Teſtament.*

(a) *Robinſon Iuſtin. Apologet. p.* 202, 203

Anſw. It is a divine Law in the Old Teſtament, they were to *forgive even their enemies*, Prov. 20. 22. &c. (*a*) *Robinſon* ſaith, *No Church hath the abſolute promiſe of the Lords viſible preſence, which that Church then had, till the comming of Chriſt*, Gen. 47. 10. and 17. 7. Exod. 19. 43, 44. *It was ſimply neceſſary that the Meſſiah ſhould be borne in the true Church.* 3. *In their deepeſt apoſtaſy God ſhewed them ſome ſignes of his preſence, by raiſing up ſome godly King, Prieſt, or Prophet.*

Anſw. That they had Prerogatives above us is cleare, *Rom.* 3. 1, 2, 3. *Rom.* 9. 4. and that in other reſpects, farre more excellent, wee have Prerogatives above them, is as cleare, 2 *Cor.* 3. 7, 8, 9. *Matth.* 13. 16, 17. So one Chriſtian *Church* have Prerogatives above another, but the eſſentiall conſtitution of the *Church* of the Jewes, and ours is one. 1. They were *a royall* Prieſt-hood, *a People holy to the Lord*, the Covenant made with them, as with us. 2. To them one little Leaven, leavened the whole lumpe. 3. Separation from ſinne and Idolatrous worſhip was commanded them, as it is us. 4. Amongſt them, none *who hated to be reformed, were to take the Law of God in their mouth.* But to returne to our Author, it is a falſe ground *that one that is Baptized in one Church, hath not right to the Lords Supper in all Churches, for if he be Baptized to Chriſts death*, he is Baptized to all Churches. And 2. profeſſedly in Covenant with *God* in all Churches, and ſo hath right to the ſeales of the Covenant in all Churches, for Gods Covenant is not principally and firſt made with a Pariſhionall Congregation, but with the Catholike and univerſall Church comming under the name of *Iſrael* and *Judah*; and ſecondarily with a Pariſhionall Congregation. Is a beleever a member of Chriſts body in one Congregation, and not in all Congregations? Hath he the keyes as a member of Chriſts body, and a dwelling houſe for the holy Spirit in one Congregation, and loſeth them and the holy Spirit both when he goeth to another Congregation?

Manuſcript. ibid.

Manuſcript, *Thoſe who come from* England *to us are under publike ſcandals and reproach. It is an offence that they come to us, as members of no particular Church* viſible, (*for they leave that relati-*

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on where they left their habitation) *but of one Nationall Church, whereof Christ hath given us no patterne in the New Testament, and in which he hath appointed no Nationall worship to be performed.*

Answ. It is admirable that leaving a Parishionall Church in *England*, they leave not the true visible *Church*, so all the Parishionall *Churches* in *England* must be separated from, as from no *Churches*; yet in that *Church*, many of you had your Baptisme, your conversion to Christ, your calling to the Ministery. 2. How can it be an offence to be Members of no independent Churches in *England*, whereas no such may be had there? 3. Is it a fault to be members of a Nationall *Church*? see if *Act.* 1. *Act.* 6. *Act.* 15. there be not a Church-meeting, and publike exercise of praying, discussing of matters by the Word, chooſing of officers, refuting of false Doctrine? This is worship, and it is not the worship of a particular Church, but there be no true Churches but yours, and all are in offences and scandalls, who are not members of your *Churches*; this (*a*) *Augustine* layeth to *Donatists*, this (*b*) *Pareus* layeth upon *Anabaptists*, that they taught, *they onely were the true Church.* I conceive our deare Brethren are not of this mind.

(*a*) *August lib.* 2. *c.* 5, 6, 7. *vos ergo, quare sacrelega separatione pacis vinculum disrumpitis?*

(*b*) *Pareus com. in Matth.* 18.

Manuscript, *It is a publike offence, that though they were Baptized in some Parish Church in* England (saith the Author) *upon some Covenant and stipulation of Parents, or God-fathers, which also was without warrant, yet they come to the Lords Table, without any publike profession of their faith or repentance?*

Answ. To say nothing of *God-fathers*, who are civill witnesses, that the Parents shall take care to educate the childe, in the true Faith, we see no publike profession by a *Church-oath*, (as you meane) in the *Church of Corinth*, but onely that every man was to trye himselfe, and then to eate, nor in the Apostles *Church* at all, if you debarre them from the Lords Supper, who are not inchurched by your Oath, all the reformed Churches on Earth did never worthily eate and drinke the Lords body and blood. It is (saith he) *a publike offence, that in the Parish Communion* (*which not Communion of spirits, but cohabitation begetteth*) *they partake with all ignorant and scandalous persons, not excluding drunkards, prophane swearers, whereby it commeth to passe that not a little leavin, but a great measure of leavin doth deepely leavin the whole lumpe.* Manuscr.

Answ. This tolleration of drunkards and swearers in

the *Lords Church*, and at his Table, infecteth and is apt to leavin all, with their evill converſation, but doth not leavin the worſhip to the fellow-worſhippers, nor is the ſinne of private perſons, yea nor of our Miniſters, who hath not power to helpe it, (but it is the fault of the Church) except you make no ſeparation from a Church where a ſcandalous perſon is tolerated (for ſuffering moe or fewer doth not vary the ſpece) to be a ſin publickely to be repented, before any can be members of your Church, which is prodigious to us.

Fourthly, *It is a publicke offence* (ſaith the Authour) *that they have worſhipped God, according to the precepts of men, &c.*

Anſw. This is the crime of conformity which I wiſh were publickely repented, by all which hath defiled themſelves with ſubmitting to a Antichriſtian government, and the *Will-worſhip* of men, yet doth not this make Miniſters no Miniſters, ſo as they muſt receive Ordination to the Miniſtery of new. *Peters* fall took not away his Apoſtleſhip, nor *Jonahs* flying from God, nor *Davids* adultery made them not leave off to be Prophets.

Other arguments that I find in Papers from New England are theſe: Firſt, *There is not a Church* (ſay they) *under the New Teſtament, but a Congregationall Church, ſo it will follow, that as City priviledges belong onely to the Citizens and their children, ſo baptiſme and the Lords Supper, being Church priviledges, belong onely to the Members of particular Churches, and their ſeed; and that ſeeing* ſigillum ſequitur donum, *to apply them to any other, is to abuſe them. As the ſeale of an Incorporation is abuſed, when it is added to confirme a gift to one who is not a Free man of that Incorporation, he being incapable thereof.*

Anſw. Firſt, The caſe is not here, as in earthly Cities, a man who is a free Citizen in one burrough is not for that a free Citizen of all the Burroughes and Cities on earth; nor is he who is civilly excommunicated and caſt out of his *City priviledges* in one City, caſt out of his City priviledges in all other Cities, whereof he is a free member: and the reaſon is, there is not one common owner, and Lord of all the Cities on earth, who can give, or take away, in a Law-way, *City priviledges*; but the caſe is farre otherwayes in the priviledges of viſible Churches, for he who is a member of one viſible Congregation, is by his baptiſme, and ſincere profeſſion, and his profeſſed ſtanding in Covenant with God, a Member of all viſible Congregations on earth,

earth, as he is baptized in all Congregations on earth; and if he be excommunicated out of a single Congregation, he is excommunicated out of all, and loseth right to the Seale of the Lords Supper, in all visible Congregations, as his sinnes are bound in heaven to all also, for that one common head and Saviour, who giveth him right to the Seales of Christs body and blood in one, giveth him right to these Seales in all. For we worthily communicate with Christ in his body and blood, not as his body was broken, and his blood shed for one single visible Congregation, but as broken and shed for the whole *Church* universall. But this forme of reasoning utterly aboliſheth all Communion of Churches, nor can a member of one visible *Church* be capable of the Seales of grace in another visible *Church*, because he is not a Member of that visible *Church*, no more then one is capable of the Priviledges of *Paris*, who is onely a Citizen of *London*, and not a Citizen of *Paris*. If it be said, one who is a member of a visible Church, may receive the Seales in another Congregation, if he be recommended by Letters, as a sound Professor, to that other Congregation. I Answer, Recommendatory Letters can never give a *Church-right* to the *Church-Priviledges* of the Seales of the Covenant, they doe but onely notifie, manifest, and declare the *Church-right*, which the man had before. *Ergo*, either he cannot in any sort be capable of the Seales of the Covenant in another Congregation, then his owne, whereof he is an inchurched Member, which destroyeth all communion of sister Churches, or if he be capable of the Seales in another Congregation, he was capable and had a Church-right, in himselfe, before he received recommendatory Letters; yea, these whom we recommend by Letters as fit to partake of the Sacraments in another Congregation, we presuppose they have Church-right to the Seales in another Congregation visible, then in their owne, whereof they are members; except our testimony be false. *Ergo*, before our recommendatory Letters, the person of approved piety was a member of all the visible Churches about, *hoc ipso*, and by that same reason, that he is a member of one visible Congregation; yea *Peter* clearely insinuateth, that all who have received the Holy Ghost, are to be baptized, *Act.* 8. 47. as *Philip*, *Act.* 8. 37. and *That if the Eunuch beleeved, he might be baptized.* So that Faith, to speake properly, doth give us right to the Seales,

and to ſpeake accurately, a viſible profeſſion of faith doth not give a man right to the ſeales of grace, but onely it doth notifie and declare to the Church, that the man hath right to the ſeales becauſe he beleeveth, and that the Church may lawfully give to him the ſeales, and that profeſſion is a condition required in the right receivers of the ſeales in an Eccleſiaſticall way; but faith giveth the right to theſe ſeales, and becauſe the faith of the beleever goeth with the beleever, when he goeth to another viſible congregation then his owne, that faith giveth him right to the ſeales in all places, and in all Congregations: for faith giveth right to receive Chriſt Sacramentally, not in one Congregation onely, but in all, and a viſible profeſſion doth, as a condition notifie this faith, and Church-right in all Congregations. *Ergo, the man hath right in all Congregations, as he hath right in a pariſhionall Church.* But our Brethren reply, *Peter might baptize Cornelius, though he was no member of a viſible Congregation, becauſe the Apoſtles being officers in al Churches, might diſpenſe the Seales in all Churches: but Miniſters now are paſtors onely of the determinate flocke, over which the holy Ghoſt hath ſet them, therefore they have not Citie Seales at their power to diſpenſe to any other then to Citizens.*

Anſw. *Peter* his argument to Baptize is not from a temporall reaſon, that endureth for a while, but from a morall argument of perpetuall equitie and neceſſitie, till Chriſts ſecond comming. *He that beleeveth and hath received the holy Ghoſt* is to be baptized. But many out of Church-ſtate, and who are not members of a particular Congregation, have received the Holy Ghoſt, and doe beleeve, being Chriſtians of approved pietie; we are to adde no reſtrictions, or exceptions where God addeth none. *Non eſt diſtinguendum, ubi lex non diſtinguit.* They that beleeve ſhould receive the ſeales, but not except they be inChurched and members of a particular Congregation. The propoſition is Gods Word, but the reſtriction or exception is not Gods Word. 2. The Apoſtles, though they were univerſall Paſtors of the world, yet teach us by word and practiſe, who are to be admitted to the ſeales, even to the ſupper, thoſe *who do try and examine themſelves*, and that to the end of the world.

2. Our brethren ſay, *It is probable that Cornelius was in Church-ſtate, and the Eunuch comming to Jeruſalem to worſhip, argueth he was a proſelyte, and a member of the Jewiſh Church not yet diſſolved,*

ved; Lydia and the jaylor were members of the Church of Philippi, which Church communicated with Paul at the beginning of the Gospel, Phil. 4. 15. at least it is probable, that Lidia was a member of the Church of the Jewes.

Answ. It is hard to build a new Church government contrary to the doctrine of the reformed Churches upon probabilities. 2. If *Cornelius*, *Lydia* and others were members of the *Jewish Church*, it was not a good consequence by our brethrens doctrine to make them members of a Christian Congregation, without in-churching of them by your Church-oath, for you make the constitution of the *Jewish Church*, and ours different; yea and as you teach, all circumcised were members of the Jewish Church, and had right to their Passeover, but all circumcised are not meet to bee members of a *Christian Church*, for many circumcised were Idolaters, murtherers, prophane mockers of God, *Esay* 1.13,14,15,16. *Jer.*10.7, 8, 9, 10, 11. *Ezek.* 10.16,17,18,19. And though the Church of *Philippi* was one of the first *Churches that communicated with Paul*, yet was there no Christian Church of Elders and people there, when *Lydia* was converted, for *Acts* 16.13. in the place where prayer was wont to be made on the Sabbath day, none heard *Paul* preach, but some women, *Ergo* there could not be a Christian-*Church* there; and it is certaine the jaylor before was a persecutor, and no member of a Christian *Church*.

They say *Abraham and his seede were not circumcised, till God called him into Church-Covenant, and so into Church-state, and there is the same reason and use of baptisme, as of circumcision. If the argument taken for baptizing of infants be good, why may we not inferre a necessitie of Church-membership, before baptisme, as of Church membership before circumcision? So the Apologie saith. It cannot be proved that baptisme was imposed upon all beleevers, as such, no more then it can be proved that circumcision was imposed upon all beleevers as such; and Baptisme is no more now necessary to a beleever, whose calling or another strong hand of Gods providence will not suffer to live in Church fellowship with Gods people, then circumcision was necessary to Melchisedeck, Job or others, whom the hand of God detained from Church-fellowship, with the posteritie of Abraham; yea circumcision and the Passeover, seeing they were administrated in private houses, might more conveniently be administrated to persons not in Church-state, nor Baptisme and the Lords Supper can be administrated so, in respect they are* Apologie cap. 11.

ſeales given to a Church body in an aſſembly, 1 *Cor.* 10.17. *and* 12.13.

Anſw. Abraham, Sarah, and the Soules they had gotten in Charran, were in Church-ſtate, obeyed God, *built an Altar*, *Gen.* 12.2,3,4. before the Church Covenant, which you ſpeake of, Chap. 17. and it is denyed that that ſuppoſed oath of the Covenant made them a *Church*: So we ſee no neceſſitie of *Church-membership*, to one ſingle Congregation, before either circumciſion or baptiſme; for baptiſme is a ſeale of our entry into the *viſible Church*, as I ſhall prove. 2. We ſay not that baptiſme is impoſed on all *who beleeveth, as they are ſuch*, for God ſaveth divers beleevers, who are not baptized, but Gods will, the ſupreme Law-giver, here is to be looked into, God would have no circumciſion from *Adam* to *Abraham*, and would himſelfe have the people want circumciſion in the Wilderneſſe fortie yeares, and would have it adminiſtrated in private houſes, it being a bloody and painefull Sacrament, but we have an expreſſe Commandement of God to baptize all ordinarily of the viſible Church; yet not becauſe they are members of one ſingle Congregation, but becauſe they beleeve & teſtifie themſelves to be members of the viſible Church in generall: we deny that the want of membership in a particular Congregatiō, is that *ſtrong hand* that ſhould hinder baptiſme or the ſeales of the Covenant. *God* hath appointed no lawfull calling, ſuch as traffiquing by Seas & frequent travelling ordinary to tranſient members of the viſible Church, to be inconſiſtent with the lawfull partaking of the ordinances of grace, & ſeales of the Covenant; for only thoſe who doe not try and examine themſelves, and are prophanely ſcandalous are excluded, as ſwine, from the holy things of God, and from the Lords Supper, not men, becauſe they are neceſſarily buſied in a lawfull calling, and muſt ordinarily travell to farre countries, and ſo cannot be members of a ſingle pariſh. 1. This is a phyſicall impediment and not a ſinne, nor a morall impediment, excluding any from the Seales of grace, yea and an unwritten tradition. 2. I ſpeake againſt that difference which the author maketh, betwixt the ſeales of grace in the Old Teſtament, and the ſeales of grace in the New Teſtament, for there were Phyſicall and civill defects in the Old Teſtament, which by a divine Law, made ſome incapable of the Paſſeover, as if any were *Lepers*, *baſtards*, *borne Moabites and Ammonites*, or typically uncleane, or had touched the dead, they could not eate

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the Passeover, though otherwise they did beleeve in Christ to come, and were morally cleane, but by the contrary under the New Testament, there be no Physicall or ceremoniall defects, no callings, no civill relations, but onely morall defects, and sinfull scandals, which doth exclude men from the Seales of grace, except you bring in ceremonies in the New Testament, of your owne devising, for all Nations, so they beleeve in Christ, Iew, or Gentile, *Barbarian*, or *Scythian*, bond or free, male or female, are to be baptized, *Matth.* 28.19. *God is no accepter of persons*, or Nations, or callings, *Act.* 10. 34, 35. compare this with ver. 46, 47. and *Gal.* 3.27. *For as many of you as have been baptized unto Christ, have put on Christ*, v. 28. *There is neither Iew nor Greeke, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus*, so *Gal.* 6.15. *For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.*

I must then say, it is boldnesse in men to say, that there is a lawfull calling in the New Testament, which our Brethren are pleased to call *the strong hand of God*, which maketh persons who *are new creatures, and baptized unto Christ*, uncapable of the seales of grace. Deare Brethren, yeeld to the cleare and evident truth of God. And for this cause, the seales of the New Testament must be more necessary in this respect, then were the Seales in the Old Testament. Our Brethren say, *All circumcised might eate the Passeover* (though I doubt much of it) *and might enter into the Temple, if they were not legally uncleane, but all baptized may not eate the Lords Supper; and all baptized, though excommunicated, may enter into the congregation for the publicke worship, hearing the word, praying, praising, &c. But all circumcised, might not enter into the congregation.* The places 1 *Cor.* 10. 17. and 12. 13. prove not, that the Seales of grace are administrated to a Church body, of a particular congregation only, as they are such; for these seales are common to all the visible Churches on earth. We many are one body, it is not to be exponed, We many are of one Parishionall Congregation, and onely are one body; but We many of all the visible Churches on Earth, are one body in Christ. This you must say, except you deny all visible communion of sister Churches.

The *Object. They who are not capable of Church censures, are not capable of Church Priviledges. But those that are not within the Church covenant of a particular congregation, are not capable of Church*

censures

cenſure. The propoſition being evident, the aſſumption is proved, 1 Cor. 5. 12. *What have I to doe to judge thoſe who are without, that is, without the communion of a particular congregation,* So Ameſius, de conſc. l. 4 c. 24. queſt. 1. reſp. ad.

Anſw. Firſt, I anſwered before, the *major* is falſe, by your owne doctrine, thoſe of another Congregation cannot be cenſured, but by their owne congregation, yet by Letters of recommendation, they may receive the Lords Supper in another Congregation. Alſo ſtrangers of approved piety, may be capable of Church rebukes, which are Church cenſures.

Secondly, The place, 1 *Cor.* 5. 12. is manifeſtly abuſed, for *by thoſe who are without,* are meant onely the *Infidels and Heathens* who are without the whole *viſible Church,* and not thoſe of approved piety, who are baptized and profeſſe the truth ſincerely: for *Peter Martyr, Beza, Calvin, Marlorat, Pareus, Zwinglius,* ſo alſo *Haymo, Aquinas,* expone it with us; which is cleare, firſt, by the phraſe of ſpeaking (*What have I to doe?*) being a note of eſtrangement, as, *Joh.* 2. 4. *Woman what have I to doe with thee?* and 2 *Sam.* 16. 10. *David* ſaid, *What have I to doe with you, ye ſonnes of Zerviah?* now *Paul* and the faithfull at *Corinth* are not eſtranged from thoſe of approved piety of other Congregations, he tooke care to edifie and rebuke them, and ſo are all the Saints to edifie, cenſure, and rebuke one another.

Morton Apolog. part 1 *p.* 477. 478. *Iſti ſunt generaliter omnes, qui non dederunt ſua nomina Chriſto: Aug. tom.* 1 *ſerm.* 6, *non tollo idola Ethnicorum, quia non habeo in illos poteſtatẽ habeo autem cum fuerint facti Chriſtiani.*

Thirdly, οἱ ἔξω, alwayes thoſe who are without, are taken in an ill part, in the Word of God, as *Mark.* 4. 11. Thoſe *who are without,* are the blinded and hardned, and *Rev.* 22. 15. for *without are dogges,* our Brethren expone it of the viſible *Church.* Now not to be in Membership of ſuch a particular congregation, is not a ſin, nor a juſt ground of *Pauls* eſtrangement of his Miniſteriall power from them, it may be cauſed by perſecution when the flocke are ſcattered by Wolves.

Fourthly, Thoſe who are here without, οἱ ἔξω, are left by *Paul* to the immediate judgement of God, and not to be judged of the *Church, ver.* 13. *But them that are without God judgeth.* Now thoſe who are members of another congregation then the Church of *Corinth,* or members of no particular congregation, and yet of approved piety, are not left to the immediate judgement of *God,* becauſe they are without. The baniſhed ſervants of God, who ſuffer for the Truth, or tranſient members, who becauſe their calling is ordinarily traffiquing, and ſo not conſiſtent

sistent with a membership in a setled congregation, are they (I say) without, not to be edified by the censures of the Church, but left to the immediate judgement of God? this is contrary to Gods Word, and an insolent interpretation, and I find it not in your place of *Amesius*.

They reason from inconveniencies, *Hence* (say they) *Church assemblies shall be confused meetings, if all out of Church membership be admitted.* Apol. ch. 5.

Answ. If by confused meetings you meane, meetings of sound beleevers and hypocrites, then Christs Kingdome compared to a draw-net, wherein are good and bad, are confused meetings and unlawfull; which none can say but *Anabaptists*. But if you meane meetings of these of your owne Congregation and strangers of approved piety, these are not confused meetings, but you begge what is in question, and utterly abolish all Communion of *Churches*.

They adde, the Church shall endanger the prophaning of the Seales, and want a speciall meanes whereby their grace and piety shall be discerned, if without respect of their Church estate, men be admitted to the seales; for their owne testimony is not enough: also how can they be of approved piety, who against light refuse to professe subjection to the Gospell, by an orderly joyning themselves with some approved Church when they have opportunity? seeing Church-fellowship is an action of piety required in the second Commandement, and this meane of tryall hath beene so blessed that many approved men have beene after tryall found light to others, and to their owne consciences. Apology.

Answ. Meanes of discovering sincerity or hypocrisie would be warranted by Gods word, and meanes of eschewing the prophaning of the Seales also. *Simon Magus* was not so tryed, yea when *Peter found him in the gall of bitternesse*, we finde not that he cast him out of the visible Church in respect his sinne was not that publikely scandalous, as to offend the *whole Church*. 2. We grant that strangers are not rashly to be admitted to the Seales, but you prove them not to be of approved piety, because they will not sweare your *Church-oath*, and your discipline, as the onely true way, and in so doing, you say they refuse *Church-fellowship* commanded in the second Commandement; but this is to be proved, and not to be nakedly averred by you; they beleeve, and can give evidences of their beliefe, & so should by the word of God be admitted to the Seales.

Act. 10. 47. *Act.* 8. 37. *Act.* 16. 14, 15. ver. 31, 32, 33. 1 *Cor.* 11. 38. you deny them the Seales, as if they were dogges and unworthy prophaners of the Seales onely, becauſe they cannot ſweare to your *Church-government*, which you cannot prove from the word of God. 3. You deny them to be of approved piety who will not *joyne to an approved Church*, you meane your owne onely. But you adde *if they have opportunity*, but what if they want opportunity, *then the ſtrong hand of God debarreth them*, & their ſeed from the Seales of Grace; now if any be to traffique by Seas, and to travell to farre Countries in a lawfull calling, he is legally uncleane and incapable of the Seales to himſelfe or his ſeede; for he cannot in Conſcience and through neceſſity of his lawfull calling ſweare your *Church-oath*, for he muſt ſweare to *obſerve the manners of his fellow-members, to edifie them by exhortation, conſolation, rebuking, to joyne himſelfe in an eternall Covenant to that viſible Church, yea never to remove thence, except the Congregation conſent*: ſo your oath obligeth him to all theſe, now this is impoſſible becauſe of his lawfull calling, and becauſe he cannot be a *Church-member* for ever: while he traffiqueth in his lawfull calling, the comfort of the Lords ſupper is denyed to him, and Baptiſme to all his ſeede, and that by a ſtrong hand of providence without any fault in him. ſhew us a warrant from the Law and the Teſtimony, where any are to be debarred from the Seales of the Covenant, and that ordinarily, (where ſickneſſe and ſome other Phyſicall impediments doth not occurre) where there is no morall unworthineſſe or guiltineſſe in the perſons debarred: Will you debarre all from Church-comforts, the preſence of Chriſt in his *Church*, the comfort of his walking, beſide the Candleſtickes, and his influence in the word Preached, the power of the keyes, the rebukes of the Saints, their exhortation and private comforting of ſinners, the comforts of the Ordinances of Baptiſme, and the ſupper of the Lord, becauſe a ſtrong hand of providence in a lawfull calling doth perpetually debarre them? 4. You ſay your *trying of Church-members is a meane bleſſed of God, to try many mens ſincerity*.

I anſwer, Unlawfull meanes, as the perſecution of Tyrants, may have this ſucceſſe, what then? is it a lawfull meane? 2. I would Gods name were here ſpared; it is not *a meane bleſſed of God*, it chaſeth away many from the net of the Goſpell, and the

the Pastorall care of the Shepheards, and is not a conquering way to gaine Soules.

John Alasto (say they) in the dayes of *Edward* the sixth, *would Baptize none, but such as were members of that Church: and therefore proponed this question to the Fathers, (Are these infants that you offer, the seede of this our Church, that they may lawfully be Baptized?)* Apol. 7.

Answ. *John Alasto* had reason because of some present abuse, some indifferent *Atheists*, infidels in heart, refused to joyne to either *Churches*, either *Protestant* or *Papists*, and sought Baptisme to their children in either *Churches*, as they might have it, and therefore was that question proponed to the Fathers, but it proveth not your point. *Alasto* excluded the Children of *Atheists*, who would joyne to no Church, as his words cited beare. *Ergo* approved Christians and their seede are to be excluded from the Seales of the Covenant. How weake is your reasoning?

If the Rechabites (say they) *the Posterity of* Jethro, *shall live in the midst of the Common-wealth of* Israel, *& some of them prove true beleevers, as* Jonadab *the sonne of* Rechab, *yet if they shall refuse to take hold of the Covenant of* Israel, *& to become Proselytes, it is no sinne for* Israel *to withhold the Passeover from them, & circumcision from their Children?*

Answ. You might have proved your point a nearer way, many legally uncleane, and yet found beleevers, because of leprosie, for no sinne were debarred from the Seales amongst the Jewes: but have you any law to debarre any from the Seales of the Covenant of grace under the New Testament, and that ordinarily for no sinne? 2. (*a*) *Calvin* thinketh their Vow not lawfull. (*b*) *Bucanus*, (*c*) *Polyander*, and (*d*) *Willet* think it the lawfull Vow of the *Nazarites*, *commanded Numb.* 6. What then? If by Gods Law of the *Nazarites*, they abstained from wine, and the Passeover? *God* is above his owne Law, *Ergo*, you may debarre men from the Seales under the New Testament for no sinne; it doth not follow. 3. How prove yee, they abstained from the Passeover? being so divine a Law, might not their Vow suffer an exception for a greater Law in eating the *Passeover?* I thinke it might, for in case of necessity they came and dwelt at *Jerusalem*, for feare of the Army of the *Chaldeans*, *Jer.* 35. 11. and yet their vow was to dwell in Tents. From these ariseth,

(*a*) *Calvin comment. in Jer.* 35. 1, 2, 3, 4.
(*b*) *Bucan. loc. com. dis.* 45. q. 13.
(*c*) *Polyander in synop. purio. Theol. profess. Leyd. dis.* 38. *thes.* 3.
(*d*) *Willet synop. Papismi.* 19 *gener. controv.* 8.

Queſt. 1. *If Paſtors may performe Miniſteriall Acts in any other Congregation than their owne.*

This is anſwered unto, by a Manuſcript, *If you take a Miniſteriall act improperly, when a Miniſter doth exerciſe his gift of praying and preaching, being required ſo to doe, ſo hee may exerciſe ſome Miniſteriall acts, but this he doth not by vertue of any calling, but only by his gifts and occaſionally: but if you meane by a Miniſteriall act, an act of authority and power in diſpenſing of Gods Ordinances, as a Miniſter doth performe to the Church whereunto he is called to be a Miniſter, then we deny that he can ſo performe any Miniſteriall act, to any other Church, than his owne.*

Hence though he may preach to another congregation, yet may he not adminiſter the Sacraments to an other then to his owne.

Anſw. Firſt, We hold that by a calling or ordination he is made a Paſtor, by election he is reſtricted to be Ordinarily the Paſtor of his flocke.

Secondly, A Paſtor is a Paſtor of the *Catholike Church*, but he is not a *Catholike Paſtor* of the Catholike Church, as were the *Apoſtles*.

Acoſta de ſalut. Judæorum, l. 5. c. 17. Thirdly, The Reformed *Churches* may ſend Paſtors to the Indians, for that which *Acoſta* ſaith of Jeſuites, wee may with better reaſon ſay it of our ſelves: *That Paſtors are as Souldiers, and ſome ſouldiers are to keepe order, and remaine in a certaine place, others runn up and downe in all places; So ſome are affixed to a Congregation*, to feed them, others may be ſent to thoſe people, who have not heard of the *Goſpel*. Which ſending is ordinary and lawfull, in reſpect of *Paſtors* ſending, and the *Paſtors* who are ſent, becauſe in *Paſtors*, even after the *Apoſtles* be dead, there remaineth a generall Paſtorall care for all the *Churches* of *Chriſt*. Thus ſending is not ordinary, but extraordinary, in reſpect of thoſe to whom the *Paſtors* are ſent, yet is it a Paſtorall ſending.

This opinion of our Brethren, is againſt the care of *Chriſt*, who hath left no *Paſtorall* care on earth by this way, now ſince the *Apoſtles* dyed, to ſpread the Goſpell to thoſe Nations who have not heard of the name of Chriſt; but a Paſtorall care for the Churches, is not proper to Apoſtles onely, but onely ſuch a Paſtorall care by ſpeciall direction from Chriſt immediately

to

to Preach to all. 2. Backed with the gift of tongues and of miracles; and this essentially differenceth the Apostle from the ordinary Pastor; but the former Pastorall care to Preach the Gospell to all Nations, and to convert, is common both to the Apostle and Pastor.

2. Our Brethren distinguish betwixt *office* and the *calling*, and they say *that the office extendeth no further then the call, and by office he is onely a Pastor of this determinate flocke.* But if he be a Pastor essentially in relation to none, but to his owne Congregation from which he hath all his calling, as is supposed, by that same reason a Christian, is a Baptized Christian to none but in relation to that particular Church in whose society he is admitted, and he doth partake of *Christs body* and blood in the Lords Supper in relation to no visible professors on earth, but onely to the Parish Church whereof he is a Member, 1 *Cor.* 10. 17. for they expone that onely of a *Parishionall Communion* within one single independant Congregation. And he must be a Heathen, or as a Pagan in all Congregations on earth, but in his owne, yea and he is a visible professor of the Covenant of grace, *which is one in substance*, (as they say) *with the Church-Covenant*, and hath claime to Christ and all his Ordinances in no Congregation save in his owne. I prove the consequence, for by Baptisme the Baptized person is incorporated in Christs visible Church. 1 *Cor.* 12. 13. If this be true when one removeth from one Congregation to another, hee must bee re-baptized and incorporated a visible member of a body visible with them. And I see not how one can be in-churched to another Congregation, and made one body therewith, while he eate of one bread with them, as they expone, 1 *Cor.* 10. 17. if he be not also a member of all visible Churches on earth.

3. If a Pastor can exercise no Pastorall acts toward any Congregation, save toward his owne, then a Pastor as a Pastor cannot pray for the whole visible Churches of God: but the latter is absurd: *Ergo*, so is the former. I prove the major, The praying for the whole visible Churches is a Pastorall Act, due to a Pastor as a Pastor. 1. Because every visible Church is oblieged as it is a Church to pray for all the visible Churches on earth: for as a Christian is oblieged to pray for all *Churches visible*; so farre more is a Church: now a visible Church doth not pray but by the Pastor, who is the mouth of the People to

God; and that this is a Paſtorall duty due to a Paſtor, I thinke is ſaid *Iſa.* 62. 6. *I have ſet watchmen on thy Tower, O Jeruſalem, which ſhall never hold their peace day nor night. Yee that make mention of the Lord, keepe no ſilence till he eſtabliſh, and till he make* Jeruſalem *the praiſe of the whole earth.* Alſo Paſtors as Paſtors are to pray for the *King*, though the *King* be no member of that Congregation, whereof they be Paſtors. 1 *Tim.* 2. 1, 2. every Paſtor as a Paſtor is to Preach againſt the ſinnes of the Land, elſe how can the People mourne for theſe ſinnes? *Ergo*, the Paſtor doth exerciſe Paſtorall acts upon all the viſible Churches on earth, upon the King, and upon the whole Land, to which he is not a Paſtor by ſpeciall election.

4. If a Paſtor be oblieged to Preach in ſeaſon and out of ſeaſon, and that as a Paſtor, and becauſe he is a Paſtor. 2 *Tim.* 4. 2. *Ergo* he is to Preach as a Paſtor in any Congregation where he ſhall be deſired.

They anſwer, He may Preach the word in another Congregation, not by vertue of a calling or office, but by vertue of his gifts.

I anſwer, Firſt, if he Preach by vertue of a gift onely, he Preacheth in that caſe, not as ſent of God, and ſo intrudeth himſelfe, and *ruxneth unſent*, and a meere gift to be a King or a Magiſtrate, maketh not a Magiſtrate, as (*a*) Maſter *Robinſon* granteth. *Ergo* one cannot warrantably exerciſe a Paſtorall act by vertue of a meere gift. 2. He may in another Congregation preach with Paſtorall authority, and uſe the keyes by binding and looſing ſinnes, according as hearers doe repent and harden their neckes againſt the Goſpell. *Ergo*, he may preach as a Paſtor to another Congregation. 3. There ſhall be no Communion betwixt Siſter Churches in Paſtorall acts as Paſtorall, which is abſurd, the Communion ſhall onely be of Paſtorall acts as Chriſtian acts, but in no ſort betwixt them as Paſtorall acts.

(*a*) Maſter *Robinſon juſtif. of ſepar. pag.* 290.

5. The Scriptures for this opinion are weak, *Ergo* the opinion it ſelfe is weake, I prove the antecedent. *Act.* 20. 28. *feede the flocke, over which the holy Ghoſt hath made you overſeers. &c.* there is no ground to feede even by Preaching, or by vertue of a gift, theſe flockes over which the holy Ghoſt hath not ſet you: *Obey them that are over you in the Lord, Heb.* 13. 17. *&c.* there is no warrant

rant to submit to other Pastors that are not over you in the Lord, though they command by vertue of a gift, not by vertue of an office or calling: these be loose consequences.

6. All reciprocation of mutuall duties amongst sister Churches, whereby they exhort, rebuke, comfort one another, must be unlawfull, for these be *Church acts*, and this Author saith, *The office extendeth no further then the calling*, but there is no calling of *Church-membership* betwixt sister-Churches, and therefore all these duties are not acts of the Communion of Churches, as they are such Churches or incorporations in a *Church-state*, but onely duties of Churches as they are Saints, but communion of Churches as Churches in the act of *Church-dispensing* of the Word and Seales reciprocally one to another, is not in the Word of God, as this opinion will inferre, which is a weighty absurd.

7. The Authors of this opinion hold, *That if the Congregation, for no fault, reject the Pastor, whom they once called and elected to be their Pastor, though in so doing they sinne, and reject God in rejecting him, yet they take* nomen & esse, *the name and nature of a pastor from him, yet (*say they*) hee still remaineth a Minister of Christ, till he accept a call from another Congregation.*

Answer to quest 25 of old England.

Hence 1. such a one is a Pastor, and yet the people have taken name and nature of a Pastor from him, as they gave him name and nature: *Ergo*, he is either a Pastor without a calling, which is absurd, or he remaineth a person in relation to another flocke, who never choosed him, nor gave him any calling. 2. To adde by the way, if he be capable of a calling to another Church, *Ergo*, for the time he is no Minister, else they must say, he may be a Minister capable of two callings, to two sundry Ministeries, which yet maketh him a Pastor not in relation to one single congregation onely.

If the Congregation take name & nature from any called Pastor, and that without any ill deserving in him, their censure worketh *ex opere operato*; the Lord must make valid in heaven, an unjust censure inflicted by his Church on Earth.

It is true, they object that the Apostles, *Matth.* 18. were commanded to preach to all Nations, but Pastors are not so now, but are commanded to feed the flocke over which God hath appointed them, *Act.* 20. 28. but it is as true the Apostles were commanded to preach to all Nations, in opposition to the charge that the Prophets of old were to speake to the people of Israel onely, and the Apostles *Matth.* 10. forbidden to preach to the *Samaritans* and *Gentiles*; and it is as true that Gods Spirit limited the Apostles to Preach to *Macedonia*, not

not to *Bithynia*; now becauſe this particular direction for places is wanting in the Church, it is certaine that a man is yet a Paſtor in office in relation to as many as Gods hand of providence ſhall ſend him unto, though he be choſen by a people to feed ordinarily one determinate flocke, and though he be not an extraordinary and immediatly inſpired planter of *Churches*, or the firſt planter, as were the Apoſtles, yet is he a Paſtor in relation to all. And if this be not ſaid, 1. It were ſimply unlawfull for Paſtors now to plant *Churches*, and ſpread the Goſpell to thoſe nations, who have not heard it, becauſe all Paſtors now are ordinary, and none are immediatly inſpired Apoſtles: but it is certaine what the Apoſtles did, by an extraordinary gift, as ſuch immediatly called paſtors, it is unlawfull for ordinary Paſtors to attempt to doe, as to attempt to ſpeake with tongues, and to plant Churches by ſpeaking with tongues and confirming it with miracles, is unlawfull. Papiſts, as *Bellarmine*, *Suarez*, *Acoſta*, aſcribe this to the Pope and his Apoſtles. Our Divines anſwer that the Apoſtles that way have no ſucceſſors; But what the Apoſtles did by an ordinary paſtorall gift, as to preach the word, adminiſtrate the Sacraments, to erect and plant Churches by ordinary gifts, where the Paſtors can ſpeake to the *Churches* by an ordinary gift in their owne language, they are oblieged both within and without the Congregation, to preach as Paſtors, becauſe where God giveth gifts paſtorall to paſtors, he commandeth them to exerciſe theſe gifts, elſe *they digge their Lords talent in the earth:* but God giveth to Paſtors paſtorall gifts to preach to others then their owne Congregation, and to adminiſtrate the ſeales to them alſo, and to plant Churches. *Ergo*, it is preſumed that the Church doth give authoritie and an externall miniſteriall calling to the exerciſe of theſe gifts. 2. It is an unwarrantable point of Divinitie that the *Apoſtles* and the *Paſtors* ſucceeding to them doe differ eſſentially in this, that Apoſtles might preach as Paſtors to more Congregations then one, and might plant Churches, but paſtors ſucceeding to them may not as Paſtors preach to more Congregations then their owne, and may not plant Churches, for then planting of Churches now were utterly unlawfull, becauſe it is certaine there be no Apoſtles on earth, and it is not lawfull for a Paſtor, yea nor it is lawfull for any other gifted perſon to doe that which is eſſentiall to an Apoſtle

Apostle and agreeth to an Apostle as to an Apostle. It is then unlawfull for our brethren, seeing they be not Apostles, to plant *Churches in India.*

Nor is that comparison to be regarded much; *A Magistrate or an Alderman of a Citie may not lawfully exercise his office of Magistracie in another Citie whereof he is not a Maior, and therefore a Pastor cannot preach, ex officio, as a Pastor in another Congregation, whereof he is not a Pastor, nor can he exercise discipline in another Congregation then his owne, seeing another Congregation hath not by voluntary agreement, oath or paction submitted themselves to his ministry, nor chosen him for their Pastor.*

For I answer, the comparison halteth and doth not prove the point, for by one and the same act the citie hath chosen such a man both for to be a Magistrate, and to be their Magistrate, and have given him thereby authority over themselves onely, so he cannot exercise the office of a Magistrate over another Citie who hath not chosen him to be their Maior or ruler. But the flocke doth not both call such a man, in one and the same act to be a pastor, and to be their pastor, but hee is made by the laying on of the hands of the Elders, a Pastor, and a Pastor in relation to all to whom God in his providence shall send him to speake, the Congregation by election doth give him no authority pastorall, but onely appropriate his pastorall authoritie to themselves in particular; and when they refuse him againe and cast him off, they take not pastorall authoritie from him, for they cannot take away that which they cannot give, he remaineth a Pastor though they cast him off, as a Colledge of Physitians do promote a man to be a Doctor of Physicke to cure diseases, a towne calleth him to be their Physitian, he may yet exercise acts of his calling, and *ex officio*, as a Doctor, upon other cities and inhabitants of the countrey; and when the city who chooseth him for their physitian doth cast him off, they take not from him the office of doctorship which the Colledge of Physitians conferred upon him, for they cannot take from him that which they cannot give to him. Yea if any of another flocke shall come and heare the word, the Pastor offereth all in one pastorall sacrifice to God in prayer, though there be many of another Congregation in the Church hearing; yea strangers beleevers communicate with him at the same Table, yet is he not their Pastor. If a Pastor of a Congregation

die or be ſicke, ſhall the children of beleevers, yea ſhall converted Pagans being deſirous to be baptized be defrauded of the comfort of Baptiſme, and of the Lords Supper, for no fault in them, but onely becauſe their Paſtor is dead, may not the Congregation by their deſires and requeſts appropriate the office of Paſtors of another Congregation in ſome particular acts to their neceſſitie? yea is not their receiving of his miniſtry in that act (when their Paſtor is dead) a calling warranting him to officiate, *hic & nunc*? even as the deſires and choiſe of his owne flocke electing him to be their conſtant Paſtor, gave him a calling to be their Paſtor conſtantly, and in all the ordinary acts of his calling? yea and it is ſure as the holy Ghoſt ſet him over his owne floeke in ordinary, becauſe they chooſed him to be their Paſtor, ſo that ſame holy Ghoſt ſet him over this other Congregation, in this act, to preach and adminiſtrate the ſacraments to them, in this exigence of the death of their Paſtor; for God who ruleth officers and diſpoſeth of them in his houſe, diſpoſeth of particular Acts of his owne officers, and he is ſent as a paſtor from God to ſpeake to the ſtanger *hic & nunc*, and to worke his heart to the love of *Chriſt*, and that as a Paſtor no leſſe then to his owne flocke, except we deſtroy communion of gifts, and of Paſtorall gifts, *Paul* by the *holy Ghoſt* was made the *Apoſtle* of the *Gentiles*, *Peter* of the Jewes, *Gal.* 2.8. yet *Peter* as an *Apoſtle* preached to, and baptized the uncircumciſed *Gentiles*, *Act.* 10.11. and *Paul* exerciſed his office of an Apoſtle upon the Jewes alſo, both by preaching and baptizing, as the hiſtory of the *Acts*, chap. 16. chap. 17. and other places may cleare, *Rom.* 1. ſo that the contrary doctrine is a new conceite, not of God, and againſt the paſtorall care of bringing in ſoules to Chriſt.

Queſt. II. *Whether or no children be received into the viſible Church by Baptiſme.*

In this Chapter the Author will not have perſons of approved pietie and baptized to be within the viſible Church, and (a) the *Author* of the Apologie ſaith, *We doe not beleeve that children are received within the viſible Church by baptiſme, for if they be not in Chriſts Church, before they be baptized, what hath a Miniſter to doe to baptize them who are not of the Church? and if they be with-*

(a) Apologie for the Churches of *New England* againſt the exceptions of Ric. *Bernard. cap.* 8.

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in the Church before baptisme, how shall they be received in the Church by baptisme? if you say, they may be received, that is, declared by baptisme to have beene received into the Church by the Covenant of their fathers: We demand into which Church? not into our owne Church, for their parents were never members of a Church, and we cannot put the seale of God upon a falsehood? not into the Church from whence their fathers came, for we know not whether their fathers were casten out of the Church, or not.

Some considerations are here to be set downe.

1. *Baptisme is not that whereby we are entred into Christs mysticall and invisible body as such, for it is presupposed we be members of Christs body, and our sinnes pardoned already, before baptisme come to bee a seale of sinnes pardoned, but baptisme is a seale of our entry in Christs visible body, as swearing to the Colours is that which entreth a Souldier to be a member of such an Army, whereas before his oath, he was onely a heart friend to the army and cause.*

2. *Baptisme as it is such is a seale, and a seale as a seale addeth no new lands or goods to the man to whom the Charter and seale is given, but only doth legally confirme him in the right of such lands given to the man by the Prince or State, yet this hindereth not but baptisme is a visall, legall seale, legally confirming the man in his actuall and visible profession of Christ, remission of sinnes, regeneration, so as though before baptisme he was a member of Christs body, yet quoad nos, he is not a member of Christs body visible, untill he be made such by baptisme.*

3. This question toucheth the controversie anent the efficiencie, working and operation of the Sacraments, of which I give a taste shortly.

Sacraments are considered as Sacraments, in abstracto, in genere signorum; the reprobate doe receive holy Seales and Sacraments, else they could not be said to prophane the holy things of God, and so they may be Sacraments and worke no grace either by themselves or from God, all operation from, or about the Sacrament then must be accidentall to a Sacrament.

2. Sacraments are considered in *concreto*, according to all which they include in their use, to wit, as they consist of the signe, the thing signified, the institution of God, and the promise of grace, and in this meaning (*a*) *Altisiodorensis* (as I conceive) maketh the Sacraments not efficient causes of grace, yet materiall causes containing grace, *uti vas medicinam*, so the Scripture saith, *Baptisme saveth*, as the Physitians glasse cureth the

(*a*) *Altisiodorensis lib. 4 sum. tract. 3. in Princip.*

diſeaſe, and (b) *Guliel. Pariſienſ.* ſaid not ill, that the Sacraments have a power to obtaine grace by faith and prayer, that is, being uſed in faith and ſincere calling upon God, they obtaine grace; ſo to ſpeake accurately this is all about the Sacrament, rather then from the Sacrament: to which ſenſe (e) *Durandus*, (d) *Occam* (e) *Gabriel Biel* (f) *Aliacenſis* doe deny the Sacraments to be Phyſicall inſtruments producing grace in a Phyſicall way, (though Papiſts cry out againſt our Divines for teaching ſo) onely they ſay, God at the preſence of the Sacrament produceth grace of his meere free will, *ad præſentiam Sacramenti operatur deus gratiam ex ſolâ liberâ ſuâ voluntate.* And for this cauſe (g) *Gregorius de Valentia* ſaith theſe Schoolemen *nihil amplius tribuere Sacramentis, quam hæretici tribuunt*, give no more to the Sacraments then hereticks give; yet (b) *Vaſquez*, and a Jeſuit profeſſor at Rome (i) *Joan. de Lugo* teach that the Sacraments are morall cauſes of grace, but not phyſicall. It is groſſe that (k) *Henricus* ſaith, that God createth grace, *per tactum Sacramentorum*, by the touch of the Sacraments, as Chriſt cured the Leper by the touch of his hand: for Sacraments are not miracles, as Papiſts ſay, Phiſicke worketh upon a mans body when he ſleepeth, ſo doe Sacraments juſtifie and worke grace, *ex opere operato*, though the faith of the *Sacrament-Receiver* doe worke nothing at all.

4. Sacraments are conſidered. 1. As holy ſignes. 2. As Religious ſeales. 3. As inſtruments by which faith worketh. 4. As meanes uſed by, us out of conſcience of obedience to Chriſts commandement who hath willed us to uſe them.

Sacraments as ſignes are objective and morall cauſes, exciting the mind as the word doth in a morall way, they repreſent Chriſt and him crucified, and this Sacraments have commune with the word. The Sacrament is a viſible word teaching us. 2. Sacraments have the conſideration of *σφραγῖδος & non σημάντος tantum*, they be ſeales, and not teaching and repreſenting ſignes onely: this way alſo they have no reall or phyſicall action in them or from them, for a ſeale of a Prince and State, as it is ſuch, conferreth not an acre or rigge of land, but it is a legall Declaration that thoſe lands written in the body of the Charter, doe duely belong to the Perſon to whom the Charter is given. But (a) *Arminians* do here erre, as (b) *Epiſcopius*, and

(b) *Gul. Pariſ. tract de ſacram. in Gen. cap. 1. Sacramenta habent vim impetratoriâ gratiæ, ratione orationum miniſtri et Eccleſiæ.*
(c) *Durand. 4. d. 1. art. 2. c 7.*
(d) *Occam. 4. quæſt. 1.*
(e) *Gab. Biel. 4 d. 1 ar. 2 c 7.*
(f) *Aliacenſis in 4. q. 1. art. 1. concl. 3.*
(g) *Greg. de Valent. de offic. Sacr. ca. 2.*
(b) *Vaſquez in 3. Thom. tom. 2. diſ. 132. c. 4.*
(i) *Joan de Lugo de Sacram. diſ. 4 ſect. 4. & ſect. 5.*
(k) *Henricus quodli. 4. q. 37.*

(a) *Remonſt. in Apol ca. 23. in cœna non obſignatur peccatorum remiſſio, ſed tantum conſequenter una cum Chriſti morte, cujus effectus illa obſignatio eſt, illam olim obſignatam fuiſſe commemoratur ac prædicatur.*
(b) *Epiſcop. diſ. 29. theſ 8.*

and alſo, (c) *Socinus*, and (d) *Smalcius*, who teach that the Sacraments be nothing but externall rites and declarative ſignes, ſhadowing out Chriſt, and the benefits of his death to us, becauſe they find a morall objective working in the Word of God, but a ſubſtantiall and Phyſicall working betwixt us and Chriſts bodie (they ſay) is ridiculous, but they would remember that this is an inſufficient enumeration, the ſeale of a Kings Charter hath beſides a morall action on the mind, by bringing to the mind ſuch lands given to ſuch a man, and ſo the ſeales, worketh upon the witneſſes, or any who readeth the Charter as well as upon the owner of the Charter: I ſay beſide this the ſeale hath ſome reall action, I grant not in it, but about it, and beſide it; for it ſealeth that ſuch lands are really and in effect given by the Prince and State, the action is about the ſeale, not in or from the ſeale: When a Generall of an Army delivereth the keyes of a Caſtle to a Keeper thereof, he ſaith [*I deliver the houſe to you*] when he delivereth the Keyes onely Phyſically, and not the ſtones, walls or timber of the houſe, by a Phyſicall action or Phyſicall touch, *contactu Phyſico*, yet in delivering the keyes, he doth really deliver to him the Caſtle, but in a legall and morall way.

(c) *Socinus de officio homini Chriſti cap 4.*
(d) *Smalcius diſp. 9. contra Frantzium pag. 199. fabulæ ſunt aliquam eſſe internam efficaciam in baptiſmo.*

Arminians and *Socinians* may ſee here that there is neither an action by way of naked repreſentation and teaching, for the Sacrament is a teaching ſigne to the beholders who receive it not, nor is it a Phyſicall action, as if Chriſts Phyſicall body in a Phyſicall way were given; yet it is an action reall, and morall: ſo the Sacraments are ſignes exhibitive and not naked ſignes. Our brethren doe ſide with *Arminians* and *Socinians*, who ſo often teach that *Sacraments make nothing to be what they were not, but onely declare things to be what they are*. It is true, the formall effect of a Sacrament is to ſeale and confirme; to ſeale and confirme is but a legall ſtrengthning of a right, and not the adding of any new thing. Yet in this the Sacrament differeth from a ſeale. 1. That to a civill ſeale there is not required the beleeving and faith of the owner of the Charter, to make the ſeale effectuall; for whether the Lord of the lands beleeve that his ſeale doth confirme him in the lands, or not, the ſeale of it ſelfe by the Law of the Prince & State maketh good his right to the lands: but Sacraments doe not worke *ex opere operato*, as civill ſeales doe worke, even as Phyſicke worketh upon the body,

without the faith of the mind, though the man bee ſleeping. Hence the third conſideration of a Sacrament as an inſtrument, Faith, in and through the Sacrament being wakened and ſtirred up layeth hold upon Chriſt his death and benefits, and for this cauſe there is a reall exhibition of the thing ſignified, and the Sacrament is an exhibitive ſeale.

4. The Sacrament in the uſe is conſidered as wee uſe it in obedience to God, who ſaith in the Lords Supper, *Do this in remembrance of me*, and in this it differeth from a civill ſeale alſo. The Prince doth not conferre a ſeale to confirme a man in his land upon condition, that he will make uſe of it, otherwayes it ſhall be to him as no ſeale. But God hath given the ſeale of grace upon condition that wee make uſe thereof in Faith, elſe the Sacrament is blanke and null. Therefore if you beleeve, and not otherwayes, the Sacrament of the Supper ſealeth and confirmeth you in this, that *Chriſt is given already, and is in the preſent given to be nouriſhment to your ſoule to life eternall*; and ſo oft as you eate, the certioration and aſſurance groweth, and the faith is increaſed, and a further degree of a communion with Chriſt confirmed; but it is not ſo in civill ſeales, though yee repeate and reiterate the ſame ſeale of lands, ten thouſand times, it never addeth one aker more to the inheritance, becauſe the repetition of a civill ſeale is not commanded under the promiſe of addition of new lands, nor is it commanded, as obedience to the owner of the Charter, that hee ſhould make uſe of the ſeale; but from the uſing in faith, the Sacrament, we receive increaſe of Grace, and a Sacramentall Grace.

Hence *Baptiſme* is a ſeale of our incorporation in Chriſts viſible *Church*, 1 *Cor.* 12.13. *For by one ſpirit we be all baptized into one body, whether we be Jew or Gentile, or whether we be bond or free*, *Act.* 2.41. *Then they that received the word were baptized, and the ſame day there were added unto them three thouſand ſoules*, ſo *Matth.* 28.19. the taught Diſciples are to bee baptized in his name, *Act.* 8.38. *Philip* was this way received in the *Chriſtian Church*, and *Cornelius*, *Act.* 10.47. and *Lidia*, *Act.* 16.15. and the *Jaylor*, *verſ.* 23. 2. That which diſtinguiſheth by a viſible note the *Church* as viſible from the inviſible *Church*, and from other viſible ſocieties, and ſealeth our viſible union with Chriſts body, that is, the ſeale of our entry in the viſible *Church*, but baptiſme is ſuch, *Ergo*. 3. What circumciſion was to the

Jew *Church*

Church of the *Jewes*, that baptisme is to the *Christian Church*, because, *in re significatâ*, in the thing signified and inward substance of the Sacrament, they were both one, *Col.*2.11.12. *Phil.* 3.3. But circumcision was a seale of the *Jewish* entry in the visible *Church*, *Gen.*17.13. It being the *Covenant* of God in the flesh, & the uncircumcised being commanded to be cut off from Gods people, *v.* 14. 4. This is according to the Scriptures and the doctrine of the fathers, *Augustine*, *Cyrill*, *Basilius*, *Tertullian*, *Hieronymus*, *Theophylact*, *Theodoret*, *Ambrose*, *Cyprian* who constantly so teach; so doe our Divines (*a*) *Calvin*, (*b*) *Beza*, (*c*) *Bucanus*, (*d*) *Pareus*, (*e*) *Piscator*, (*f*) *Antom. Walleus*, (*g*) *Tilenus*, (*h*) *Kickermannus*. So *Zanchius*, *Polanus*, *Sibrandus*, *Rivetus*, *Fennerus*, *Whittakerus*, *Raynoldus*, *Willetus*, *and the professors of Leyden teach.*

Our Brethren say, it is the opinion of the (*i*) *Anabaptists, that the Church is made by baptisme, and Papists have the same conceit, and therefore place their Font at the Church doore to signifie ment entry into the Church by baptisme; but we beleeve not that baptisme doth make men members of the Church, nor to be administrated to them who are without the Church, as the way to bring them in, but to them that are within the Church, as a seale to confirme the Covenant of Grace to them.*

Answ. 1. *Anabaptists* deny that *any ought to be baptized while they come to age, and while they beleeve and be regenerated*: and they say not farre from your selves in this, who teach it to bee absurd, to put a *blanke seale upon a falshood*, and so you presuppone all to be regenerated, and truly within the Covenant before they can be sealed to be within the Covenant by baptisme; and yet you do not think all Infants of beleeving parents to be regenerated and truly within the Covenant, then is the seale blanck. Also you say, baptisme is not to be administrated to those who are without, but onely to those who are within the *Church*, you meane not within the *Church* by profession, for Infants have no profession, and you say *the Sacrament cannot be put on a blanke or a falshood*, *Ergo*, you thinke all that are baptized ought to be within the *Church* really, and not in profession onely; *Ergo* they must all come to age and beleeve before they can be baptized. 2. We say not that baptisme maketh a Church mysticall, and the true and lively body and Spouse of *Christ*, but that it is a seale confirming us of our entry in the visible *Church*. 3. The placing

(*a*) *Calvin instit. lib.* 4 *cap.* 15 *Sect.* 13.
(*b*) *Beza quæst. & resp. quæst.* 100. *Christianos tam a reliquis hominibus sejungit, tum inter se quasi unum sub eodem capite corpus consociat.*
(*c*) *Pareus. Vrsin. Catech. quæ.* 69. *Art.* 2. *Symbolum ingressus & receptionis in Ecclesiam.*
(*d*) *Piscator, Loc.* 25. *Thes.* 21.
(*e*) *Walleus in synops. purior. Theol. dis.* 44. *Thes.* 34.
(*f*) *Tilen. Syntag. dis.* 59. *Thes.* 39.
(*g*) *System. Theol. loc.* 3 *ca.* 8 *Symbolum, quo recipimur in cœtum filiorum Dei.*
(*h*)(*i*) Answer to 32 quest. of Old England.

placing of the Font at the *Church doore* as a myſticall ſigne of our entry in the Church is an Antichriſtian ceremony of mens deviſing, which wee diſclaime. 4. If Infants baptized muſt bee within the *Church*, before they can be baptized, how deny you to receive them to the Lords Supper when they come to age, while they bee againe, by your *Church-oath*, received within the Church? then are they both within the Church, becauſe they are baptized, and without the Church, becauſe they are not received in by your Church-oath againe. 5. If baptiſme be a ſeale of grace to confirme the Covenant of grace to thoſe who are within the Church, that is, onely a ſingle Congregation, (for you deny that there be any viſible Churches in the New Teſtament ſave theſe onely) then are perſons baptized perſons, and confirmed in the Covenant of grace onely within a ſingle Congregation. I would know if baptiſme ſhould not then be repeated and reiterated in every ones perſon, as they come to a new Congregation; for they are confirmed in the Covenant of grace, by baptiſme onely in one ſingle Congregation, as you teach.

(a) *Queſt.* 4. *ibid.* Their ſecond and third reaſon is, (a) *Baptiſme and all ordinances are priviledges given to the Church, ſo it maketh not the Church, but the Church is before baptiſme and all ordinances; the uſe alſo of baptiſme is to be a ſeale of the Covenant, now a ſeale is not to make a thing which was not, but to confirme a thing which was.*

Anſw. 1. The *Church* is indeed the *Church* myſticall and the inviſible body of Chriſt before baptiſme, but this proveth not but baptiſme is a ſeale of our entry in the viſib'e *Church*, for if this be a good argument, your *Church-covenant*, which to you is an ordinance of God, falleth to the grrund; for perſons are the true Churches of Chriſt before all the ordinances of Chriſt; *Ergo*, by your *Church-covenant* men doe not become Chriſts viſible *Church*. 2. The argument hath no feet, for the ordinance of preaching the Word is a priviledge of the *Church* and ordinance of God, yet is not the *Church* before the preaching of the Word; for birth is not before the ſeed, but the ſeed before the birth; the preaching of the Word is the ſeed of the *Church*, 1 *Pet.* 1. 23. and a meane of gathering the *Church*, *Rom.* 10. 14. and it is alſo a priviledge of the *Church*, for hee dealeth not ſo with every nation to ſend his Goſpell to them, *Pſal.* 147. 19, 20. 3. When you ſay *that a Seale doth not make a thing that was*

was not, but confirme a thing that was; while you would seeme to refute Papists, who vainely teach that Sacraments doe conferre grace *ex opere operato*, by the deed done; yet doe you make the Sacrament but a naked signe, and take part with *Arminians* and *Socinians*, whose very arguments in expresse words you use; for (*a*) *Socinius* goeth before you in this argument, and so doth (*b*) *Smalcius* follow him. *To obsignation and sealing there is required the trying of the thing, and some teaching or document; but that ceremony (of baptisme) and that rite, though it bee holy, doth nothing to the remission of sins, but it doth onely shadow out, and as it were delineate and point forth remission of sinnes by the washing of water exponed in the Word of God.* You say, *Sacraments doe not make a thing that was not, but confirme a thing that was before*; you can have no other meaning then to deny all carnalitie and all reall exhibition of grace in the Sacraments: for if a Sacrament make not a thing that was not before, or if God give not, and really produce, conferre and exhibite grace, and a stronger measure of faith, and assurance of remission of sinnes, at the due and right use of the Sacrament, the Sacrament is a naked signe, and not an exhibitive Seale. But if Christ give and in the present exhibit as surely remission of sinnes, as the infant is washen with water, as our Divines, and the (*c*) Palatinate Catechise teacheth, yea and (*d*) the confession thereof, and (*e*) the Synod of Dort teacheth, then by the Sacrament of Baptisme, a thing is made that which it was not. It is true a civill seale, as I said before, addeth no new lands to the owner of the Charter, but if Christ by his Seales rightly and in faith used, doe not onely confirme grace and pardon, but also really exhibite and give grace and pardon in a further degree, and a new measure of assurance to the conscience which there was not before, you goe not a streas breadth from *Arminians* and *Socinians*, especially seeing (*f*) *Episcopius*, (*g*) *Henricus Welsingius* saith *that remission of sinnes is not sealed by baptisme, but signified onely*, and (*h*) the *Remonstrants* in their Apologie while they expone our Communion with Christ in the Lords Supper, and will reject a Physicall union of our soules with the Physicall sub-

(*a*) *Socinus, Per baptismum non confirmatur fides (uti dicunt Evangelia) cum per baptismum non quidem obsignetur, sed tantum adumbretur peccatorum remissio: ad obsignationem enim requiritur rei probatio & documentum aliquod, cujusmodi nihil praestat ceremonia, & ritus iste, quantumvis sacer, quod ad peccatorum remissionem attinet, sed tantum illam verbis jam exposita ablutione sua adumbrat & quodammodo delineat.*

(*b*) *Smalcius disp. 9. cont. Frantz. pag. 289.*

(*c*) *Cateches. Palat.*

(*d*) *Confess. art. 33, 34.*

(*e*) *Synod Dordra. art. 5. sect. 17. Deus usu Sacramenti pollicitis seu promissis opus gratiæ producit ad finem et perficit.*

(*f*) *Episcopius disp. 21. Thes. 1, 2.*

(*g*) *Henricus Welsingius de offic. hom. Christ pag. 12. Remissio peccatorum non obsignatur, sed significatur.*

(*h*) *Remonst. Apol. ca. 23. pag 249 Tantum significat professionem animis & ejusdem cultus quo Christo cum domino adhærent, & solemniter testantur.*

ſtance of *Chriſts body*, which we alſo reject, they ſay that communion ſignifieth *onely a profeſſion of one and the ſame worſhip, whereby Chriſtians ſolemnly teſtifie that they adhere to Chriſt as to bee partaker of the Table of devils and of devils themſelves*, 1 *Cor.* 10.18. 20. *is a teſtimony of a communion with the Devills*: but the Word of God ſaith more, *Gal.*3.17. *As many of you as are baptized, have put on Chriſt*, So *Rom.*6.3. *Therefore we are buried with him by baptiſme unto his death, that like as Chriſt was raiſed up from the dead, by the glory of the Father, even ſo we alſo ſhould walke in newneſſe of life*, *Epheſ.*5.26. *That he might ſanctifie and cleanſe his Church with the waſhing of water by the word*, *Tit.*3.5. and 1 *Pet.*3.21. *The like figure whereunto even baptiſme doth alſo now ſave us*, &c. all this is more then a naked ſignification, otherwiſe Manna ſaved Iſrael, and the water of the rocke did waſh them from their ſinnes, and the ſacrifice of bulls and goates did cleanſe from ſinne, and open heaven to ſinners. Therefore by baptiſme and the Lords Supper ſomething is made what it was not before, as by partaking of the Table of Devils, the partaker is really made a partaker with the devill, and an Idolater; and his Idolatry that he committed before was not *onely confirmed and ſignified to be what it was before*. And in this civill Seales and Sacraments differ, as I obſerved before.

Anſw. to the 4. Arg. 3 4.

Argu. 4. *God* (ſay they) *had a Church when there was neither baptiſme nor circumciſion, yea baptiſme hath beene adminiſtrated and no Church-members made thereby, and men have beene made members of Chriſt and not then baptized; and John and Chriſts Diſciples baptized*, *Matth.*3.6. *John* 4.1. *but neither Chriſt nor John made new Churches, they all living and dying members of the Jewiſh Church of which they were before, and if any of them after became members of Chriſtian Churches, they were not then baptized when they were ſo admitted, having beene baptized before.*

Anſw. We teach not that baptiſme conſtituteth the *Church* ſimply, as the *Church*, but that it is a ſeale of a *viſible membership*, and all baptized by *John Baptiſt*, and the Diſciples of *Chriſt*, were thereby entred in a viſible profeſſion that they beleeved in Chriſt already come, and ſo were made members and citizens by that publicke ſymbole and ſeale, that they were members of the *Chriſtian Church*, though as yet it received not that name of a *Chriſtian Church*, and they were members both of the *Jewiſh* and *Chriſtian Church*: For theſe are not contrary

trary incorporations, and they needed not to bee baptized againe when they were added to the Christian *Church*, for they were never added to the visible Christian *Church*; nor needed they to be added, seeing they were members of that Church before.

Argu. 5. *These inconveniences* (say they) *should follow.* 1. *Baptisme should be administrate by such as are not ministers at all; for who should baptize them who are converted without the Church? extraordinary officers are ceased and ordinary are limited onely to their owne flocks: also the Church is before the ministers, for the Church hath power to choose ministers; now if baptisme make the Church, then must men be baptized before there be ministers to baptize them.*

Answ. You see to what absurdities your owne grounds drive you, for if none can baptize but these of a fixed Congregation, and if they can baptize none but their owne Congregation, none as a sent Pastor *whose feet is pleasant on the mountaines*, can preach and beget faith in a company of unbeleevers, not in a *Church-state*, which is a limiting of the wise God, who by Pastors as Pastors can beget faith in men without a parishionall Church, which is contrary to Gods Word, *Rom.* 10. 14. 2. It is false that the *Church* ministeriall, which only can baptize, is before the officers, for they should then be before themselves, which is absurd, nor is there such necessitie of baptisme, as that those who are no ministers should baptize.

2. Inconvenient. *It should follow that Papists should be members of the Church, for they have baptisme so farre right, as that it cannot be repeated.*

Answ. If your *Church-covenant* bee that which essentially constituteth a *Church-member*, then Papists, Atheists, and Hypocrites may be *Church-members* also by this reason, because they may sweare your *Church-oath*. Hypocrites doubtlesse doe it. And this argument is as much for the Anabaptists as against us, for it should prove that none should be baptized but members of the true *Church* and sound beleevers: now by baptisme none are made members of the true *Church* except where baptisme is received by true faith, which is more, nor can bee done by a Papist; nor is it inconvenient to say that Papists as baptized & under that reduplication are members of the visible Church, though as baptized thus and thus, they be not members of the true visible Church, professing the sound faith.

Alſo (ſay they) *baptiſme may remaine whereas Church-memberſhip is diſſolved, as in the caſe of excommunication, Matth.* 18. 17. *or of voluntary and unjuſt departure,* 1 *Joh.* 2. 19. *Jude* 19. *Heb.* 10. 25. *in which caſe ſuch Schiſmaticks are no members of the viſible Church, as* (a) *Ameſius ſaith: and if the Church bee diſſolved, the Church memberſhip ceaſeth, for, Relata ſe mutuo ponunt & tollunt.*

(a) *Ameſ caſ. Conſc. l. 5. c.* 12. *q.* 4.

Anſw. This is againſt your ſelves, and doth as well prove that baptiſme is not a ſeale of the covenant of grace, for an excommunicate perſon may remaine externally without the covenant to the viſible *Church*, when baptiſme remaineth a ſeale, and may be a ſeale of a grace or priviledge, which is interrupted or removed in act, but remaineth in habite: as to bee the eldeſt ſonne of a King, may be a ſeale of the ſonnes heireſhip, and yet he may for a fault be diſherited and caſt out of his place. The *Church* and *Church-memberſhip are Relata ſecundum eſſe, not ſecundum dici onely, or relata κατὰ τὸ λέγεσθαι*: but baptiſme and *Church-memberſhip* are not ſo perfect relatives, but baptiſme doth remaine and the *Church-memberſhip* may bee diſſolved: as the Burgeſſe ticket whereby a man hath right to all the citie priviledges may remaine, when the man for ſome crime committed againſt the citie hath loſt all his citie priviledges and is not now a free citizen, in which caſe his Burgeſſe ticket ſealeth nothing to him: ſo baptiſme ſealeth not actuall memberſhip in caſe of excommunication, yet remaineth baptiſme valid in the acts of ſealing other things. As for Schiſmatickes who onely for Schiſme are out of the Church, and doe hold no erroneous point of doctrine, and are not yet convinced, they are yet members of the viſible Church, as (a) *Morton* ſaith from *Gerſon*, as alſo (b) *Glorianus*; but he who is caſten out as a Schiſmaticke, is in the ſame caſe with an excomuunicate perſon.

(a) *Morton Apologia de notis Eccl. ca.* 2. *rat.* 1. *pag.* 7.

(b) *Doct. Glorianus lib. de ſchiſmat. pag.* 181.

Laſtly, *baptiſme is not a priviledge of a particular viſible Church onely; nor doth the place of* 1 *Cor.* 12. *verſ.* 13. *meane of the viſible pariſhionall Church of Corinth, but of the whole viſible Church of Jew and Gentile, bond and free, as the words doe heare.*

Queſt. III. *In what caſes it is lawfull to ſeparate from a Church.*

In this diſcourſe three things muſt bee diſcuſſed. 1. With what

what Church retaining the doctrine of fundamentalls, we are to remaine. 2. Whether our ſeparation from *Rome* bee not warrantable. 3. Whether wee may lawfully ſeparate from true *Churches*, for the ſinnes of the *Churches*. 1 *Cor.* 3. 11. *Another foundation can no man lay, then that which is laid, Jeſus Chriſt.* Hence *Jeſus Chriſt* is the foundation of faith reall or perſonall, and the knowledge of Chriſt is the dogmaticall foundation of faith. Upon this foundation ſome build gold, that is, good doctrine; ſome *hay and ſtubble*, that is, as (c) *Calvin* ſaith, *curious doctrine*, (d) *Pareus*, *vaine and frivolous doctrine*. We are to diſtinguiſh betwixt articles of faith, or *res fidei*, *matters of faith*, and *fundamentall points of faith*. Matters of faith I reduce to three. 1. *Fundamentall points*. 2. *Supra-fundamentalia*, *ſuperſtructions builded upon fundamentalls*. 3. *Circa-fundamentalia*, *things about matters of Faith*; for *præter fundamentalia*, things indifferent and beſides the foundation in matters of Religion, and morall carriage, I acknowledge none; fundamentalls are the vitall and noble parts or the ſoule of Divinitie. The ignorance of fundamentalls condemneth, which is to be underſtood two wayes. 1. The Ignorance of fundamentalls, ſuch as are ſupernaturall fundamentalls, condemneth all within the viſible Church as a ſinne; but it doth not formally condemne thoſe who are without the viſible *Church*, *Joh.* 15. 22. It onely maketh thoſe who are without the Church incurable, but doth not formally condemne them: as medicine not knowne, and ſo not refuſed, maketh ſicke men incurable, as a loſſe, but doth not kill them as a ſinne. 2. Superſtructures, which by conſequence, ariſe from fundamentalls, are fundamentalls by conſequent and ſecondarily; as the ſecond ranke of ſtones that are immediatly laid upon the foundation, are a foundation in reſpect of the higher parts of the wall, and therefore are materially fundamentall: and the ignorance of theſe virtually condemne, and the denying of ſuch, by conſequence is a denying of the foundation.

(c) *Calvin com. ibid.*

(d) *Pareus com. ibid.*

Things about the foundation, *circa fundamentalia*, are all things revealed in the word of God, as all *Hiſtories*, *Miracles*, *Chronologie*, *things anent Orion*, *the Pleiades*, *the North ſtarres*, *Job* 38. 31. 32. *That Paul left his cloake at Troas*. The knowledge of theſe is conſidered three wayes. 1. As neceſſary, by neceſſitie of a meane, *neceſſitate medii*, and the knowledge; ſo is not neceſ-

ſary to ſalvation, many are in glory (I doubt not) who lived in the viſible Church, and yet knew never that *Sampſon* killed a Lion; but the knowledge of all theſe is neceſſary, *neceſſitate præcepti*, becauſe all in the viſible Church are oblieged to know theſe things, therefore the ignorance of theſe onely doth not actually condemne, but virtually and by demerit lead to condemnation. 2. This knowledge is conſidered as commanded in the excellency thereof, and ſo error and bad opinions about theſe are ſinfully ill, though in the regenerate, by accident, ſuch errors condemne not, where the foundation is holden. 3. The knowledge of theſe is conſidered as commanded and enjoyned to us with the ſubmiſſion of faith; for the authority of God the Speaker, and the malicious oppoſing of theſe is a fundamentall error, not formally, but by evident conſequent, for though the matter of theſe errors be not fundamentall, yet the malicious oppoſing of theſe is a fundamentall error againſt this principle [*What ever God ſaith is true*;] but God ſaith there were eight ſoules in the Arke of *Noah*. Hence becauſe the hiſtoriall things of Scripture and things about the foundation, as that *Paul purified himſelfe with the Jewes*, *Act.* 21. that *Paul* rebuked *Peter Gal.* 2. is no leſſe true, becauſe God hath ſo ſpoken in his Word, then this fundamentall point [*Jeſus Chriſt came into the world to ſave ſinners*] it is cleare that the ſpecifice and eſſentiall forme of a fundamentall article is not taken from the authoritie of God ſpeaking in the Word, (ſeeing Gods authoritie is one and the ſame in all that he ſpeaketh) but from the influence that the knowledge of an article hath to unite us to God in Chriſt, and bring us to ſalvation. And ſecondly, it will follow that this [Thou ſhalt not by the uſe of things indifferent kill him for whom Chriſt died] and the like be no leſſe fundamentall, by evident conſequent, in reſpect it is ſpoken by Gods own authority, then articles of our faith. Thirdly, it followeth that formaliſts ignorantly divide matters of Gods worſhip, into matters of Faith, or points fundamentall, and things indifferent, as if many Scripturall truthes were not to be found in Gods Word, ſuch as the miracles of *Moſes*, and *Elias*, the journeyes of *Paul*, which are neither matters fundamentall, nor yet things indifferent. Fourthly, many things may be fundamentall, by conſequent, to one who can reade the Word, and heareth it read, which is not by conſequent

funda-

fundamentall to a rude and ignorant man.

The knowledge of points fundamentall is neceſſary. 1. To obtaine ſalvation. 2. To keepe communion with a true Church; for we are to ſeparate from a Church ſubverting the foundation and laying another foundation. Fundamentalls are reſtricted by many to the Creed of *Athanaſius*, and (*b*) *Gregorius Nazianzen*, and (*c*) *Cyrillus of Jeruſalem*, to the *Apoſtles Creed*; (as it is called) others reduce all fundamentalls to the famous *Creeds of Nice, of Conſtantinople, of Epheſus, of Chalcedon*; (*d*) *Eſtius* reſtricteth fundamentalls to things neceſſary for the well ordering of our life; (*e*) *Davenantius* ſaith better, *That ſuch are fundamentall, the knowledge whereof is ſimply neceſſary to ſalvation, the ignorance whereof doth condemne. Doctor Potter* calleth them *Prime and capitall doctrines of our Religion, or of that faith which eſſentially conſtituteth a true Church*, and a true Chriſtian; which is good, but that he contradivideth from theſe things not fundamentall, which may be diſputed on either ſide, and cannot be determined by the Word of God, and muſt lie under a [*non liquet*] is his error. Yet he may know that (*g*) *Bellarmine* ſaith right many things are of faith, (and cleare in Scripture, as hiſtoricall relations) *which are not fundamentall*. (*h*) *Camero*, and a greater Divine then *Camero* (*i*) *Dom. Beza* reduceth all fundamentalls to *things which neceſſarily belongeth to faith and obedience*: and (*k*) great *Calvin* retrincheth *fundamentalls within the Apoſtles* Creed: (*l*) *Occam* will have the militant (Catholicke) *Church alwayes explicitely or expreſſely beleevings things neceſſary to ſalvation*: and our Divines teach that the Catholike Church cannot erre in fundamentalls; they meane with pertinacie and obſtinacie. 2. In all fundamentalls. 3. Totally and finally. But wee are not to beleeve Papiſts, who ſay things are fundamentall, materially in themſelves, as all points neceſſary to bee beleeved, but things are not formally fundamentall, but ſuch things onely as the *Church defineth to be fundamentall*. But 1. the foundation of our Faith is Gods Word, and Gods Word is neceſſary to be beleeved to ſalvation, whether the Church define it or no: to abſtaine from *Idolatry* is neceſſary to be beleeved, though *Aaron* and

(*a*) *Symb. Athanaſ.*
(*b*) *Nazian. ora.* 52.
(*c*) *Cyrill Hieroſol. Catech.* 4. *ſymb.*
(*d*) *Eſtius l.* 3. *diſt.* 25. *ſ* 2. *ad vitam recte inſtituendam.*
(*e*) *Davenant de pace Eccl. tract. pag.* 28.
(*f*) *Doct. Potter*, Charity miſtaken, *cap.* 8, 9. *ſect.* 7. *pag.* 216.
(*g*) *Bell. de Eccle. l.* 3. *c.* 14 *ſ.* 5. *Multa ſunt de fide quæ non ſunt neceſſaria ad ſalutem.* (*h*) *Camero. de Eccl. pag.* 272, 273. (*i*) *Beza volu. epiſc.* 2. *de notis Eccl. pag.* 141. (*k*) *Calvin. inſtit. lib.* 2. *cap.* 16. 18. (*l*) *Occam dial. pag.* 1. *lib.* 5. *cap.* 28. *Semper erunt aliqui Catholici qui in vera fide (de neceſſariis ad ſalutem) explicite permanebunt.*

and the *Church* of *Iſrael* ſay the contrary, neither doth Gods Word borrow authority from men. 2. If the *Church* may make points to be fundamentall by their definition, whereas before they were not fundamentall, then may the Church make articles of faith; Sure I am Papiſts, as *Gerſon, Occam, Almaine, Suarez*, yea and a very *Bellarmine* is againſt this. Yea and by that ſame reaſon they may make fundamentall points to bee no fundamentall points, and they may turne the *Apoſtles Creed* into no faith at all, for *ejuſdem eſt poteſtas creare & annihilare.* 3. There cannot be a greater power in the *Church*, to define Articles of faith, then is in God himſelfe; but the very authority of God doth not define a matter to bee an article of faith, except the neceſſitie of the matter ſo require, for God hath determined in his word, *that Paul left his cloake at Troas*, but that *Paul* left his cloake at *Troas*, is not (I hope) an article of faith, or a fundamentall point of ſalvation. 4. What can the Church doe, (ſaith (*a*) *Vincentius Lyrinenſ.*) *but declare that that is to be beleeved, which before in it ſelfe was to bee beleeved*: and (*b*) *Bellarmine* ſaith, *Councells maketh nothing to be of infallible verity*, and ſo doth (*c*) *Scotus* ſay, *Verity before hereſies* (*erat de fide*) *was a matter of faith, though it was not declared to be ſo by the Church: Determinatio non facit veritatem*, ſaith *Occam*, *The Churches determination maketh no truth.* 3. The evidence of knowledge of fundamentals is gravely to bee conſidered. Hence theſe diſtinctions.

(*a*) *Vincentius Lyrinenſ. adverſ. hæreſes.* 32. *Denique quid unquam conciliorum decretis eniſa eſt* (*Eccleſia*) *niſi ut quod antea ſimpliciter crederetur, hoc idem poſtea diligentius crederetur.*

(*b*) *Bellar. de conc. autorit. l.* 2. *c.* 12 *Concilia cum definiunt, non faciunt aliquid eſſe infallibile veritatis, ſed declarant*

(*c*) *Scotus in l. d.* 11. *q.* 1.

1. One may beleeve that Chriſt is the Sonne of God by a Divine faith, as *Peter* doth, *Matth.* 16. 17. and yet doubt of the neceſſary conſequences fundamentall. *Ergo, Chriſt* muſt bee delivered into the hands of ſinners, and bee crucified, as the ſame *Peter* doubted of this: for as one may fall in a grievous ſinne, though regenerated, and faile in act, and yet remaine in grace, *in habitu*, the ſeed of God remaining in him; ſo may *Peter* and the Apoſtles doubt of a fundamentall point of Chriſts riſing from the dead, *John* 20. *v* 8, 9. in an act of weakeneſſe, and yet have ſaving faith in Chriſt, as it is like many of the Saints at *Corinth* denyed an article of their Faith, the riſing againe of the dead: one act of unbeleefe maketh not an infidell.

2. *Diſt.* A ſimple Papiſt and a Lutheran not well educated doth beleeve upon the ſame former ground, that Chriſt is

true

true man, & hath an habitual faith of this article, *that Jesus Christ is truly the Son of David*, & yet holdeth transubstantiation, or consubstantiatiō, that Christs body is in many sundry places in heaven, and earth, on this side of the Sea, & beyond Sea, yet the connexion betwixt Christs humanitie and this monster of transubstantiation not being possible, all the error may be meerely philosophick, that the extention of quantitative parts without or beyond part, is not the essence of a quantitative body; while as the rude man beleeveth firmely that Christ is true man, and so beleeveth contradictory things by good consequence; therefore the qualitie of the conscience of the beleever is to be looked into, since fundamentall heresie is essentially in the mind, and pertinacy and selfe-conviction doth inseparably follow it. 1. There is a conscience simply doubting of fundamentall points, this may be with a habit of sound faith. 2. A scrupulous conscience which from light grounds is brangled about some fundamentall points, and this is often in sound beleevers, who may and doe beleeve, but with a scruple. 3. A conscience beleeving opinions and conjecturing and gnessing, as in Atheists, this is damnable; but where obstinacy is, as defending with pertinacie transubstantiation, and that it is lawfull to adore bread, this pertinacious defending of Idolatry doth inferre necessarily, that the faith of the article of Christs humanitie is but false and counterfeit, and not saving.

3. *Dist.* There is a certitude of adherence formall, and a certitude of adherence virtuall. A certitude of adherence formall is, when one doth adhere firmly to the faith of fundamentalls. A certitude of adherence virtuall is, when with the formall adherence to some fundamentall points, there is an ignorance of other fundamentall points, and yet withall a gracious disposition and habit to beleeve other fundamentalls, when they shall bee clearely revealed out of the word, so *Luke* 24. Christ exponed the resurrection, and the articles of Christs sufferings and glorification, *vers.* 25, 26, 27. to the Disciples who doubted of these before, and yet had saving faith of other fundamentall points, *Matth.* 16. 17. 18.

4. Hence there be two sorts of fundamentalls, some principally and chiefely so called, even the elements and beginning of the doctrine of *Christ*, as *Credenda*, things to be beleeved in the *Creed*, the object of our faith; and *petenda*, things that

we aske of God, expreſſed in the Lords Prayer, the obiect of our hope ſpecially. 2. *Agenda*, things to be done, contained in the decalogue, the obiect of our love to God and our brethren. Others are ſo ſecundarily fundamentall, or leſſe fundamentalls, as deduced from theſe; yea there be ſome articles of the Creed principally fundamentall, theſe all are explicitely to be beleeved, noted by (*a*) *Vigilius Martyr*, and (*b*) *Pareus*: as that *Chriſt died and roſe againe, &c.* Other Articles are but *modi articulorum fundamentalium*, and expoſitions and evident determinations of cleare articles: As Chriſts incarnation, and taking on our fleſh is explained by this, *conceived of the holy Ghoſt, and borne of the Virgin Mary*; the death and ſuffering of Chriſt is exponed by ſubordinate articles, as that *he ſuffered under Pontius Pilate, was crucified, &c.* and theſe leſſer fundamentalls are to be beleeved, *neceſſitate præcepti*, becauſe God commandeth them, but happily *non neceſſitate medii*. It is poſſible many bee in glory who beleeve not explicitely, but onely in the diſpoſition of the mind, (as ſome are baptized, *in voto*, in their deſire onely) theſe leſſer fundamentalls, it is enough they have the faith of non-repugnancy, or negative adherence to theſe, ſo as they would not deny them, if they had beene proponed to them in a diſtinct and cleare way.

(*a*) *Vigilius Martyr. l. 2. c. 4*
(*b*) *Pareus in prolegomen. in comment. in Heſ. 4.*

5. The faith of fundamentalls is implicit three wayes. 1. In reſpect of the degree of beleeving. 2. In reſpect of the obiect. 3. In reſpect of the ſubiect, or our adherence to things beleeved. In reſpect of degrees the faith is implicite and weake three wayes, as *Calvin* may teach. 1. Becauſe we are ignorant of ſome leſſe fundamentalls. 2. Becauſe we ſee in a mirror and imperfectly. 3. In reſpect of beleeving upon a falſe ground, as for miracles. In reſpect of the obiect, the certaintie is moſt ſure, as ſure as that God cannot lie.

In reſpect of our adherence of underſtanding and affections; in this reſpect the knowledge of fundamentalls muſt bee certaine. 1. By a negative certitude which excludeth doubting, and ſo Paſtor and people muſt have a certitude of fundamentalls, as *Rom.* 14.5. *Col.* 1.9. *Heb.* 5.12. but for a poſitive certitude there is not that meaſure required in a teacher that is in a ſcholler, for all the body cannot be an eye, 1 *Cor.* 12.17. yet is a Chriſtian certitude and fulneſſe of perſwaſion required even of all Chriſtians, *Coloſ.* 2.2. *Coloſ.* 3.16. higheſt and greateſt in its kind,

kind, though many may bee ſaved with leſſe, yet a diſtinct knowledge of fundamentalls in all is not neceſſary by a neceſſitie of the meanes, *neceſſitate medii*, as *Beza* and Doctor *Ames* teach.

Beza Vol 1. opul. p 141. Ameſius de conſci. l. 4. c. 2. q 3.

There is a faith of fundamentalls implicite in reſpect of the will and affections which Papiſts make a wide faith, as the *Jeſuite Becanus* thinke to beleeve theſe two fundamentalls, 1. *That there is a God.* 2. *That this God hath a providence concerning mens ſalvation*, though other particulars be not knowne. Or implicite faith is, ſaith *Eſtius*, when any *is ready to beleeve what the Church ſhall teach*; which faith (*Suarez* ſaith) *though it include ignorance, yet keepeth men from the danger of errors, becauſe it doth ſubmit the mind to the neareſt rule of teaching, to wit, to the Church; the knowledge of fundamentalls in this ſenſe doth not ſave, but condemne. Thomas ſaith better then he.*

Becanus 2. part de Virtuti. Theolog c. 2. q. 3. Eſtius l. 3. d. 25 q. 2. Suarez de Trip. diſp. virt. Theolo. 13. ſect 8. Thomas 22 q 2. art. 5.

6. *Diſt.* They are not alike who beleeve fundamentall hereſies. 2. And who defend them. 3. And who teach them, and obtrude them upon the conſciences of others. For the firſt, many beleeve fundamentall errors who are ignorant of them, and doe thinke that they firmely adhere to Chriſtian Religion, *Occam* termeth ſuch, *hereticos neſcientes*, ignorant heretickes, as the *Marcionites*, and the *Manicheans*, and theſe the Church ſhould tolerate while they bee inſtructed. It is true the Jeſuite *Meratius* ſaith, *When many things are propoſed to the underſtanding for one and the ſame formall reaſon, to wit, for divine authority, the underſtanding cannot imbrace one but it muſt imbrace all, nor reject one, but it muſt reject all*, which is true of a formall malitious rejecting; the *Manichean* beleeveth nothing becauſe God ſaith it, and hath faith ſound and ſaving in nothing, but it is not true of an actuall or virtuall contempt, in one or two fundamentalls, becauſe beleevers out of weakeneſſe, ignorance, and through ſtrength of tentation may doubt of one fundamentall, as the Diſciples doubted of the reſurrection, *Joh.* 20. 9. and yet in habite beleeve all other fundamentalls, but the *Church* is to correct ſuch as profeſſe fundamentall hereſies, and to caſt out of the *Church* ſeducers and deceivers.

Occam dialeg. p. 7. l. 4. c. 3. trac. 1 Meratius de fide diſt. 24. ſect. 4 n. 7, 8.

7. *Diſt.* It is one thing to hate a fundamentall point, as that [*Chriſt is conſubſtantiall with the Father*] as the *Arians* doe, and another thing, by conſequence to ſubvert a fundamentall point, as Papiſts by conſequence deny *Chriſt* to bee true man,

while they hold the wonder of Tranſubſtantiation, yet doe not they hate this concluſion formally [that Chriſt is true man.]

Doctor Potter Charitie miſtaken, c. 8. ſ. 7. pag. 235.

8. *Diſt.* Though it were true which Doctor *Chriſto. Potter* ſaith, *If we put by the Points wherein Chriſtians differ one from another, and gather into one body the reſt of the articles, wherein they all generallaly agree, we ſhould finde in theſe propoſitions, which without all controverſie are univerſally received in the whole Chriſtian world, ſo much truth is contained, as being joyned with holy obedience may be ſufficient to bring a man to everlaſting ſalvation.* I ſay, though this were true, yet will it not follow that theſe few fundamentalls received by all Chriſtians, *Papiſts, Lutherans, Arians, Verſtians, Sabellians, Macedonians, Neſtorians, Eutychanes, Sociniani, Anabaptiſts, Treithitæ, Antitrinitarii* (for all theſe be Chriſtians and validely baptized) doe eſſentially conſtitute a true Church, and a true Religion. Becauſe all Chriſtians agree that the old and New Teſtament is the truth and Word of God, and the whole faith of Chriſtian Religion is to bee found in the Old Teſtament, acknowledged both by *Jewes* and *Chriſtians*; for that is not the Word of *God* indeed in the Old Teſtament, which the Jewes ſay is the Word of *God* in the Old Teſtament. Yea the old and new Teſtament, and theſe *few uncontraverted points received univerſally by all Chriſtians* are not Gods Word, as all theſe Chriſtians expone them, but the dreames and fancies of the *Jewes* ſaying, that the old Teſtament teacheth that *Chriſt* the Meſſiah is not yet come in the fleſh, the *Treithitæ* ſay there be three Gods, yet are the *Treithitæ* Chriſtians in the ſenſe of Doctor *Potter*: ſo that one principall as that *There is one God*, and *Chriſt is God and man*, and God is noely to be adored, not one of theſe are uncontraverted, in reſpect every ſociety of Sectaries have contrary expoſitions upon theſe common fundamentalls, and ſo contrary Religions. Who doubteth but all Chriſtians will ſubſcribe and ſweare with us *Proteſtants* the *Apoſtolicke Creed*? but will it follow that all *Chriſtians* are of one true Religion, and doe beleeve the ſame fundamentalls? now theſe fundamentalls are the object of faith according as they ſignifie things. To us and to the *Treithitæ* this firſt Article (I beleeve in God) as I conceive doth not ſignifie one and the ſame thing; now joyne this (I beleeve in God) with holy obedience as wee expone it, and as the *Treithitæ* expone it, it could never bee a

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ſtep to everlaſting ſalvation; for it ſhould have this meaning, (I beleeve there is one only true God, and that there be alſo three Gods) and what kind of obedience joyned with a faith made up of contradictions, can bee availeable to ſalvation? 3. One generall Catechiſe and confeſſion of faith made up of the commonly received and agreed upon fundamentalls, would not make us nearer peace, though all *Chriſtians* ſhould ſweare and ſubſcribe this common Chriſtian *Catechiſe*, no more then if they ſhould ſweare and ſubſcribe the old and new Teſtament, as all Chriſtians will doe, and this day doth.

9. *Diſt.* Though the knowledge of fundamentalls be neceſſary to ſalvation, yet it cannot eaſily be defined, what meaſure of knowledge of fundamentalls, and what determinate number of fundamentalls doth conſtitute a true viſible *Church*, and a ſound beleever, as the learned *Voetius* ſaith. *Voetius deſp. canſ. Papatus.*

Hence 1. They are ſaved, who ſoundly beleeve all fundamentalls materially, though they cannot diſtinctly know them, under the reduplication of fundamentalls, nor define what are fundamentalls, what not.

2. Though a Church retaine the fundamentalls, yet if wee be forced to avow and beleeve as truth, doctrines everting the foundation of faith, againſt the article of one *God*; if we muſt worſhip as many *Gods* as there bee hoſties, if *Chriſts Kingly*, *Prieſtly*, and *Prophetical* office be overturned, as we were forced in Popery to do, weare to ſeparate from the *Church* in that caſe.

It is not true that Maſter *Robinſon* ſaith, *This diſtinction of fundamentalls and non-fundamentals is injurious to growing in grace, whereas we ſhould be led on to perfection, as if it were ſufficient for a houſe, that the foundation were laid.* *Robinſon Juſtifi. pag. 362.*

Anſw. It followeth not, for the knowledge of fundamentalls is onely, that wee may know what is a neceſſary meane of ſalvation, without which none can be ſaved, notwithſtanding, he who groweth not, and is *not led on to perfection*, never laid hold on the foundation *Chriſt*; nor are we hence taught to ſeeke no more, but ſo much knowledge of fundamentals, as may bring us to heaven, that is an abuſe of this Doctrine. 2. *Robinſon* ſaith, *fundamentall truthes are holden and profeſſed by as vile heretickes as ever were ſince Chriſts dayes, a company of excommunicates may hold, teach and defend fundamentall truths, yet are they not a true Church of God?*

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Answ. Papists hold fundamentalls, and so doe Jewes hold all the old Testament, and Papists hold both new and old, but we know they so hold fundamentalls, that by their doctrine they overturne them; and though there bee fundamentalls taught in the Popish Church, which may save if they were beleeved, yet they are not a true and ministeriall Church simply, because, though they teach, *that there is one God*, they teach also there is a thousand Gods whom they adore, and though they teach, *there is one Mediator*, yet doe they substitute infinite Mediators with and besides Christ, so that the truth is, not a formall, ministeriall and visible active externall calling is in the *Church* of *Rome*, as it is a visible *Church*, in the which wee can safely remaine, though fundamentalls be safe in Rome, and *the bookes of the old and new Testament* be there, yet are they not there ministerially as in a mother whose breasts we can sucke; for fundamentall points falsely exponed, cease to be fundamentall points, yea as they be ministerially in *Rome*, they be destructive of the foundation, though there bee some ministeriall acts valid in that Church, for the which the Church of Rome is called a true *Church*, κατὰ τι, *in some respect*, according to something essentiall to the true *Church*, yet never *sine adjecto*, as if it were a true Church, where we can worship God. Fundamentalls are safe in Rome materially in themselves, so as some may be saved who beleeve these fundamentalls; but fundamentalls are not safe in Rome, *Ecclesiastice*, *Ministeraliter*, *Pastoraliter*, in a *Church way*, so as by beleeving these from their chaires so exponed, they can be saved who doe beleeve them. 2. Out of which we may have the doctrine of faith and salvation as from a visible mother, whose daughters we are. Some say the fundamentalls amongst *Lutherans* are exponed in such a way as the foundation is everted? I answer, There is a twofold eversion of the foundation. 1. One Theologicall, Morall and Ecclesiastick, as the doctrine of the *Counsell of Trent*, which is in a ministeriall way, with professed obstinacy against the fundamentall truths rightly exponed, and such an eversion of the foundation maketh the Popish *Church* no *Church* truely visible, whose breasts we can sucke. But for *Lutheranes*, their subversion of the foundation by philosophick consequences without professed hatred to the fundamentalls, and that not in an Ecclesiasticke and Ministeriall way, doth not

not ſo evert the fundamentalls, as that they bee no viſible *Church*. The learned *Pareus* ſheweth that there be no difference betwixt us and *Lutherans* in heads abſolutely neceſſary to ſalvation, the diſſention is in one point onely anent the Lords Supper, not in the whole doctrine thereof, but in a part thereof, not neceſſary for ſalvation. There were diviſions betweene *Paul and Barnabas*, *betwixt Cyprian an African Biſhop, and Stephanus Biſhop of Rome*, anent baptiſme of hereticks, which *Cyprian* rejected as no baptiſme; betwixt *Baſilius Magnus and Euſebius Ceſarienſis*, becauſe *Baſilius* ſtood for the Emperour *Valens* his power in Church matters; ſo was there diſſention betwixt *Auguſtine* and *Hieronimus* anent the ceremonies of the Jewes, which *Hyeronymus* thought might be retained to gaine the Jewes; ſo there was alſo betwixt *Epiphanius* and *Chryſoſtome* anent the bookes of *Origen*. The Orthodox beleevers agreed with the *Novatians* againſt the *Arrians* anent the ὁμοουσία; the *conſubſtantialitie of Chriſt*; and though excommunicate perſons defend and hold all fundamentalls ſound, and ſo may bee materially a true Church, yet becauſe their profeſſion is no profeſſion, but a denying of the power of godlineſſe, they cannot be formally a viſible *Church*, but are for ſcandalls caſten out of the viſible *Church*.

Pareus in Jere. c. 12, 13, 14, &c.

But (ſaith *Robinſon*) *moſt of England are ignorant of the firſt rudiments and foundation of Religion, and therefore cannot bee a Church.*

Robinſon Juſtifi. pag. 362.

Anſw. Such are materially not the viſible Church and have not a profeſſion, and are to be taught, and if they wilfully remaine in that darkneſſe are to be caſt out.

But (ſaith he) *the bare profeſſion of fundamentalls maketh not a Church; they muſt be a company of faithfull people, and if they muſt not be truely faithfull, then they muſt be falſely faithfull; for God requireth true and ready obedience in his word, according to which wee muſt define Churches, and not according to caſuall things.*

Pag. 363, 364.

Anſw. This is a ſpeciall ground that deceiveth the Separatiſts, their ignorance (I meane) of the viſible Church, for the viſible Church conſiſteth eſſentially *neither of ſuch as be truely faithfull*, nor of ſuch *as muſt be falſely faithfull*; for the ignorant man *ſeeth* not that the viſible Church includeth neither faith, nor unbeliefe in its eſſence or definition. It is true, to the end that profeſſors may be members of the inviſible Church, they muſt be

be beleevers, & muſt beleeve, except they would be condemned eternally; but to make them members of the viſible Church neither beleeving nor unbeleeving is eſſentiall, but onely a profeſſion eccleſiaſtically intear, that is not ſcandalous & viſibly & apparently lewd and flagitious, ſuch as was the profeſſion of *Simon Magus*, when he was baptized with the reſt of the viſible Church, *Act.* 8. And God indeed *requireth of us true worſhip and ready obedience*, as he ſaith, but not that a viſible Church ſhould be defined by true and ſincere obedience: for eſſentials onely are taken in a definition, and caſuall corruptions are only accidentall to Churches, and fall out through mens faults, and therefore ſhould not be in the definition either of a viſible or an inviſible *Church*; nor ſhould ready and ſincere obedience which is a thing inviſible to mens eyes, be put in the definition of a viſible *Church*, for it is accidentall to a viſible *Church*, and nothing inviſible can be eſſentiall to that which eſſentially is viſible; the viſible *Church* is eſſentially viſible. Anent ſeparation from Rome we hold theſe Propoſitions.

1. Profeſſion conſiſteth not onely in a publike miniſteriall avowing of the truth, but alſo in writing, ſuffering for the truth, and death-bed-confeſſions of the truth; Theſe worthy men in their owne bowells, as *Occam, Petrarcha, Gerſon, Mirandula*, theſe who in their deathbed renued confidence in merits, Saints, Images, were the true *Church*, and the other ſide the falſe *Church*, all the *Churches* of *Aſia* excommunicated by *Victor*, as (a) *Bellarmine* ſaith and *Binnius*; (b) *Pope Stephen* then and his Councell denying communion to *Cyprian* and *foureſcore of Biſhops* muſt bee the Separatiſts, and *Cyprians* and his adherents the true Church. 2. In this diviſion we are united to the true Apoſtolick, to the ancient *Church*, to the true ancient Church of Rome, which oppoſed the Apoſtate *Church* of Rome, but an immediate and perſonall adherence to, and union with the ancient *Church* is not eſſentiall to a viſible *Church*.

(a) *Bellarmine de verbo Dei lib.* 3 *cap.* 6.
(b) *Binnius tom.* 1 *concil. fol.* 133.

Juſtific. pag. 264, 265.

The ſeparation from a true Church, where the Word of God Orthodox is preached, and the Sacraments duely adminiſtred, wee thinke unlawfull; and the place for ſeparation mainely I would have vindicated, 2 *Cor.* 6. 14. *Be ye not unequally yoaked together with unbeleevers, &c. Robinſon* will have this ſtrong for their ſeparation, and ſaith. 1. *It is true, he findeth fault with the beleeving Corinthians, communicating with the unbeleevers*

vers in the Idol feasts, but with all it must be considered, that the Apostle upon this particular occasion delivereth a generall doctrine, as from fornication, 1 Cor. 5. to forbid commingling with fornicators, with covetous persons, with Idolaters, &c. and as he forbiddeth partaking with the wicked in their evills, yet then therein did he forbid all religious communion with them, since their very prayers, and other Sacrifices are their evills, wherein whilst the godly doth communicate with them, what doe they else but acknowledge their common right and interest in the holy things with them?

Answ. 1. It is good that *Robinson* with the interpreters doth acknowledge, that *Paul forbiddeth communicating with unbelevers at Idol feasts*, as the place will command us to separate from the *Masse Service*, and therein let it be that hee inferreth a generall; *Ergo*, you are to separate from all the worship of the *Gentiles Idols*, and are not to be mixed with them in their service, which they give to their *false gods*: but this is not the generall which includeth separation from a Church, in the service of a true God, the service being lawfull, and onely evill to some worshippers and by accident, because *they eate to themselves damnation*, but not damnation to others.

2. *But he forbiddeth* (saith he) *all partaking with the wicked in their evills.* I distinguish their *evills* in their *evills*, of their personall sins in not worshipping the true God in faith, sincerity & holy zeale, that I deny, and it is to be proved, *Christ* himselfe and the Apostles eated the Passeover, and worshipped *God* with one whom *Christ* had said had a devill, and should betray the Sonne of man, and was an uncleane man, *Joh.* 13. 11, 12. 18. *He forbiddeth all partaking with the wicked in their evills*, that is, in the unlawfull and Idol-worship, or in their *superstitions and will-worship*; that is true, but nothing against us, or for your separation. If it be said, *Judas was neither convicted of his Traitory to Christ, nor was he knowne to the Apostles by name to be the man, for some of them suspected themselves, and not Judas to bee Traytor: but you communicate with such as be professed and avowed Traytors, and persons knowne to be scandalous, and so you acknowledge you have a common right in these holy things, with these persons.*

Answ. 1. *Christ* shewed to the Disciples that they were an uncleane societie, and that one had a devill, and therefore though they knew not the man by name who had the devill, they knew the societie to have a devill, and to be uncleane, for that one

man his cauſe, and ſo neither *Chriſt* nor his Diſciples ſhould have taken part with the evills, and the *Prayers* and ſacrifices of the wicked, *for in ſo doing they acknowledge that they have commune right and intereſt in the holy things of God*, with ſome who have a *devill*, and with an uncleane ſocietie; but you cannot condemne *Chriſt* and the Diſciples communicating at that Supper.

2. Though the ſcandalous perſon bee not convicted of the ſcandall, that doth make the ſcandall more grievous and haynous to the ſcandalous perſon, in that he dare remaine in a ſin, though he be convicted of his guiltineſſe by the *Church*, but it doth not make the perſons ſcandall to be no ſcandall, and no uncleanneſſe at all; for *magis & minus non variant ſpeciem*, more or leſſe of ſinne doth not vary the nature of ſin: now if *Paul will the Corinthians to meet together to eate the Lords body*, as hee doth, 1 *Cor.* 11. and know that there bee amongſt them carnall men, ſuch as goe to Law with their brethren before Infidels, ſuch as deny the reſurrection, ſuch as come drunke to the Lords Supper, though they bee not convicted of theſe ſinnes by the *Church*, yet if they be knowne to others, as *Paul* doth declare them in that Epiſtle, they muſt pollute the Lords Table before the *Church* convict them, no leſſe then after the *Church* hath convicted them, though the pollution may bee more and greater after *Church-conviction* then before, yet *Paul* willeth all the *Corinthians* to acknowledge their communion with the ſinnes of the non-convicted, and with their abominable and wicked ſacrifices and prayers, which none can teach or beleeve of the Apoſtle led by an infallible ſpirit, and therefore to communicate with them, is not to take part of their evills.

3. He ſaith at laſt, *They who communicate at the ſame Table with ſcandalous perſons, what doe they elſe but acknowledge their commune right and intereſt in the holy things of God, with ſuch ſcandalous perſons?* And this is that which Maſter *Coachman* ſaith, *This banquet of the Lords Supper, is the neareſt fellowſhip that the Saints have in this world; what lying ſignes and deceivable demonſtrations doe theſe make who communicate they care not where, nor with whom, but thinke if they examine themſelves, it is well enough, forgetting that it is an act of communion? for if we ſever the word Sacrament from communion, we put out Gods tearme and put in our owne.*

Robert Coachman, The cry of the Stone, ſect. 4. pag. 10 11.

But

But I anſwer. 1. *Theſe who are baptized by one ſpirit unto one body*, as all the viſible *Churches* are, 1 *Cor.* 12. 13. & profeſſedly heare one Word preached, doe thereby acknowledge they *have one communion, right and intereſt in theſe holy things*, to wit, in a communion with Chriſt in remiſſion of ſinnes, and regeneration ſealed in baptiſme, and in one common Saviour, and common faith preached in the Goſpell; and is this communion unlawfull, and this fellowſhip *a lying ſigne*, becauſe all baptized, and all hearing one Goſpell, and that in an avowed profeſſion, are not knowne to be regenerated? Then ſhould no Infants be baptized, except they know all in the viſible Congregation baptized with them to bee regenerated alſo, for it is certaine that we have a communion moſt inteare and viſible with all who are baptized.

2. It is no inconvenient to profeſſe that we are all one viſible body in the Lords Supper, 1 *Cor.* 10. 17. though wee be not one inviſible, true, and myſticall, and redeemed body of *Chriſt*, as it is ſaid, 1 *Cor.* 10. 2. *That all were baptized unto Moſes in the cloud and in the Sea*, v. 3. *and that all did eate the ſame ſpirituall meat*, v. 4. *and that all did drinke the ſame ſpirituall drinke, the rocke Chriſt*, yet did they not ſinne in this and partake *with the wicked in their evills*, to wit in their wicked prayers and ſacrifices, becauſe it is ſaid, v. 3. *God was not pleaſed with many of them in the Wilderneſſe, becauſe*, v. 6. *They luſted after evill things, and many of them were Idolaters, Epicures, fornicators, tempters of Chriſt, and murmurers, and there fell of them in one day twenty three thouſand*, v. 7. 8, 9, 10, 11. And upon the ſame ground *Paul* ſaith in the ſame place, *v.* 16, 17. *that we many* (ſpeaking of the *Corinthians*) *are all one bread and one body*, and yet *v.* 21. many of theſe were *partakers of the Table and cup of the devills*: and in the next Chapter, *many came drunke to the Lords Table, many did eate and drinke their owne damnation*, and were ſtricken therefore of *God* with *ſickneſs* and *death*, *v.* 18, 19, 20. 29, 30, &c. and yet *v.* 33. *Paul* chargeth them to come together to the Lords Supper, ſo farre is hee from a ſhadow of ſeparation. The Sacrament is a ſeale of their unitie of one body, and is a Seale of their communion with Chriſt, *v.* 16. but all who receive the ſigne, have not a communion with *Chriſt*, nor are they all ſealed, as one body myſticall of Chriſt, onely they are in profeſſion by eating one bread, declared to be one body, and doe become *one body viſible*, and

no queſtion many make the Sacrament to themſelves *a lying ſigne, and a blancke ordinance.* But firſt, this is not the ſinne of ſuch as doe communicate with thoſe, who receive *the blancke ſeale, and make the Sacrament to themſelves a lying ſeale and damnation*; for they are commanded to exaamine themſelves, and ſo to eate, but they are not commanded to examine their fellow-communicants, and they are to judge themſelves, but not to judge their fellow-communicants.

Maſter *Coachmans* cry of the ſtone. *Sect.* 4 *pag.* 11.

Maſter Coachman. How can any godly man conſent, or ſay Amen (ſaith he) to ſuch an holy action, when it is joyntly done, by ſuch, as for the moſt part, are the enemies of God?

Anſwer 1. This maketh againſt the man, and the *Churches of New England*, for they admit conſtantly to the hearing of the word, and ſo to the prayers of *the Church*, thoſe who are not received members of the viſible Church: how can any godly man *ſay Amen to the action of hearing the word, when it is joyntly done by Gods enemies*? I prove the Antecedent, the unity of faith hearing one word of faith preached, *Eph.* 4. 5. maketh a viſible body in profeſſion, even as the joynt partaking of one bread, and one cup in the Lords Supper, maketh one body, by obſignation or ſealing, 1 *Cor.* 10. 16, 17.

2. Diviſion of hearts in hearing, while ſome follow *Paul*, ſome *Apollo*, ſome *Cephas*, maketh a ſchiſme and diviſion in *Chriſts* body, 1 *Cor.* 13. *Ergo*, in hearing one and the ſame word preached, there is a viſible *Church-union*, for all diviſion of that kind preſuppoſeth a union, and unity in a viſible incorporation.

3. 1 *Cor.* 14. 26. *When yee come together* (as one Church body) *every one of you hath a Pſalme, hath a Doctrine*, verſ. 4. *He that prophecieth edifieth the Church*, verſ. 31. *ſo yee may all prophecy one by one, that all may learne, and all may be comforted*, 35, it is ſhame for a woman to ſpeake *in the Church*. Therefore the Saints meet together in one *Church* to be edified, and comforted by doctrine and hearing of the word, doe all joyntly performe an action of hearing and learning of the word of *God*, and are in that one *Church*, and one viſible body, and called one *Church*, verſe 4. 5. that the *Church may receive edifying*, verſe 12. *Seeke that yee may excell* (by prophecying) *to the edifying of the Church*, verſ. 23. *If therefore the whole Church come together, unto ſome place, &c.* verſ. 28. *if there be not an interpreter, let him keepe ſilence in the Church*,

verſe

verse 34, 35. And these who understand, are all to say, Amen, to that which is prophecied, *verse* 16, 17. And yet that action of hearing and saying *Amen* to the word preached, and to the prayers of the *Church*, is done by many unregenerated, who are yet in the state of enmity with *God*, as our Brethren grant, in that they doe admit all to be a *Church*, and one *Church* hearing the word preached.

2. *But how can they say Amen*, (saith he) to a *holy action done by Gods enemies*?

I answer, 1. This objection is no lesse against *Paul* and the word of *God*, then against us; for many enemies to *God*, whose hearts are rockie, thorny and stony ground, doe heare the *word of God*, and that by *Gods* commandement, *Matth.* 13. *vers.* 2. 3, 4, 5. *&c.* The deafe and the blind are commanded to heare, *Esai.* 42. 18. *Esai.* 28. 9, 10. and these whom *God* hath covered with a spirit of slumber, are to heare the words of the sealed booke, *Isai.* 29. 9. 10, 11. even those who stumble *at the word, and fall, and are broken*, *Esai.* 8. 14. 15, 16. 1 *Pet.* 2. *v.* 8. *What godly man can say, Amen, to such a holy action, as is performed by Gods enemies*?

2. The godly say Amen to actions of Gods worship two wayes, 1. As it is the ordinance of God injoyned, and commanded, to the wicked and hypocrites, no lesse then to the godly, and we are to countenance their communicating, as we doe their hearing of the word, and to joyne with them both, in our reall and personall presence, and say *Amen* with them, as the Disciples gave their personall *Amen*, and their countenance and presence to a holy action at the last Supper, with one of their number, whom they knew to have a Devill, and to be a traitor, and dipped their hand in the dish with this man, after *Christ* had warned them, that there was such an one: but this is but to say Amen to the externall worship, which is lawfull, according to the substance of the act.

2. *The godly may be thought to say Amen to the actions of worship performed by the enemies of God*, by approving, allowing, and commending the manner of their performing the holy actions of Gods worship, that is, they may be thought to approve the manner of their hearing and receiving the Sacraments, that is, when they approve their performing of those holy actions without faith, and with wicked hearts and hands, and when

they *allow that they eate their owne damnation*, thus no godly man can say Amen to holy actions performed by Gods enemies, nor is our externall communicating with them, a saying Amen to the wicked manner of receiving the seales, this is most unreasonable, and cannot be proved by Gods word.

Iustif. pag. 265. But *Robinson* will prove that in this place, 2 *Cor.* 6. the Lord forbiddeth communion not onely with evill workes of wicked men, but with their persons, and that he commandeth a separation, not onely reall, but personall.

1. *Because* (saith he) *the Scripture hath reference to the yoaking of the unbeleevers in marriage, as the occasion of spirituall idolatrous mixture, which he reproveth; now this joyning was not in an evill, or unlawfull thing, but with the wicked and unlawfull persons.*

Answer, If the man had formed a syllogisme it should be a crooked proportion, *if Paul allude to the marriage with infidels, then as we are not to joyne with Pagans in lawfull marriage, so neither with scandalous Christians in lawfull worship.* This connexion is gratis said, and we deny it; But as we are not to marry with Pagans, so not to sit in their Idoll-Temple, and to be present in their Idoll-worship, else we were not to admit them, or their personall presence to the hearing of the word, contrary to your selves and to 1 *Cor.* 14. 24, 25. So if because we are not to marry with them, we are not to be personally present with them, at the receiving of the Sacrament, neither at the hearing of the word, nor are we to be baptized, because *Simon Magus*, and many Hypocrites are baptized. 3. Locall separation from Idoll-worship, in the Idoll-Temple, we teach as well as *Robinson*, but what then? he commandeth locall and personall separation from all the professors of the truth, in the lawfull worship of *God*, this we deny.

2. *The very termes* (*saith* Robinson) *beleevers, unbeleevers, light, darknesse, Christ, Belial, doe import opposition not of things only, but of persons also, for things sake, so the faithfull are called* (*a*) *righteousnesse*, (*b*) *light, and the ungodly* (*c*) *darknesse, and so not onely their workes, but their persons are called.*

(*a*) 1 Cor. 5. 21
(*b*) Matt. 5. 14.
(*c*) Ephes. 5. 8.

Answer. 1. We deny not opposition of persons, and separation locall from persons in *Idoll-worship*, at an *Idoll-Table*, but hence is not concluded personall separation from wicked men in the lawfull worship of God. 2. This is for us, we are to separate from the persons, because the worship is unlawfull,

and

and *Idoll-worship*, and therefore the contrary rather followeth, if the worship were lawfull, we would not separate, for remove the cause and the effect shall cease.

3. *The Apostle* (saith he) *forbiddeth all unlawfull communion in this place, but there is an unlawfull communion of the faithfull with the wicked in things lawfull, as with the excommunicated, idolatrous, heretick, or any other flagitious person in the Sacraments, prayers, and other religious exercises, and the Jewes were to separate themselves, not onely from the manners of the Heathen, but even from their persons, Ezra 9. 1. 2. and 10. 2, 3. Nehem. 9. 10. 28. 30. And* Paul *reproveth the Corinthians, 1 Cor. 5. for having fellowship, not onely in the persons incest, but with the incestuous person, whom therefore they were to purge out, and to put away from amongst themselves,* verse 5. 7. 13. *Answer,* It is true, there is an unlawfull communion of the faithfull that is overseers and guides of the *Church*, to whom God hath committed the keyes of the Kingdome of Heaven, with excommunicated persons in that they retaine one worthy to be excommunicated in the bosome of the *Church*: but communion with the *Church* in the holy things of God, is not hence concluded to be unlawfull, because the guides of the people communicate with that *Church* where the excommunicated person is suffered, it is the sinne of the *Church-guides* that an excommunicated person is not cast out, and that he is suffered to communicate at the Lords Table, and to profane it *in not discerning the Lords body*, but it is not the sinne of either guides or the people, to communicate at one Table with the excommunicated person, or him that deserveth to be excommunicated; for not casting out is one thing, and to communicate with the excommunicated in the true *visible Church* is another thing; the former is a sinne, not to use the power that *Christ* hath given, but to communicate with the excommunicated person, is not a sinne, but a remembring of the Lords death at *Christs* commandement; for one sinne maketh not another sinne to be lawfull, or to be no sinne; to deliver one unto *Satan* is to debarre one from the Lords Supper, and to repute him as a Publican, and to judge him not worthy of the communion in the holy things of God with the *Church*; but this is not to repute the Church or guides or members as Publicans and Heathens, and as not worthy of Church-communion with the man who is cast out: we see the Church of *Corinth* rebuked

rebuked, for not excommunicating the inceſtuous man, but not forbidden to come and eate the Lords Supper with him, and theſe who came and did eate their owne condemnation, 1 *Cor.* 11. yea they are commanded to come to the publike meeting: *Ergo*, it is one thing not to excommunicate the ſcandalous, a ſinne, and another thing to communicate with the ſcandalous, which is not a ſinne directly, nor forbidden at all. Though *Paul* have an alluſion to the Lords ſeparating of the Jewes from all other people, yet it followeth not that we are to ſeparate from the wicked men and unrenewed, profeſſing the truth that way; firſt, becauſe there was a typicall ſeparation in marriage with Canaanites; if the Jewes ſhould marry with the Canaanites, the marriage was null, and the Moabites and Ammonites ought not to enter in the Temple.

2. The Jewes are to ſeparate from the manners of Heathen, and from the perſons of ſtrange wives, yea and to put their wives of the Canaanites after they had married them, away from them, in token of their repentanee, becauſe the marriage was not onely unlawfull, but null, as is cleare, *Ezra.* 9. 1, 2, 3. *Nehem.* 9. 1, 2. And this was a peculiar Law binding the holy ſeed, but doth not inferre the like ſeparation of *Chriſtians*, for 1 *Cor.* 7. 11, 12. it is not lawfull for a Chriſtian to put away a Pagan wife, or for the beleeving wife to forſake the Pagan husband, and therefore that Jewiſh ſeparation cannot inferre a ſeparation from the perſons and worſhip of unbeleevers; and it is true that *Paul* commandeth, to caſt out the inceſtuous perſon, and to ſeparate him from the *Church*, but it followeth not, therefore the *Church* was to ſeparate from the publike worſhip becauſe he was not caſt out.

4. Saith *Robinſon, the Apoſtle injyreth ſuch a ſeparation, as upon which a people is to be eſteemed Gods people, the Temple of the living God, and may challenge his promiſe to be their God, and to dwell amongſt them, and to walke there; and as for the Temple, the ſtones and timber thereof, were ſeparated from all the trees of the Foreſt, and ſet together in comely order; and he hath reference to the ſeparating of the* Jewes *from all other people, as appeareth,* Levit. 23, 24, 26. 11, 12. *And this muſt be the condition of the Iſrael of God, to the worlds end.*

Anſw. There is a ſeparation from Idol-worſhip here, ſuch as

as is proper to the people in Covenant with God, *de jure*, the viſible Church ſhould ſeparate from Idols and the prophane world in their Idol-worſhip, and ſinfull converſation. *Ergo* they ſhould ſeparate from the worſhip of God; What ſewing is here? this is nothing for ſeparation from the true *Church*, or true worſhip, for the ſinnes of worſhippers. Heare what interpreters ſay, as (*a*) *Non debet hoc ſimpliciter, de ſolo diſceſſu, aut migratione, quæ corpore fit, accipi, quaſi mox migrandum ſit ex omnibus locis, in quibus vel ſuperſtitiones exercentur, vel flagitioſe et inhoneſte vivitur, ſic ex hoc mundo migrandum eſſet.* (*b*) Calvin, *de fugienda idololatria hic concionatur.* Item, *Nihil non ſibi licere putabant in externis, promiſcue ſe impiis ſuperſtitionibus polluebant, ſiquidem infidelium convivia frequentando, communicabant prophanos et impuros ritus cum illis, atqui cum graviſſime peccarent, ſibi tamen videbantur innoxii, ergo hic invehitur* Paulus *in externam idololatriam.* (*c*) Bullinger, *Ego quam ſimpliciſſime intelligo de contagione morum, voluptuum, ſacrorum adeoque idolothytorum et rerum prophanarum omnium communione, putant quidam protenus migrandum ex quibuſlibet urbibus, ſi non omnes, in his, per omnia deo obediant.* (*d*) Meyer, *Objurgat ne majorem, quam dedeceret Chriſtianos, cum Ethnicis haberent conſuetudinem, vel idolothytis veſcendo, vel conjugium contrahendo, vel ludos theatrales ſpectando.* (*e*) Marlorat, *Hortatur ut caveant ab omni contagione tot ſordium. Ita* Theophylactus, Ambroſius, *et* Auguſtinus. Paraphraſtes, *non in loco* (*inquit*) *ſed in affectibus eſt fuga, quam ſuadet*: ſo Beza, and *Papiſts are not againſt this.* Eſtius, *neque Corinthii vocabantur habitare cum infidelibus, neque negotiari, neque cibum ſumere.* Chap. 8. *v.* 10. *Signis vocat vos ad menſam &c. Vetat arctam ſocietatem, et neceſſitudinem ex qua oriebatur periculoſa quædam neceſſitas communicandi in moribus et religione.* Salmeron *docet non licere Chriſtianis jungi cum idololatris, non relinquendo patriam aut locum, ſed cultum illorum*; All which Divines accord in this, that ſeparation from Idolatry and the Idoll-tables of the *Gentiles* is here commanded, and that becauſe the *Church* of God in the New Teſtament, is no leſſe a people in covenant with God, to whom the promiſes doe belong, and the preſence of God working in them, then the people of the Jewes were of old: But it followeth not hence that one part of the *Iſrael* of God

(*a*) *Gualther com. in loc.*
(*b*) *Calvin com.*
(*c*) *Bullinger comment.*
Parkerus de polit. eccleſ lib. 1. cap. 14 N. 2.
2 Cor. 6. 14.
At loquitur de infidelibus Paulus, apud quos nec legis cultuſque dei, nec veræ fidei nec evangelii vel fundamenti rudera erant.
(*d*) *Seb. Meyer.*
(*e*) *Marlorat.*

under the New Teſtament ſhould ſeparate from the other. What weakneſſe is this? he alludeth to *Iſraels* ſeparation from the Nations, which was perſonall; therefore we are in perſon to ſeparate from the true Church for their perſonall ſinnes, when the worſhip is right.

(m) *Robinſon Juſtific. pag.* 268, 267.

But (m) *Robinſon* ſaith, *Papiſts, Atheiſts, Idolaters, Anabaptiſts, and many more, doe worſhip Jeſus, from whoſe ſocieties notwithſtanding you profeſſe ſeparation.* 2. *The Iſmaelites and Edomites doe worſhip the true God, though not after a true manner, and yet the Iſraelites were a people ſeparated from them, an Edomite might not beare any publike office among the Jewes to the third generation: yea Iſrael was commanded to ſeparate from Iſrael, for a uſurpation of the miniſtery,* Num. 16. *and upon* Jeroboam *his defection in the miniſtery, worſhip and new deviſed holy dayes,* 2 Chron. 11. 13, 14, 15. 1 King. 12. 28, 29, 30, 31, 32.

Anſw. 1. *Papiſts, Anabaptiſts, Idolaters,* are diſavowed by us, and from them we ſeparate, becauſe though they profeſſe the true God as *Edom* did, yet they cloſely doe evert the fundamentals; neither we, nor the reformed Churches, in words or by conſequence doe evert the fundamentals, and neceſſary points of ſalvation, and if the Church of *Corinth* was not to be ſeparated from, nor *Thyatira*, where the reſurrection was denyed, and falſe doctrine maintained, you have no reaſon to parallell us with *Papiſts, Atheiſts, Anabaptiſts.*

2. No Covenant is made with the one true God, and the *Edomites* and *Iſmaelites*, but the promiſes *are made to us, and to our children, and to as many as the Lord ſhall call*, by the true Goſpell preached, *Act.* 2. 39.

Pag. 271. *Robinſon. The Apoſtles* (ſaith he) *disjoyneth righteouſneſſe and unrighteouſneſſe, light and darkneſſe, as farre aſunder, as beleevers and unbeleevers, as the Temple of God and Idols, in which former alſo the union betwixt Chriſt and Belial, is as monſtrous as in the latter: alſo all unbeleevers are led by the devill, and cannot be the marter of the true Church, and that ſome perſons led by the devill and ſome not ſhould be the marter of the true Church is unknowne to Scripture.*

Anſw. 1. In the Text, 2 *Cor.* 6. *Righteouſneſſe and unrighteouſneſſe, light and darkeneſſe are as farre aſunder as the temple of God and Idols, and as Iſrael and Edom.* I anſwer in reſpect of the object materiall

materiall of falſe worſhip, they cannot *morally* be united, that is true, beleevers at *Corinth* worſhipping the true *God* in *Chriſt*, cannot be united with ſuch, as in Idols temples are at one and the ſame Idol worſhip: and as to marry *Chriſt and Belial, light and darkeneſſe*, is a monſter, ſo it is no leſſe *morally* monſtrous, that the true worſhippers of *God* in *Corinth*, who give themſelves out for the ſervants of God, ſhould be joyned in any Societie with the ſervice of dumbe *Idols*; and thus farre *Iſrael and Edom*, a ſervant of *God* and an Idolater, muſt ſeparate and part companies, but in reſpect of the perſons they may be united in one viſible corporation and *Church*; elſe you may ſay by this argument, becauſe faith in the eleven Apoſtles and unbeleeſe in *Judas*, are as contrary *as light and darkeneſſe*, *Chriſt and Belial*, and as *Iſraels* true worſhip and *Edoms* falſe worſhip, and becauſe the righteouſneſſe, light and faith of the Apoſtolick *Church*, *Act.* 8. and the unrighteouſneſſe, darkeneſſe and unbeleeſe of *Simon Magus* are contrary to others (as they are as contrary as light and darkneſſe) that therefore the eleven Diſciples and *Judas* made not one viſible *Church* and the Apoſtolick *Church*, and *Simon Magus* and others *in the gall of bitterneſſe with him*, though baptized and joyned to the *Church*, did not make up one viſible *Church*; now ſince you acknowledge no viſible *Church*, but there be in it beſide unbeleevers, though not ſeene, there is no viſible *Church* of your owne, wherein this monſtruous combination of light and darkeneſſe is not. And ſo all your *Churches* are falſe in their conſtitution, if there may not be a union of the perſons of men led by *God*, and regenerated, and of Hypocrites led by Satan, and unregenerated; and theſe meeting to one and the ſame true worſhip, as Judas and the eleven did eate one and the ſame paſſeover.

The Scripture (ſaith *Robinſon*) *denounceth the ſame judgement of God, Ezech.* 18. *upon him that defileth his neighbours wife as to him who lifteth his eyes to the mountaines and the Idols thereof, and murtherers are excluded out of the heavenly Jeruſalem as well as Idolaters, and Matth.* 28. *We are to eſteeme every obſtinate offender as a heathen and a Publican, and Paul chargeth the Corinthians to avoyd Fornicators, &c.* 1 *Cor.* 5. *as well as Idolaters, ſo all carnall men are Idolaters, making their belly their God; and the Apoſtle to Titus calleth* Pag. 272.

leth prophane perſons unbeleevers or infidels; Ergo, wee ſhould walke toward the one, as toward the other, that is, ſeparate from them both.

Anſw. 1. It is true, God denounceth judgement againſt leud and unknowne hypocrites, as againſt worſhippers of the *Gods* of the *Zidonians*, as your places prove, *Ezek.* 18. *Rev.* 22. but your Logick is poore and blind, that you will ſeparate from the true *Church*, in which there bee ſecret hypocrites, and ſo from your owne *Churches*, as you would ſeparate from the *Church* of the *Zidonians*, who worſhip profeſſedly *Baal*, and deny *Jehovah* to be *God*, you make arguments without head or foote.

2. Murtherers are excluded out of heaven, and haters of their brethren, who are murtherers from life eternall, 1 *Joh.* 3.15. as Idolaters, what then? *Ergo*, yee will exclude them out of the viſible *Church*, and ſeparate from them. It is good that you come out with *Anabaptiſts* to make theſe onely of your viſible *Church*, who ſhall reigne in glory with Chriſt, and theſe onely, and all without your viſible *Church* to be firebrands of Hell, as *Revel.* 22.15.

3. We are 1 *Cor.* 5. to avoyd Fornicators, no leſſe then Idolaters, true. *Ergo*, we are to ſeparate from the *Church*, where there be Fornicators, ſeeing they make the *Church* to bee falſe in its conſtitution, as we are to ſeparate from a ſocietie of heathen Idolaters who worſhip a falſe *God*: doe you love ſuch conſequences? men not forſaken of mother wit would ſay, I muſt ſeparate from *Aaron*, and the whole *Church* of *Iſrael*, in the act of adoring the golden Calfe, which is indeed a ſeparation from the falſe worſhip of the Church, but not ſeparate from the Church; but would you hence inferre, becauſe *God* puniſheth fornication no leſſe then Idolatry, that I am to ſeparate from the Church, and all their perſons and ſocietie in the very true worſhip of God, becauſe ſome few perſons there bee fornicators and carnall? Surely then *Paul* did not his dutie, who commanded communion with the Church of *Corinth*, 1 *Cor.* 5. wherein there were carnall men, and deniers of the reſurrection, and ſuch as for gaine went to the Law, with their brethren, and that before *Infidels*; yea becauſe all ſinne in the demerit

demerit thereof (except you deviſe venials) exclude men out of the new *Hieruſalem*, we muſt ſeparate from all Churches on earth, for there be none ſo cleane, but there bee ſome ſinne in it, which excludeth out of the new *Hieruſalem*, as Idolatry doth, though there bee degrees of ſinne. But ſome ignorant ones ſay the place, 1 *Cor.* 5. 11. is to be expounded of eating at the Communion Table, or if it bee of familiar eating and drinking, of civill converſing, then much more are wee not to communicate with them at the *Lords Table*. But not to eate with ſuch a one, is not to keepe intire fellowſhip with him, as the phraſe noteth, *Pſal.* 4. 9. *He that eat of my bread hath lift up his heele againſt me. Joh.* 13. 18. *Pſal.* 55 13. So doth *Chryſoſtome*, *Theophylactus*, *Oecumenius* expound this place, *Bullinger*, *contubernium & interiorem convictum prohibet*; So *Calvin*, *Peter Martyr*, *Beza*, *Piſcator*, *Pareus*; So *Eraſmus* and *Aquinas*, *Haymo*, *Gagneius*. Nor is all eating whatſoever with Heathen perſons forbidden, *Paul* practiſed the contrary, *Act.* 13. 14. 5. 6. *Act.* 14. 8. 9. *Act.* 17. 16, 17. *Act.* 27. 34, 35, 36. *Act.* 28. 11, 12. 1 *Cor.* 10. 27.

2. The wife is not to ſeparate, *a toro & menſa*, from the excommunicated husband, nor the ſonne from the excommunicated father, no poſitive Law can cancell the Law of nature, nor can hence bee concluded that it is unlawfull to keepe any Church communion with theſe, or to ſeparate from the communion, though they be at the Table. 1. Becauſe ſuch eate damnation to themſelves, not to others. 2. Becauſe no private perſon can ſeparate, for the Churches ſinne, if the man be not convicted; And laſtly, here is to bee obſerved, that if the Church be not in its right conſtitution, that is, as Mr. *Robinſon* teacheth us, if it be not a people *in whoſe hearts the Lord hath written his covenant*, wee are to ſeparate from it; ſo as if one be found to be a non-converted, though not ſcandalous, he muſt be excommunicated for non-converſion, never breaking out in ſcandalls, a thing contrary to the Word of God, as I have proved already. Pag. 273.

Mr. *Robinſon* objecteth, *Act.* 2. 40. *Save your ſelfe from this untoward generation.* Anſ. *That is, from the malicious Jewes who deny Chriſt to be the Meſſiah.* But what is this to ſeparate from the true Church, profeſſing Chriſt? Pag. 267.

But *Robinſon* ſaith, *You deny viſibly God, and his Sonne Chriſt.*

Anſw. 1. Such as are thus ſcandalous are to be caſt out.

2. If the Church neglect to caſt them out, we are not to caſt out and excommunicate the Church by ſeparating from them, no more then the godly forſooke the Church of the Jewes, where there were many ſcandalous perſons.

3. There be great oddes betwixt a froward generation profeſſedly denying Chriſt to bee come in the fleſh, as the Jewes, *Act.*2. (and from ſuch a Church wee are to ſeparate totally;) and betwixt a Church where there bee many wicked perſons, who in their life and converſation deny Chriſt, and yet doe beleeve ſoundly or orthodoxly the fundamentall points of ſalvation, and hold in profeſſion the orthodox faith: for though wee are to ſeparate from the bad converſation of ſuch a generation, yet are we not to ſeparate from the Church-worſhip, and Church-ſocietie of ſuch a generation: therefore *Paul* might well break off communion with the Church of the Jewes, whereof he was once a member, becauſe after Chriſts death, aſcenſion, and the Goſpell was preached, it now became a fundamentall point of ſalvation, ſimply neceſſary to bee beleeved by all (*That the Sonne of Mary was the Meſſiah*) which becauſe the Jewes maliciouſly denyed, they left off to be a Church; but a ſcandalous life in many of the profeſſors, is not for that any ground to ſeparate from the viſible Church, profeſſing ſuch fundamentall points.

*Iuſtific. of ſeparation. pag.*209. *Robinſon* ſaith from *Joh.* 17.6.7.9. *Where the Church is ſaid to be given to Chriſt, and choſen out of the world, it is cleare that the true viſible Church is gathered, by ſeparation from the world.*

But I anſwer, to be given to Chriſt and choſen out of the world is meant onely of the elect and inviſible Church. But *Arminians*, *Pelagians*, and old *Anabaptiſts* expound it of the viſible Church, that they may make *Judas*, whom they alledge was choſen out of the world, no leſſe then *Peter*, an example of their univerſall election, and of the ſmall apoſtaſie, of the truly elected and regenerated. And you have to ſide with you in this the Apoſtate (*a*) *Peter Bertius*, (*b*) *the Arminians at Hage*,

(*a*) *Petrus Bertius de apoſtaſia Sanctorum, pag.* 21.22.

(*b*) *Collegat. Hagienſ. pag.* 414. *Orthodoxi contra illud tam* 17 *Quos dediſti mihi ego cuſtodivi. Reſpondent refutari conſecutione (de impoſſibilitate apoſtaſiæ) verbis illis ſequentibus, niſi filius perditionis.*

(*c*) *Armi-*

(c) *Arminius* himſelfe, *the Socinians*, as (d) *Socinus*, (e) *Theoph. Nicolaides*; and you may ſee your ſelves refuted by *Ameſius* (f) refuting the *Arminians* in the conference at *Hage*: and this you expreſſely ſay with *Arminians* and *Socinians*. 1. Becauſe, (as you ſay) *Judas was one of them, whom the Father had given to Chriſt out of the world, whom alone of all them ſo given to him, he hath loſed; Ergo, Chriſt ſpeaketh of a viſible donation.*

(c) *Armin. Antiperkl. pag 225.*
(d) *Socinus priælect. Theolog. cap 12 pag. 46 55, 56. cap. 13 pag 61.*
(e) *Theoph. Nicolaid. tract. de eccleſ. cap 3. pag. 26. & cap 4 pag. 67, 68.*
(f) *Ameſius in coronide art 5. cap. 5. fuſe pag. 456, 457.*

Anſw. The Antecedent is falſe, *Joh.6.37. All that the Father had given me, commeth unto me, and him that commeth unto me I will in no wayes caſt out, v. 39. And this is the Fathers will which hath ſent me, that of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up at the laſt day.* But *Judas* was caſt out and loſed, and is not raiſed up at the laſt day, as one which commeth, that is, *beleeveth in Chriſt.*

2. This is the very exception of the *Arminians*, and *Ameſius* anſwereth, *quæ Scriptura manifeſto eſt judicio Iudam non ita a Chriſto datum & commendatum fuiſſe a Patre ut cæteros.*

Chriſt (ſaith *Robinſon*) *ſpeaketh of ſuch perſons as the world hated, becauſe they were not of the world, Joh.15.14. But the wicked world doth not hate men, as they are elected before God, and inviſibly or inwardly ſeparated, but as they are outwardly ſeparated, whether they bee inwardly ſo or not.*

Anſw. 1. Inviſible election and the contrary ſpirit that the children of God are led by, which is moſt unlike to the ſpirit that leadeth the world, is the true ground and cauſe why the world doth hate them; and this chooſing out of the world, is ſeene and made viſible by the fruits of the ſpirit to the wicked world, but the conſequence is nothing, he ſpeaketh of election that is viſible or made viſible, yet not as viſible for often *Paul* tearmeth the viſible *Churches*, Saints, Temples, of the holy Spirit, the ſonnes and daughters of the living God, and when he tearmeth them ſuch, he ſpeaketh to, and of a viſible *Church*, yet not as viſible, becauſe to be the temple of the holy Spirit, and a ſonne and daughter of the living God, is a thing formally, and properly inviſible: for faith and the ſpirit of adoption are not things viſible or obvious to the ſenſes, but *Separatiſts* are often deceived with this, hee ſpeaketh to the viſible Saints, *Ergo*, he ſpeaketh to them as viſible Saints, this is the

vaine

vaine collection of ignorant *Anabaptiſts*; *Paul* writeth to the viſible Church, but every priviledge that hee doth aſcribe to them doth not agree to them, as they are viſible. He ſaith to the viſible Church of *Coloſſians*, *ch.* 3. *v.* 3. *your life is hid with Chriſt in God*, an unviſible life cannot agree to the *Coloſſians*, as they are a viſible Church, ſo ſeparation from the world made manifeſt and viuble is the cauſe why the world hateth the children of God, yet that ſeparation is formally inviſible and not ſeene to the eye of men, for it is an action of God to chooſe men out of the world, and no eye mortall can ſee his actions, as they be ſuch. And therefore except *Robinſon* prove that this chooſing out of the world is common to elect and reprobate, and to be ſeene in *Peter* and *Iudas*, he bringeth nothing againſt us to prove his point, but hee plainly contradicteth his owne tenents; for in his firſt reaſon, he will have the true Church ſeparated from the world, as *Iudas* the traytor was ſeparated from the world, which we grant that is ſeparation in ſhow, and in profeſſion, and ſo maketh his viſible Church to be made up of traytors and hypocrites, who cannot bee the Spouſe of Chriſt, nor a part of Chriſt his myſticall body, and his redeemed flocke. Now hee ſtill harpeth on this, that the viſible Church rightly conſtitute *is the Spouſe of Chriſt, the redeemed of God, the myſticall body of Chriſt*, and ſo hee contradicteth himſelfe, and faith with us that there bee no viſible ſeparation from the world, eſſentiall to ſuch a Church as they dreame of, to wit, *of called Saints, Temples of the holy Spirit, &c.* and therefore never one of that ſide underſtood to this day the nature of a true viſible Church, though they talke and write much of it; for the truth is, the eſſence and definition of a Church agreeeth not equally to a true Church and a viſible Church, yea a viſible Church as it is viſible is not formally a true Church, but the redeemed Church onely is the true Church.

Laſtly, *He ſpeaketh* (ſaith he) *of ſuch a chooſing out of the world as he doth of ſending unto the world*, *v.* 18. *Which ſending as it was viſible and externall, ſo was the ſelection and ſeparation ſpoken of.*

Anſw. The chooſing out of the world is not oppoſed *to ſending unto the world*, for ſending unto the world is an Apoſtolick ſending common to *Iudas* with the reſt, whereby they were

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sent to preach the Gospell to the world, of chosen and unchosen, of elect and reprobate, but to bee chosen out of the world, and given to Christ, is proper to the elect onely, who are chosen out of the loosed and reprobate world.

2. It is also false that *the sending of the Apostles is altogether visible*, for the gifting of them with the holy Spirit is a great part of sending the Apostles, as our brethren say, *a gifted man is a sent Prophet*; but the Lord his gifting of the Apostle is not visible.

You cannot (saith *Robinson*) *be partaker of the Lords Table and of devills. Ergo, we must separate from the ungodly.* Pag. 772.

Answ. The Table of Idols is that Table of devils and of false worship kindly in respect of the object that wee must separate from, but a scandalous person at the Lords Supper partaketh of the Table of devils by accident, in respect the person being out of Christ *eateth damnation to himselfe*, but it is not *per se* and kindly, the Table of devils to others, and therefore I must not separate from it; The Supper was to *Judas* the devils Table, because Satan entered in him with a sup, to cause him to betray the Lord; and Christ told before, one of them twelve had a devill, and so to one of the twelve the Supper was the devils Table, yet could not the Disciples separate therefrom.

Further he objecteth, *Paul condemned the Church of Corinth as leavened lumpe, and as contrary to the right constitution, finding so many aberrations and defections from that state, wherein they were gathered unto a Church; who dare open so prophane a mouth as to affirme, that this faithfull labourer would plant the Lords vineyard with such impes, or gather unto the Church flagitious persons, drunkards, incestuous persons, or such as denied the resurrection?*

Answ. 1. *Paul* never insinuateth in one letter, that these wicked persons, *marred the constitution and matter of the visible Church*, but onely that they marred the constitution of the invisible Church, that *being bought with a price*, they should give their bodies to harlotry, and that in denying the resurrection they denyed the Scriptures, and turned *Epicures*, who said, *Let us eate and drinke, for to morrow we shall die*; but there is nothing to insinuate separation from the Church, as false in the constitution.

2. *Paul* doth not plant wicked men as impes in the Lords Vineyard, they plant themſelves in the roome of true members of the Church inviſible, and as the redeemed of God, when they are not ſo indeed, and this ſort of planting is given improperly to the paſtors. But if you underſtand by planting, the caſting out of the draw-net of the word of the kingdome preached, and the inviting of as many to come in as the Paſtors doe finde, *Matth.* 22. 9. 10. even *good* and *bad*; this way it is the mouth of truth, and not a prophane mouth, that Paſtors invite profeſſors to come in, and bee members of the viſible Church, though their act of inviting have no kindly influence in the hypocriſie of their profeſſion who are invited. To profeſſe the truth is good and laudable, and to deny it before men, damnable, and to invite men to this profeſſion of the truth, is good and laudable alſo. *And wiſedome ſendeth out her maidens*, and by them inviteth ſimple ones and fooles to profeſſe the truth, and to come to the viſible Church, *Prov.* 9. 4. *Prov.* 1. 20, 21. but Paſtors doe not plant drunkards, and flagitious perſons in the viſible Church, but the Apoſtolike Church calling to her communion *Simon Magus*, *Act.* 8. but doth not plant them as hypocrites, but as externall profeſſors.

Coachman Cry of the ſtone. pag. 5.

Mr. *Coachman* ſaith, *It is no wrong to leave the carnal multitude, as it was no hurt to Jehoſaphat, when Eliſha in his preſence proteſted againſt Joram, as one, betwixt whom and God hee would not intercede.*

Anſw. Put caſe *Jehoſaphat* be a Church viſible worſhipping God aright, you wrong his ſocietie, if you leave the ſhepheards tents, *where Chriſt feedeth amongſt the Lilies till the day breake*, becauſe there bee foxes in theſe tents and wicked perſons. *Is not* (ſaith he) *ſweeter to converſe with the Godly, then with the ungodly? Is not the preſence of faithfull Chriſtians ſweeter, when one commeth to powre out his prayers, and offer his oblation, then the ſociety of carnall men?*

Anſw. This will prove it is lawfull to ſeparate from Phariſees preaching the truth in *Moſes his chaire*, the contrary whereof you were, *Sect.* 4. *Pag.* 10. becauſe it is ſweeter to heare the word with the Godly, then with the ungodly.

We have not found (ſaith *Coachman*) *the honorable name of Chriſtians*

ſtians or godly men given to liars, ſwearers, &c. no comfort, no priviledges belong to them in that ſtate, it belongeth not unto them, but unto us to build the houſe of the Lord, Ezra 4. 3.

Anſwer. Yea, God beſtoweth the priviledges of externall calling unto good and bad, even to thoſe who preferre their luſts to Chriſt, *Matth.* 22. 9. *Luk.* 14. 17, 18, 19.

2. The place of *Ezra* is corrupted, for thoſe were the open adverſaries of *Judah* and *Benjamin*, *v.* 1. and were not the Church at all.

3. Onely Paſtors are publicke and authoritative builders of the Church, not private Chriſtians.

The wicked (ſaith he) *have the things of this life above the godly, Ergo they ſhould not be inveſted in the higheſt prerogatives above the godly: alſo it is a preſumption to ſay to any carnall man, This is the body of the Lord, that was given for thee.*

Anſwer. It is *the cry of a ſtone* to reaſon thus, this argument is as much againſt *Gods* providence as againſt us, for *God* ſendeth to *Capernaum and Bethſaida*, the priviledge of *Chriſts* preſence, in preaching the Goſpel, and working miracles, yet they are an unworthy people.

2. Paſtors of the ſeparation give the body of *Chriſt* to lurking Hypocrites, are they not herein preſumptuous alſo?

They object, *To live in the want of any of Gods ordinances is not lawfull, as Matth.* 28. 20. 2 *Chron.* 30. 8. *Cant.* 1. 7. 8. ſo ſaith *Robinſon*: *A man is not onely bound in his place to admoniſh his neighbour, but alſo to ſee his place be ſuch, as he may admoniſh his brother; a calling abſolutely tying a man to the breach of any of Gods Commandements, is unlawfull and to be forſaken.* *Juſtif. p.* 201.

Anſw. Seeing affirmative precepts tye not *ad ſemper*, and Chriſtian prudence is to direct us here; there be ſome in *Church communion* whom we cannot without palpable inconveniences rebuke: The Miniſters of *New-England* in their anſwer to the 11. queſtion, ſay, *ſuch as are not free* (*ſervants or ſonnes*) *may ſtay in paroch Aſſemblies in Old England, ſo as they partake of no corruptions, and live not in the want of any ordinances* (they meane wanting the Lords Supper) *through their default*; now to ſeparate from the Lords Supper, becauſe of the wickedneſſe of the fellow-worſhippers is their default, which is againſt *Robinſon*,

yet we ſee not how maſters or fathers ſhould ſeparate from Chriſts true Church more then ſervants or ſonnes.

2. Not to admoniſh, in ſome caſes, is not a breach of a Commandement, nor living beſides ſcandalous perſons in a Church, or for any to abſtaine from the ſeales becauſe ſuch be in the Church, except we would goe out of the world, for *Robinſon* preſſeth alwayes perſonall ſeparation, no leſſe then Church ſeparation.

Robinſon. *There is the ſame proportion of one member ſinning, of a few, of many, of a whole Church: now if one brother ſinne and will not be reclaimed, he is no longer to be reputed a brother, but a heathen: Ergo, ſo are we to deale with a Church though there be a different order, the multitude of ſinners doe no wayes extenuate the ſinne.*

Anſw. 1. Then may a whole *Church* by this reaſon be excommunicated, which our brethren deny.

2. There is the ſame proportion to be kept when one ſinneth, and when a whole *Church* ſinneth, but by obſerving due order; one may admoniſh a private brother, but not any one, or many private perſons, may admoniſh and proceed after our Saviours order, againſt a whole *Church* in a *Church* way, in reſpect they are ſtill inferiour to a whole *Church*: ſiſter *Churches* and Synods are to keepe this order with one particular *Church*, that is incorrigible, for private perſons have relation of brotherhood to private perſons, and the relation is private, and *Churches* have *Church* relation to *Churches*, and the relation is publike; Nor are whole *Churches* to be excommunicated, while *God* firſt remove the Candleſticke, as we ſee in *Rome*, and the *ſeven Churches in Aſia*.

2. It is conſiderable, 1. If the whole *Church* be obſtinate and incorrigible, or ſome few, or the moſt part.

2. If the ſinnes be againſt the worſhip of *God*, as idolatry, or ſinnes of a wicked converſation, the worſhip of *God* remaining pure, and ſound, at leaſt in profeſſed fundamentals.

3. If the idolatry be *eſſentiall idolatry*, as the adoring of the worke of mens hands, or onely idolatry by participation, as Popiſh ceremonies, the Surplice, and Croſſe, being as meanes of worſhip, but not adored, and ſo being Idols by participation:

tion; as (a) *Ameſius* and (b) M. *Ball* doe well diſtinguiſh, and before them, ſo doth the learned (c) *Reynold*, and (d) *Bilſon* make uſe of the diſtinction.

4. All lenity muſt be uſed againſt a *Church*, if not more lenity, then we uſe in proceeding againſt ſingle perſons.

5. Divers degrees of ſeparation are to be conſidered: hence theſe conſiderations,

1. *There is a ſeparation Negative, or a non-union, and a ſeparation Poſitive.* Though a Church of Schiſmaticks retaining the ſound faith, yet ſeparating from other, be deſerted by any, it is a Negative ſeparation from a true Church, and laudable: as the faithfull, in *Auguſtins* time, did well in ſeparating from the *Donatiſts*, for with them they were never one, in that faction, though they ſeparated not from the true faith holden by *Donatiſts*, but kept a Poſitive union with them; ſo doe all the faithfull well to ſeparate from the Churches of the *Separatiſts*.

2. If the whole and moſt part of the Church turne idolatrous, and worſhip Idols, (which is eſſentiall idolatry) we are to ſeparate from that Church: the Levites and the two *Tribes did well*, as (e) Mr. *Ball* ſaith, to make a ſeparation from *Jeroboams Calves*; and the godly laudably, 2 *King.* 16. 11. did not ſeparate from the Iſrael, and Church of God, becauſe the Altar of *Damaſcus* was ſet up, and becauſe of the high places. Things dedicated unto Idols, as *Lutherans* Images, may be called, and are called 1 *Cor.* 10. 34. idolatry, yet are they idolatry by participation, and ſo the Cup of Devils, 1 *Cor.* 10. *Paul* doth not command ſeparation from the Church of *Corinth*, and the Table of the Lord there.

3. *Conſideration.* There is a ſeparation from the Church in the moſt part, or from the Church in the leaſt and beſt part. In *Achabs* time *Iſrael*, and the Church thereof, for the moſt part, worſhipped *Baal*; *Elias*, *Micajah*, *Obadiah*, and other godly ſeparated from the Church of *Iſrael* in the moſt part: *Jeremiah* wiſhed to have a Cottage in the Wilderneſſe (no doubt a godly wiſh) that he might ſeparate from the Church all then for the moſt part corrupted, yet remained they a part of the viſible Church and a part in the viſible Church, and therefore did he not ſeparate from the Church according to

(a) *Ameſius his freſh ſuite againſt Ceremonies.*

(b) *Io. Ball his Anſwer to M. Cann. par. 2. pag. 23.*

(c) *Reynold. de Idololatria lib. 2. cap. 2.*

(d) *Bilſon of Chri. Ar. Subject. part 4. pag. 321, 322.*

(e) *Ball. loc cit.*

the leaſt and beſt part thereof; The godly in *England* who refuſed the *Popiſh ceremonies*, and *Antichriſtian Biſhops*, did well not to ſeparate from the viſible Church in *England*, and yet they ſeparated from the maineſt and worſt part, which cannot be denied to be a miniſteriall Church.

4. *Conſiderat.* If a Church be incorrigible in a wicked converſation, and yet retaine the true faith of Chriſt, it is preſumed God hath there ſome to be ſaved, and that where Chriſts ordinances be, there alſo where Chriſts ordinances be, there alſo Chriſts Church preſence is; And therefore I doubt much if the Church ſhould be ſeparated from, for the caſe is not here as with one ſimple perſon, for it is cleare, all are not involved in that incorrigible obſtinacy, & that is yet a true viſible communion, in which we are to remaine, for there is ſome union with the head Chriſt, where the faith is kept ſound, and that viſibly; though a private brother remaining ſound in the faith, yet being ſcandalous and obſtinately flagitious be to be caſt off, as an Heathen, yet are we not to deale ſo with an orthodox Church, where moſt part are ſcandalous.

5. *Conſiderat.* I ſee not, but we may ſeparate from the Lords Supper, where bread is adored, and from baptiſme where the ſigne of the Croſſe is added to Chriſts ordinances, and yet are we not ſeparated from the Church, for we profeſſedly heare the word, and viſibly allow truth of the doctrine maintained by that Church, which doe pollute the Sacraments, and we are ready to ſeale it with our bloud, and it is an act of viſible profeſſion of a Church, to ſuffer for the doctrine mentioned by that Church.

(*f*) *Ambroſ. commen. in Luc. Lib. 6. cap. 1. Signa eſt eccleſia quæ fidem reſpuat, nec Apoſtolicæ prædicationis fundamenta poſſideat, ne quâ labē perfidiæ poſſit aſpergere, deſerenda eſt.*

6. We may well hold that (*f*) *Ambroſe* ſaith well, that a *Church* wanting the foundation of the Apoſtles, is to be forſaken.

7. *There is a forced ſeparation* through Tyranny from perſonall communion, and a voluntary ſeparation; *David* was forced to leave *Iſrael*, and was *caſt out of the Inheritance of the Lord*; the former is not our ſinne, and our ſeparation from *Rome* hath ſomething of the former, the latter would be wiſely conſidered.

8. *There may* be cauſes of non-union with a *Church*, which are

are not ſufficient cauſes of ſeparation: *Paul* would not ſeparate from the Church of the Jewes, though they rejected Chriſt, till they openly blaſphemed, Act. 13. 44, 45, 46. *Act.* 18. 16. *And when they oppoſed themſelves and blaſphemed,* Paul *ſhooke his rayment and ſaid unto them, Your blood be upon your owne heads, I am cleane, from henceforth I will goe to the Gentiles.* There is a lawfull ſeparation, and yet before the Jewes came to this, there was no juſt cauſe, why any ſhould have joyned to the Church of the Jewes, who denyed the Meſſiah, and perſecuted his Servants, *Act.* 4. *Act.* 5. ſeeing there was a cleaner Church, to which Converts might joyne themſelves, *Act.* 2. 40, 41, 42.

9. There is no juſt cauſe to leave a leſſe cleane Church (if it be a true Church) and to goe to a purer and cleaner, though one who is a Member of no Church, have liberty of election, to joyne to that Church, which he conceiveth to be pureſt and cleaneſt.

10. When the greateſt part of a Church maketh defection from the Truth, the leſſer part remaining ſound, the greateſt part is the Church of Separatiſts, though the manieſt and greateſt part in the actuall exerciſe of Diſcipline be the Church; yet in the caſe of right Diſcipline, the beſt though feweſt, is the Church; for truth is like life, that retireth from the manieſt members unto the heart, and there remaineth in its fountaine, in caſe of danger.

Chap. 4. Sect. 6.

The way of the Churches of Chriſt in New England.

The way of the Churches of Chriſt in New England. Chap. 4. Sect. 6.

In this Section the *Reverend Author* diſputeth againſt the Baptizing of Infants of unbeleeving, or excommunicated neareſt Parents, of which I have ſpoken in my former Treatiſe: Onely here I vindicate, our Doctrine. And firſt the Authour is preſſed with this, the excommunicated perſons want indeed the free paſſage of life, and vertue of the Spirit of *Jeſus*, till they be tuitched with repentance, yet they are not wholly

cut

cut off from the ſociety of the faithfull, becauſe the ſeed of faith remaineth in them, and that knitteth them in a bond of conjunction with Chriſt. The Authour anſwereth, *It is true, ſuch excommunicates, as are truely faithfull, remaine in Covenant with God, becauſe the ſeed of faith remaineth in them, yet to the ſociety of the faithfull joyned in a particular viſible Church, they are not knit, but wholly cut off from their communion, for it is not the ſeed of faith, nor faith it ſelfe, that knitteth a man to this, or that particular Church, but a holy profeſſion of the Faith, which when a man hath violated by a grievous ſinne, and is delivered to Satan, he is now, not as a dead palſie-member, cut off from the body, though hee may remaine a member of the inviſible Church of the firſt borne, yet he hath neither part, nor portion, nor fellowſhip in the particular viſible Church of Chriſt Jeſus, but is as an heathen and a publican: now Sacraments are not given to the inviſible Church, nor the members thereof, as ſuch, but to the viſible particular Churches of Jeſus Chriſt, and therefore we dare no more baptize his childe, than the childe of an heathen.*

I *Anſwer*, Firſt, if Faith remaine in ſome excommunicated perſon, (as you grant) it muſt be ſeene in a profeſſion, for though for ſome particular ſcandall, the man be excommunicated, yet is he not cut off (as we now ſuppone) for univerſall apoſtaſie from the truth to *Gentiliſme*, or *Judaiſme*, for then he ſhould be curſed with the great excommunication, 1 *Cor.* 16. *v.* 22. and ſo though he be to the *Church as a heathen*, in that act, yet is he not to the viſible *Church an heathen*, but a brother, and to be *admoniſhed as a brother*, 2 *Theſſ.* 3. 15. and the Church is to uſe excommunication as a medicine, with intention to ſave his *Spirit in the day of the Lord*, 1 *Cor.* 5. 4, 5. 1 *Tim.* 1. 20. an excommunicated apoſtate is not ſo: now if hee retaine faith to the Churches decerning, he retaineth the profeſſion of Faith, and in ſo farre a viſible membership, with the Church in the Covenant; *Ergo*, for that profeſſed Faith, by our brethrens grant, his childe ſhould be baptized, *and ſo is not wholly cut off, but is as a dead palſie member of the Church*, and ſo as a member, though in a deliquie, and Lethargie.

2. You ſay to *the faithfull of a particular Church, the excommunicate is wholly cut off*: What doe you meane? if his ſinnes be bound

bound in heaven, (as they are, if he justly be excommunicated) is he not also cut off, to all the visible Churches on earth? are not all the Churches to repute him as a publican and a heathen? I beleeve they are, but you deny in this all visible communion of *Churches*.

3. You say, *it is not the seede of Faith that knitteth a man to a particular visible Church, but an holy profession.* But in the excommunicate person, (if the seede of faith remaine as you grant) this faith must be seene, by you, in a holy profession, else to you, he hath no seed of faith; and if his profession of faith remaine intire, though it bee violated in the particular obstinate, remaining in one scandall, for the which he is excommunicated, you have no reason to say, that to the particular Church, hee is wholly cut off, since his profession remaineth.

4. You say, *It is not the seed of faith, nor faith it selfe that knitteth a man to this or that particular visible Church, but a holy profession of faith.* Then I say, one may be knit to a particular visible Church, and a true member thereof, though he want both the *seed of Faith, and Faith it selfe.* I prove the connexion. A man is a perfect and true member of a Church, though he want that which doth not knit him to the Church, this is undeniable: But without the *seed of Faith or Faith it selfe,* (as you say) hee is knit to the true Church: *Ergo.* But this is contrary to your Doctrine, who require, *chap. 3. sect. 3.* that none must bee admitted members of a visible *Church*, but those who are *Christ his body, the habitation of God by the Spirit, the Temples of the Holy Ghost, &c. And that not only by externall profession, but in some measure of sincerity and Truth.* Now consider my Reverend Brethren, if there bee a *measure of sincerity and Truth*, where there is neither the *seed of Faith, nor Faith it selfe*: and surely by this you call downe and marre the constitution of your visible Church, when you exclude from the members thereof, the *seed of Faith, and Faith it selfe*; and you come to our hand, and teach, that the *seed of Faith, and Faith it selfe*, is accidentall to a visible Church as visible, which wee also teach: and so there is no *measure of truth and sincerity* required to the essentiall constitution of a visible Church.

5. But I would gladly learne how you contra-distinguish these two, *Faith, and a holy profession of Faith*? Doe you imagin that there can be a holy profession knitting a man to the visible Church, where there be neither the *seed of Faith, nor Faith it selfe?* It is Arminian holinesse, which is destitute of Faith, but if you meane by a holy profession, a profession conceived to be holy, though it be not so indeed, then you doe yet badly contradivide a holy profession from faith, for before any can be knit as a member to the visible Church, you are to conceive him to be a Saint, a Beleever, and so to have both the *seed of Faith, and Faith it selfe*, though indeed he have neither of the two, and so Faith is as wel that which knitteth a man as a member to the visible Church, as holinesse.

6. *If he remaine a member of the universall Church of the first borne*, is hee therefore so as a heathen, and so *that you dare no more receive him to the Supper, nor his seed to baptisme, nor you dare receive a heathen, and his seed to the Seales of the Covenant*? is a heathen a member of the invisible Church of the first borne? but the excommunicated you presume is such a one.

7. What warrant have you for this Doctrine, *That the Sacraments are not given to the invisible Church, if it is such, but to the visible*? Certainely, God ordaineth the Sacraments to the beleevers as beleevers, and because they are within the Covenant, and their interest in the Covenant, is the onely true right of interest to the Seales of the Covenant, profession doth but declare who beleeve and who beleeve not, and consequently, who have right to the Seales of the Covenant, and who not, but profession doth not make right, but declareth who have right.

The Author subjoyneth, *Christ giveth no due right unto baptisme to the child, but by the Fathers right unto the Covenant and communion of the Church, so by taking away right unto the Covenant and Communion of the Church from the Father, he taketh away the childrens right also, the personall sinne of the parent in this case is not a meere private personall sinne, but the sinne of a publike person of his family: for as his profession of his faith at his receiving unto the Church, was as the profession of a publike person receiving him and his children, who could make no profession but by his mouth unto the Church, so his violation*

violation of his profession by a scandalous crime, was as a publike violation thereof for himself and his seed, who stand or fall before the Church in his name and his person.

Answ. 1. It is true, Christ giveth right to baptisme to the child, by the Fathers right: I distinguish that, by the neerest father onely I deny, by the right of fathers in generall, true; but then it will follow, that no infant is to be debarred from baptisme for the sinnes of his neerest parents; for if these who are descended of *Abraham* and *David*, many generations upward from them, were within the Covenant, and so had right to circumcision, for the Covenant made with *David* and *Abraham*, and the neerest fathers sinne is not the cause of taking away the right to the Covenant from the child, and right to the *Church Communion*.

2. I much doubt if the child have right to the seales of the Covenant, for the *faith of the father*, and so I deny that hee loseth right to the seales of the Covenant for the fathers scandalous crime, which is a violation of the Covenant. I doe reverence grave and learned divines, who speake so; (*a*) *Oecolampadius*, and (*b*) *Zuinglius* say *that Infants are sanctified by their parents faith*; but I conceive they take the word *faith* objectively, for the doctrine of faith professed by the father, and not subjectively. But I think that great Divine (*c*) *Beza* saith well, *that no man is saved by another mans faith, nor can the parents faith be imputed to the children, which is no lesse absurd, nor to say that one man liveth by the soule and life of another man, and that he is wise by the wisedome of another man*: how then are Infants within the Covenant for their parents?

I answer, for the faith of their fathers, that is, for the Covenant of their fathers they have right to baptisme, for that *I will be thy God, and the God of thy seed, Galat.* 3. 8. comprehendeth all the beleeving Gentiles. And for this cause the children of Papists and excommunicate protestants which are borne within our visible Church are baptized, if their forefathers have beene sound in the faith; and I thinke the reason is given by (*d*) Doctor *Morton*, who saith, *The children of all Papists, Anabaptists, or other Heretickes, are to be distinguished from the children of Turkes and Pagans, because the Parents of Papists and Anabaptists*

(*a*) *Oecolampadius in Epist.*

(*b*) *Zuinglius lib.* 2. *pag.* 301, 302.

(*c*) *Beza quæst. & resp. lib* 126. *Nequaquam tamen facile dixerim, quempiam aliena fide servari, nequis hoc perinde accipiat, ac si dixerim, parentum fidem imputari infantibus, quasi aliena fide credentibus; quod quidem non minus falsum & absurdum fuerit, quam si dixerim, quempiam posse aliena anima vivere, aut alterius sapientia sapere.*

(*d*) *Doct. Morton his appeale, lib.* 4. *cap.* 6. *sect.* 1. *pag.* 464.

tists have once beene dedicated to Christ in baptisme, and the child (saith he) hath onely interest in that part of the Covenant, which is sound and Catholike, while as the parents themselves stand guiltie of heresie, which by their owne proper and actuall consent, they have added unto the Church.

And I thinke the Scripture saith here with us, that the neareſt parents be not the onely conveyers and propagators of federall holineſſe to the poſteritie, *Pſal.* 106.35. *They were mingled with the heathen and learned their workes*, 36. *and they ſerved their Idols, &c.* 44. *Neverthelesſe he regarded their affliction*, 45. *and he remembred, for them, his covenant.* What Covenant? His Covenant made with *Abraham*, and yet their neareſt fathers ſinned, *v.* 6. *We have ſinned and our fathers*, *v.* 7. *Our fathers underſtood not thy wonders in Egypt, they remembred not the multitude of thy mercies, but provoked him at the Sea, even at the red Sea*, *v.* 8. *Neverthelesſe he ſaved them for his names ſake.* His name was the glory of the Covenant made with *Abraham*, by which his name and truth, by promiſe was ingaged, *Eſa.* 63. 10. *But they rebelled and vexed his holy Spirit, therefore hee was turned to bee their enemy, and hee fought againſt them*, *v.* 11. *Then he remembred the dayes of old, Moſes and his people, ſaying, Where is he that led them, and brought them out of the red Sea?* So alſo *Eſay* 51. 1, 2, 3. and moſt evidently, *Ezek.* 20. 8. *They rebelled againſt me, &c. But I wrought for my names ſake, that it ſhould not be polluted before the heathen, among whom they were, in whoſe ſight I made my ſelfe knowne unto them, in bringing them forth out of the land of Egypt.*

Now this name is to be expounded his Covenant, *Jerem.* 31. 32. which he made with them, when hee brought them out *of the land of Egypt*, which Covenant is extended unto the Chriſtian Church, *Heb.* 8.8.9,10. Now if God gave right unto the ſonnes of the *Jewes*, I meane federall right, to temporall deliverance, and the meanes of grace, for the Covenant made with *Abraham*, though their neareſt parents rebelled againſt the Lord, that ſame Covenant in all the priviledges thereof indureth yet, yea and is made to all the *Gentiles*, *Gal.* 3.8. *Heb.* 8. 8,9,10. for it is the covenant nationall made with the whole race, not with the ſonnes upon the condition of the neareſt parents faith, as is cleare after *Chriſts* aſcenſion unto heaven,

Act.

Act. 2.39. *For the promise is to you and to your children, and to all that are afarre off, even to as many as the Lord our God shall call.* Now it is cleare that *their fathers killed the Prophets*, *Matth.* 23.30, 31, 32, 33, 34, 35. they were a *wicked generation* under blood, *v.* 37.

2. It is cleare that these externally, and in a federall and *Church profession* have right ecclesiastick to the Covenant, to whom the externall calling of the preached Gospell doth belong, while he saith *the promise* (of the Covenant) *is made to as many as the Lord our God shall call*, so the called nation, though the neareſt parents have killed the Prophets, and rejected the calling of *God*, *Matth.* 23. 33. 34. 37. is the nation which have externall and *Church-right* to the promises and Covenant, and *Rom.* 11.28. *As concerning the Gospell they are enemies for your sake, but as touching the election they are beloved for the fathers sake*: now their neareſt fathers maliciously opposed the Gospell, therefore it must be for the election of the holy nation, in which respect, the nation of the Jewes, *v.* 16. *was a holy seed, and a holy root*, and the children were also the *holy branches*, holy with the holinesse of the Covenant; and *Joshua* had no reason *to circumcise the people at Gilgal*, for the holinesse of their neareſt parents, whose carcasses fell in the wildernesse, yet he circumcised them, to take *away the reproach of his people*; now this reproach was uncircumcision in the flesh, the reproach of the *Philistims*, (so *Goliah* is called an uncircumcised *Philistim*) and of all the nations without the Covenant of *God*: yea by this there were no reason to circumcise the sonnes of *Achab* and *Jezabel*, whose neareſt parents were slaves to Idolatry, and who were bloody persecutors of the Prophets; nor was there reason to circumcise *Jeroboams* sonne, in whom *there was some good*, for both father and mother were wicked Apostates: and very often, by this doctrine, should the people of the Jewes leave off to be the visible *Church*, and so the promise of the Covenant should faile in the line from *Abraham* to *David*, and from *David* to *Christ*; even so oft as the neareſt parents *did evill in the sight of the Lord*; and many times should *God have cast off his people whom he foreknew*; contrary to that which *Paul* saith, *Rom.* 11. 1, 2, 3. To these I adde, if the infants of the *Christian Church* have onely right to baptisme, through the faith of the neareſt parents

onely, then is this to be conceived either to bee true and ſaving faith, in the neareſt parents, or onely faith in profeſſion: if you ſay the former, then 1. The ſeed of the excommunicated parents, in whom is faith, or the ſeed thereof is to be baptized, the contrary of which you affirme.

2. Then the ſeed and Infants of no Parents, but of ſuch only as are members of the *inviſible Church of the firſt borne*, are to be baptized, the contrary whereof you teach, while you ſay, *The Sacraments are not given to the inviſible Church, and the members thereof, but to the viſible particular Churches.*

3. The Infants of the unbeleeving parents, though members of the viſible Church, have no right to baptiſme, and the Covenant, though they be the elect of God, and borne within the viſible Church, which is admirable to us, now it is knowne that Hypocrites and unbeleeving parents have often ſuch a luſter of a greene and fairelike profeſſion, as that they goe for viſible members of the Church, ſo as their children are by Chriſts warrant and right baptized. I come to the other point, if the faith of neareſt parents, onely true in profeſſion and ſhow before men, give right to their Infants to bee ſealed with the ſeales of the Covenant: Then 1. apparent and hypocriticall faith conferreth true right to the ſeales to Infants, and there is not required (as the author ſaith Chap. 3. Sect. 3.) that the members of the viſible *Church be the called of God, the ſonnes and daughters of the Lord God Almighty, not onely in externall profeſſion, but alſo in ſome meaſure of ſinceritie and truth.* *Chap. 3. Sect. 3.*

2. God hath warranted his Church to put his ſeale upon a falſehood, and to conferre the ſeales upon Infants, for the externall profeſſion of faith, where there is no faith at all, this your writers thinke inconvenient and abſurd.

Alſo it is objected by us, that excommunicates children are in no better caſe by this doctrine, then the children of *Turkes* and *Infidels*.

The Author anſwereth. *We willingly* (ſaith he) *put a difference; excommunicates are nearer to helpes, and meanes of ſalvation and converſion, then Turkes, 1 Cor. 5. 5. becauſe excommunication it ſelfe is a meane that the ſpirit may be ſaved: and Turkes are nearer then Apoſtates, who turne enemies to the truth, for better never have*

knowne

knowne the way of truth, then to turne backe. But in this they agree, they are all of them as Heathen, Matth. 18. *and therefore neither parents nor children have right to the seales.*

Answ. This is not an answer, for the Infants of excommunicates, though they be the seed of ancestors, as grandfathers, who were true beleevers, yet as infants and dying in Infancy, are no lesse without the Covenant, and excluded from the seales thereof, by you then the Infants of *Turkes*.

2. The Infants of neareſt parents in the *Jewiſh Church*, though wicked, were not excluded from circumciſion, nor were they in the caſe of the Infants of the prophane *heathen*; and the ſame covenant made to the Jewes and their ſeed, is made to us, and to our ſeed, *Gal.*3. 8. *Heb.*8. 9. 10. *Rom.* 11. 27. 28. *Act.* 2.38,39. We alſo affirme, that the Lord extendeth the mercy of the Covenant to *a thouſand generations*, and therefore the line of the covenant-mercy is not broken off, for the unbeleefe of the neareſt parents. Our Author anſwereth. 2. Commandement, Exod. 20.

*If the extenſion of Gods mercy to a thouſand generations be a ſufficient ground to extend baptiſme to the Children of excommunicates in the right of their anceſtors, it may ſuffice as well to the children of Turkes and Infidels, and Apoſtates, for it is not above ſixty and ſix generations from Noah to Chriſt, as is plaine in the Genealogie, Luk.*3. 13. *and there have not paſſed as many more generations from Chriſts time to the Turkes, and Infidels of the preſent age. And all will not amount* (ſay they in their anſwers) *to the ſumme of two hundred generations. The true meaning is, that God out of his abundant and rich mercy may and doth extend thoughts of redeeming and converting mercy and grace unto thouſand generations, but he never allowes his Church any warrant to receive unto their Covenant and communion the children of godly parents, who lived a thouſand yeares agoe, much leſſe a thouſand generations; nay rather the Text is plaine,* 1 *Cor.* 7. 14. *that the holineſſe of the children depends upon the next immediat parents, to wit, upon ſuch faith as denominateth them beleevers in oppoſition to Pagans and Infidels, and that holineſſe to the children is called federall, which receiveth them unto the Covenant and ſeales thereof.* Answers to the 32. queſtions ſent from Old *England* to New *England*.

Answ. 1. We ſtand not on the number of *a thouſand* preciſely, nor doth the holy Ghoſt intend that, for as it is uſuall in Scripture, a (*a*) definite number is put for an indefinite: Wrath followeth

(*a*) 1 Sam 1.8. Revel.1.4. Pſal.12.6. Prov. 24.16. 25. Eſay 4. 1. Cant.5.10. 1 Cor.14.19. Deut.33. 17. Pſal.3.6. Micah 6.7.

followeth the *Ammonite and Moabite to the tenth generation, Deut.* 23.2,3. and the *Edomite* and *Egyptian* though cursed, entereth *into the Congregation of the Lord*, the third generation, *v.* 7.8. The Lord here walketh in a latitude, yet so as the mercy of the Covenant is extended to more generations, a thousand for foure, beyond the anger of God to the generation of the wicked; nor doth the Authors consequence stand good, that then wee had right and warrant to baptize the children of *Turkes, Pagans and Indians*, (as for one single Apostate, I account him as one single excommunicate Christian in this point) because the Lords comparison of proportion holdeth in generations of the same kind, and is restricted to the generations within the visible *Church, shewing mercy unto thousands of them that love me and keepe my Commandements*, which must be extended to professed love of a nation that is federally holy. Now *Turkes* and *Indians* are neither lovers of *God*, nor in profession, through federall holinesse such; and it is most pregnant against such as confine and imprison the mercy of the Covenant towards poore Infants, to their next immediate parents, and by the Authors interpretation, the thousand generations to which *God* extendeth mercy, is confined to one, because if the wicked two, the father and mother bee violaters of the Covenant, though nine hundreth foregoing generations have beene lovers of God, yet the Covenant mercy is interrupted to the innocent Infants, (in this innocent) and they are translated over to the classe and roll of the children of *Turkes* and *Pagans* under the curse and wrath of *God* for hundreth of generations. The *Lord* in this having a respect to that people whom hee brought out of the Land of Egypt, in whom hee fulfilled this promise of shewing mercy to many generations, though their neerest parents were grievers of his holy Spirit, and rebellers against him: for *Abraham, Isaac* and *Jacobs* sake, cannot bee so narrow and pinched in mercy to the posteritie, as to reduce a thousand generations to one, as this Author would have him to doe.

2. It is a hungry extention of mercy, as the Author expoeth it, to *Gods extending of thoughts of redeeming and converting to a thousand generations*, which hee hath to *Turkes*; for these thoughts of redeeming are from the free and absolute decree of election

election to glory, but this is an expresse promise of extending the mercy of the Covenant to a thousand generations, and such as the Lord by necessitie of his veracitie and faithfulnesse of covenant, cannot contraveene.

3. The place 1 *Cor.* 7. is corrupted contrary to the Apostles intent, which is to resolve a case of conscience, whether the beleeving wife married on a Pagan husband, or a beleeving husband married on a Pagan wife should divorce and separate, because the seed would seeme by Gods Law to bee uncleane, *Ezra* 9.2. *Paul* answereth, if one *be holy and professe the faith, the seed is holy*, v. 14. whereas if both father and mother were Pagans and heathen, the seed should be unholy, and voyde of federall holinesse, then were the children uncleane. But the consequence is frivolous, if both be Pagans, and Heathen, and unbeleevers (for so the Author doth well expound the unbeleeving husband) then the seed is uncleane and voyde of federall holinesse. But it followeth not: *Ergo*, if both the Christian Parents be excommunicated, and be scandalous and wicked, they are not members of a parishionall visible Church, then are the children uncleane and voyd of all federall holinesse, and have no right to the seales of the covenant. We deny this connexion, for there be great odds betwixt the children of Turkes, and children of excommunicated and scandalous parents. The children of *Turkes and Heathen* are not to be baptized, but the children of excommunicates, are as *Turkes and Heathen*; *Ergo*, the children of excommunicates are not to bee baptized. The Syllogisme is vitious in its forme; 2. It faileth in its matter, for children of excommunicates, because of the Covenant made with their ancestors, are in Covenant with God, and the children of *Turkes* are not so.

The Author addeth, *The wickednesse of the parents doth not prejudice the election or redemption, or the Faith of the child: Jephtah a Bastard is reckoned in the Catalogue of beleevers, Hebrewes* 11. 32. *Yet a bastard was not admitted to come unto the Congregation of the Lord to the tenth generation, Deuteronom.* 23.2.

Answ. It is true, the want of baptisme is no hazzard to the salvation of the childe, nor doe we urge that the infants of ex-

communicates, should be baptized, because we thinke baptisme necessary, *necessitate medii*, as Papists doe, but neither we nor Papists, nor any except *Anabaptists*, and the late *Belgicke Arminians* and *Socinians*, as (*a*) *Episcopius*, (*b*) *Henricus Slatius*, (*c*) *Somnerus*, (*d*) *Socinus* deny baptisme to be necessary in respect of Gods Commandement; and indeed if you urge the constitution of a visible Church, as you doe of members called of God, and Saints, *not onely in externall profession, but also in some measure of sincerity and truth*, as you doe expressely say (*e*) in this Treatise, we see not how you can hold that Infants can be baptized at all while they come to age, and can give tokens to the Church of their faith, and conversion to God, for if they beleeve not, you put Gods seale upon a blanke, which you thinke absurd.

(*a*) *Episcopius disp. priv. 29. Coller. 1. ritum fuisse tantum temporarium ex nullo præcepto Jesu Christi usurpatum.*
(*b*) *Henricus Slatius declar. aper. pag. 53.*
(*c*) *Somnerus Tract. de baptis.*
(*d*) *Socinus de baptis. c. 5. par. 53. 55. 57.*

In the closing of this Section, the Author reasoneth against *God-fathers*, which are to us of civill use, and no part of baptisme: He alledgeth, *he knoweth not any ground at all to allow a faithfull man liberty to entitle another man his childe, to baptisme, onely upon a pretence of a promise, to have an eye to his education, unlesse the childe be either borne in his house or resigned to him, to be brought up in his house as his owne.*

The way of the Churches of Christ in New *England*, Chap. 3. Sect. 3.

I Answer, 1. The Infants of beleeving Fathers absent in other Lands, upon their lawfull callings, are by this holden from the Seale of the Covenant, as if they were the Children of Pagans, for no fault in the Parents.

2. A promise of education in the Christian faith is here made a sufficient ground for baptizing an Infant, whereas alwayes before the Author contendeth for an holy profession of faith in both, or at the least in one of the neerest parents, but we know that a friend may undertake the Christian education of the childe of an excommunicate person, who is to you as the childe of a Pagan, we think, upon such a promise, you could not baptize the childe of a *Turke*: *Ergo*, excommunicated persons and Turkes are not alike, as you say.

CHAP.

Chap. 5. Sect. 1. and 2.

Touching the dispensation of the censures of the Church.

Authour.

Author of the Treatise of the way of the Churches of Christ in New *England*: Chap. 5. Sect. 1.

WE *proceede not unto censure, but in case of some knowne offence.*

Answ. What if a member of your Church doe shew himselfe in private, to some brethren, to be a non-regenerated person, and so indeede not a member of the visible Church, by your doctrine, he should be excommunicated for non-regeneration, which is against Christs way, *Matth.* 18. who will have such sinnes as, if denyed, *may be proved by two witnesses*, onely to be censurable by the Church, else you shall retaine such an one, and admit him to prophane the Table of the Lord.

In this first and second Section I have nothing to examine but what hath beene handled already, especially the Peoples power in *Church-affaires* hath beene fully discussed; onely the Author will have the preaching of the word, *a worship not peculiar to the Church*, but commune to those who are not in the Church-state at all, and that ordinarily in respect that *Indians* and *Heathens* may come and heare the Word, 1 *Cor.* 14. but this proveth not but that preaching of the word is proper and peculiar to the *Church*: but there is another mystery here, as from the first chapter, second Section, then preaching of the word is to be performed by gifted persons, yea ordinary preaching for the conversion of Soules, before there be any Pastors in the *Church* to Preach. Hence is that.

Quest. 1. *Whether conversion of soules to Christ, be ordinarily the proper fruite & effect of the word preached by a sent Pastor; or if it be the fruite and effect of the word preached by Pastors not as Pastors, but as gifted to preach, and so of all persons not in office, yet gifted to preach?*

Queſt. 29. *The Churches* of *New-England* in their Anſwers to the thirty two Queſtions, ſent by the Miniſters of Old-*England*, Anſwer by certaine Theſes, which I ſet downe and examine.

1. *The converſion of ſinners followeth not alwayes the preaching of every one that is in lawfull office of the Miniſtery.*

2. *When converſion doth follow, it doth not follow from the preaching of a Paſtor, or by vertue of his office, but by the bleſſing of God.*

Anſw. 1.. The former reaſon is moſt weake, converſion followeth not alway upon Chriſts preaching, and the Apoſtles their preaching did not alwayes produce converſion: but I pray you becauſe they were not efficacious meanes of converſion, doth it follow, Therefore they were not ordinary meanes? I thinke not.

2. The ſecond is as weake, *Converſion followeth not upon the preaching of a Paſtor by vertue of his office, but by the bleſſing of God.* What? *Ergo*, Paſtorall preaching is not an ordinary meane of converſion? neither doth converſion follow upon preaching, by vertue of the gift, no more then by vertue of the office, but by the bleſſing of God: *Ergo*, neither is preaching of a gifted man, the ordinary mean of converſion, as you teach, nor are the Sacraments by this reaſon, ordinary meanes to ſeale up our communion with *Chriſt*, and the graces of the Covenant, for Sacraments are efficacious meanes onely by the bleſſing of God, and not by vertue of the office; We doe not hold that the office hath influence, either in the word preached, or in the Soules of people, but it followeth not that the Paſtorall preaching of theſe who are ſent, *Rom.* 10. 14. *Eſa.* 40. 9. and that with Paſtorall authority, are not the meanes appointed of God for converſion, but here they confound meanes, *actu primo*, lawfull and ordinary, with meanes efficacious, and, *in actu ſecundo*, bleſſed with ſucceſſe from the Lord.

This we acknowledge (ſay they) *that ſound converſion of ſinners, argueth that the inſtruments of ſuch converſion were ſent of God,* Rom. 10. 14, 15. Jer. 23. 32. *yet we dare not ſay that Gods word is not effectuall to converſion, unleſſe the man that ſpeaketh it be a Miniſter, that is, a Church-officer, the contrary being evident,* Joh. 4. 29.

29. Act. 8. 4. Matth. 11. 19, 21. 1 Cor. 7. 16. *and to say so, were to limit the Spirit of God, where he hath not limited himselfe.* 1 Cor. 12. 11. 1 Cor. 1. 27. 29.

Answ. 1. Sending *Rom.* 10. 14. is an officiall and authoritative sending, not onely a bare gifting and habilitating of the man sent, for it is such a sending, as the sending of Prophets, *whose feete were p'easant upon the mountaines, and the watchmen who lift up their voice,* Esa. 52. 7, 8. Nah. 1. 15. and this is not a naked gifting, but besides they were commanded by God to speake, and so had authority: now though private Christians be instruments of conversion, yet it followes no wayes, that they are preachers *sent of God,* in the sense that the Scripture speaketh, *Rom.* 10. 14. 15. and farre lesse in the sense that is spoken, Jer. 23. 32. for it is said these who *prophecie lyes in Gods name, and were not sent, shall profit the people nothing;* now the sending denyed to be in these false teachers, is not onely want of gifts, but want of an authoritative command of God to preach, as is cleare, *v.* 21. *I have not sent these Prophets, yet they ranne; I have not spoken unto them, yet they prophecyed.* When it is said, *The word of the Lord came to* Jeremiah, *to* Ezekiel, &c. the meaning is not that *Jeremiah* was gifted onely, but beside δύναμις, an hability to prophecy, the Lord gave him ἐξουσίαν, authority by a speciall Commandement, saying, *Go speake, Loe I have sent thee, &c.* Now this immediate Commandement from God himselfe speaking from heaven, or in a vision, is not in the Churches of the New Testament, yet God speaketh by the Elders and Presbytery to Pastors now, 1 *Tim.* 4. 14. 1 *Tim.* 5. 22. *Tit.* 1. 9. 10. except you say with *Arminians* and *Socinians,* there is no neede now of the *Churches* sending, all gifted may preach the Gospell, without any *Church-call.*

3. This consequence is loose, *conversion of sinners argueth that the instruments were sent of God;* Ergo, *the Preaching of Pastors as Pastors is not the ordinary meane of conversion.*

Lastly, We deny not but private Christians may be instruments of conversion, but the places which afterward shall be examined, prove not the point, that Pastorall preaching, in a constitute *Church,* is not the ordinary meane, but your Doctrine

ctrine is that Paſtors as Paſtors doe onely confirme thoſe in the faith, who are already converted, but that they convert none at all, as Paſtors, but that the onely ordinary meanes of converſion, and of planting of men in formall ſtate of *Church-memberſhip* are men gifted to preach, and not Paſtors by office; *Sending* (ſay they) *ſometimes importeth but an act of Gods providence, whereby men are gifted, and permitted to do ſuch a thing, though they be not commanded of God, nor do in obedience to God, but for iniſterous ends, ſo God ſent the King of Aſſyria, Eſay* 10.6. 2 *King.* 24. 2. *So they that preached of envy, Phil.* 1. 15. *are ſent: So Balaam was ſent.* 2. *Some are ſent who beſide gifts and permiſſion, have alſo a ſincere mind to imploy their gifts, God by his Spirit ſtirring them up,* 1 *Joh.* 7.18. 3. *Thoſe are ſent of God, who have both gifts, permiſſion, and a ſincere mind to imploy their gifts, and withall a lawfull calling to the office: if men want a lawfull calling to that office of the miniſtery, and are not ſent of God the third way, yet may they preach and convert ſoules, as ſent of God, the firſt and ſecond way.*

Anſw. 1. There ſhould have beene places of Scripture to prove that *Balaam* and the enviers of *Paul, Phil.* 1.15. who preached Chriſt of envy, were ſent the firſt way: for *Balaam* prophecied of the Starre of *Iacob*, as one lawfully ſent and a called Prophet, as all other Prophets, (though hee was not a gracious man) for *Numb.*24.2. *Balaam ſaw the viſions of God, and the Spirit of God came upon him.* 4. *He ſaw the viſions of the Almighty, and fell in a trance*: and *Iſaiah, Ieremiah, Ezekiel* had no other calling as Prophets, though in zeale and ſimplicitie of prophecying, they differed from *Balaam*: and *Paul* would never have rejoyced that theſe teachers preached Chriſt, *Phil.* 1.15. if they had without all calling of God preached Chriſt; doubtleſſe they had a calling of the Church to preach, except you thinke that none have a calling, as called paſtors, but thoſe who are converted.

3. By this diſtinction you hold that men may be ordinary Preachers gifted, and ſo ſent of God to preach, and may and doe convert ſoules, though they have no calling of the Church; which unſound doctrine the *Arminians* and *Socinians* hold this day: for they teach,

1. *That all gifted perſons may preach the Goſpel, and convert ſoules.*

2. *That*

2. *That all who are gifted to preach, are ſent and lawfully called to preach, though the Church doe not call them.*

3. *That now ſince the Goſpell is ſufficiently revealed, and the Apoſtles are dead, there is required no calling of the Church, to make one a Lawfull miniſter*: And your Arguments they have, and you have their Arguments to evert all miniſterie and order of calling of paſtors; ſo teach the *Arminians*, and ſo *Epiſcopius*; *Epiſcopius*, *diſp. 26. theſ. 4. 5. Neceſſitatem miſſionis jam ceſſare dicendum eſt, ac proinde fas licitumve eſſe homini Chriſtiano, non tantum in magno neceſſitatis caſu, aut in enormi eccleſiæ defectione, ſed quovis etiam tempore verbum divinum docere, ſi ad docendum ſit idoneus, & qui docori volunt, id ſerio & obnixè poſtulant.* So doe the *Socinians*. *Andr. Roddeccius in notis in lib. Smiglecii pag. 3. Confitemur & olim eccleſiæ miniſtros vocari potuiſſe, imo vocatos fuiſſe, & nunc etiam vocari poſſe; an vero id quod olim factum eſt, & hodie fieri poteſt, ad munus miniſtrorum requiratur, hoc vere & perpetuo quæritur; Catechefis Racovienſis, cap. 11. 305. 306. Cum per hujuſmodi, ex præſcripto Apoſtolicæ doctrinæ conſtituuntur, & in his duabus rebus præſtant, vitæ innocentiâ & ad docendum aptitudine, propter ejuſmodi conſtitutionem apud omnes authoritatem ſuam merito invenire debent. Smalcius in refut. theſ. D. Frantzii parte 2. diſp. 4. pag. 377. Hoc enim in quæſtione eſt, an hujuſmodi conſtitutio ſit prorſus neceſſaria ad conſtituendum verbi dei miniſtrum: hoc autem nos negamus, nihil enim tale, (quod caput rei eſt) in deſcriptione eorum, quæ ad epiſcopum conſtituendum requiritur, nec uſpiam judicatum vel leviſſimè videmus, eum qui talis ſit, poſtea vocari, & mitti ab aliquo debere, imo poſſe aliquem per ſe munus tale concupiſcere vel affectare manifeſte ſcriptum legimus. Theoph. Nicolaid. in refut. tract. de miſſ. miniſtrorum cap. 10. pag. 80, 87. 88. Munus docendi non tam eſt honos, quam labor, laborem autem ſemper ſumere licet, honores non item: & pag. 91. Docet Paulus rectè id fieri poſſe, unumquemque munus docendi aggredi, modo ad id aptus ſit, quod aggredi cogitat, vel cupit.*

Queſt. II. *Whether or not all gifted perſons may preach the Word of God publikely, and ordinarily, for the gathering in of ſoules to Chriſt, though they be deſtitute of all officiall authoritie, or Church calling to that miniſtery?*

Our brethren hold *all gifted perſons not in office may ordinarily preach*

preach publikely; So teach Mr. *Robinson* in a Treatise intituled *The peoples plea for prophecying*, the Arguments of which booke I shall shortly discusse. Hence these considerations.

1. *Distinct.* *There is one power of publike preaching in a Church not constitute, and another in a Church constitute; gifted persons in extraordinary cases, where a Church is not planted, may publikely preach, but the case is otherwise in a Church constituted.*

2. *Distinct.* Pastors not onely as gifted men, but as Pastors *are called of God, for the conversion of soules, and the visible Church is Christs visible kingdome, and visible society, to make persons members of the invisible Church of the first borne.*

3. *Dist. Publike preaching, as it is the ordinary meane of saving such as beleeve, is proper and peculiar to the Church, both subjectively, as being onely in the Church, and objectively as being onely exercised on the Church members, per se, but upon Pagans by accident.*

4. *Dist. There is a call to an habituall and ordinary prophecying, here is required not onely a calling by gifts, but also a collation of authoritie to the office, either immediately by God, or mediately by the Church, and there is a call to some particular or occasionall acts of exhorting, as the Martyrs and Stephen are called to give confession of their faith, and a King in battell, to exhort his army, or a Prince his Subjects to piety, and to this latter there is no other call required, but the place and profession of the exhorter, though hee bee not by office a Pastor.*

5. *Dist. There is a formall calling of the Church, as the laying on of the hands of the Elders, and a virtuall and interpretative calling or tacite approbation of the Church, when learned men of eminent gifts, not in office, do write Commentaries, Sermons on Canonick Scriptures, and tractates refuting heresies; to this the tacite approbation of the Church is required, but these have not ordinary pastorall care, nor are they the ordinary converters of soules to Christ, as the pretended Prophets of Separatists are.*

6. *Dist. Gifted Christians may occasionally admonish, warne, rebuke and exhort one another*; 1. *privately*; 2. *without any Pastorall care of soules as they are a Church, but onely as they occasionally converse with them*; 3. *Ex communi officio charitatis, by the Law of nature, charitie tying one member to helpe another*; 4. *Not authoritatively by speciall office*; *but all authoritie here is from the word occasionally*

nally spoken. The Pastor is to preach, 1. Publikely; 2. To the Church as the Church. 3. With a pastorall obligation to all alike, whether he converse daily with them or not. 4. Not onely by the tie of common Christitie, but by a vertue of a speciall office. 5. With authority both objective from the word, and officiall from his charge. 6. And is obliged to separate himselfe for this charge allanerly, as a watchman who must give an account in a speciall manner to Jesus Christ.

Our brethren hold that the *ordinary and established way in the Church of Christ to the end of the world, is that all that are converted are made fit materialls for the visible Church by private Christians, as gifted of God to preach publikely, and to gather a true Church to Christ. 2. That none unconverted, as they are such, are under any pastorall care of Christs officers. 3. That Pastors as Pastors, doe convert none, but onely confirme those who are already converted; and that if Pastors shall convert any to Christ, it is by accident, as we say, with Aristotle, Musicus curat ægrotum, a Musician cureth a sick man, which he doth no wayes as a musician: for Pastors doe convert as gifted persons, and not as Pastors, and conversion of soules is no proper Church-worke, but accidentall to Pastors.*

But that none can take on him lawfully to preach the Word publikely, in the established and ordinarily approved way of Christ for the conversion of soules, but he who is not only gifted, but also called thereunto by *God* and his *Church*, I prove.

1. *Argum.* If faith come ordinarily by hearing a Pastor sent of *God*, and such Pastors as are called messengers with *good news*, and *watchmen* not onely gifted, but also instructed with authority of office, then are not gifted persons, because gifted, called of God to be ordinary converters of soules. But the former is true, *Rom* 10.14. for they are εὐαγγελιζόμενοι, and of these the Prophet saith, *Isa.* 52.8. *Thy watchmen shall lift up the voyce.* קוֹל צָפַיִךְ נִשְׂאוּ קוֹל And it is thus confirmed, That *Gospel* which is the power of *God and the wisedome of God* to those who are saved, is the *Gospel* preached by such as are sent both to preach and baptise: but the Gospel preached by gifted men, only out of office, is not the Gospel preached by those who are sent both to preach and to baptise: *Ergo*, the Gospel preached by onely gifted persons voyd of all office, is not the power and wisdom of God to those who are saved. The assumption is granted, for gifted men out

of office may not lawfully baptise. I prove the proposition, 1 *Cor.* 1.23. *but wee preach Christ,&c.* That this [wee] is to bee understood of those who are sent both to preach and baptise, is cleare, *vers.*17. *But Christ sent mee not to baptise, but to preach,* that is, he sent mee not to baptise principally, *Ergo,* in one and the same Patent from heaven, *Paul* was warranted to preach, and to baptise, as one commission is given, *Matth.*28.19. to teach all Nations, and to baptise, yea it is μαθητεύσατε βαπτίζοντες then it is such a preaching as must bee backed with the sealing by *baptisme*; also if he had meant that preaching was not peculiar to Apostles and other successors, hee should have said. *But yee preach Christ crucified,&c.* for *Separatists* do teach, with *Socinians,* that there was a multitude of unofficed Prophets at *Corinth.*

Robinson, the peoples pea for the exercise of prophecying against Mr. *Yates, Arg.* 2. *pag.*6.

Robinson, as if he had learned in *Socinus* his schoole, saith to this, *But for the word sending which he so much urgeth, it must bee knowne, that all who teach lawfully are sent by Christ, in respect of their personall gifts and graces, so ordinary officers are not sent by those who appoint them to minister, as was the extraordinary Apostles sent by Christ who appointed them. Sending importeth a passeth of the sent from the sender to another, and so the Apostles were sent by Christ to preach the Gospel to the Jewes and Gentiles, and so are not Pastors sent by the Church (which calleth them) unto others, but to minister unto her selfe, after the exercise of publike ministery is ended, the Church doe publikely exhort and require, as the Rulers doe Paul and Barnabas, Act* 13.14. *that if they have any word of exhortation, they would say on.*

Answ. Surely Mr. *Yates,* and wee both have much for us to urge the necessitie of sending, except men would runne unsent, and so be guilty of intrusion, for so doth the Scripture, *Exod.* 28.1. *Take to thee Aaron thy brother,&c. Numb.*1.49. *Thou shalt appoint the Levits over the Tabernacle of the Testimony, and over all the vessels, and all that belongeth thereunto:* so saith *Hezekiah* to the *Levites, The Lord hath chosen you to stand before him, and to minister unto him: Esay* 6.8. *And I heard the voyce of the Lord saying, Whom shall I send, and who shall goe for me?* 9. *and hee said, goe and say to this people, Jerem.*1.4. *And the Word of the Lord came unto me, saying, v.*5. *Hos.*1.1. *and the Word of the Lord came to me, Heb.*1.1. *Job.*1.6. *There was a man sent of God, Luk.*3.2. *Matth.*10.5. *These twelve*

twelve Jesus sent forth, Isa. 48. 16. *Isa.* 61. 1. *Heb.* 5. 4. *Joh.* 20. 21. *Matth.* 28. 19. *Mark* 16. 15. *Rom.* 11. 1. *Rom.* 1. 1. *Gal.* 1. 1. *Act.* 14. 13. *Paul and Barnabas ordained Elders in every Church,* 1 *Tim.* 4. 14. 1 *Tim.* 5. 22. 2 *Tim.* 2. 2, 3. *Tit.* 1. 9, 10. If you urge not sending, you goe from the Scriptures.

2. *He saith all who lawfully teach are sent of God in respect of personall gifts.* But 1. where doth the holy Ghost speake so in the Scripture? All then who have gifts to be Kings and Magistrates are sent of God to the throne and bench? what bloody confusions would hence fellow? Yea if they have gifts to bee Kings and do not all flie to the throne, they resist the calling of God, and sinne in so doing, as *Jonah* did, and hide their Lords Talent. 2. Women in whose lipps is the Law of grace, *Prov.* 31. 26. and who are to teach the younger women, *Tit.* 2. 3. 4. are so sent of God to preach; *O but* (say they) *they are forbidden to preach.* I answer, true, then (*to be gifted to preach:*) is not all one with this (*to bee sent to preach*) for to bee sent to preach of God, is to be commanded to preach. If then women bee sent in respect of gifts, they are commanded to preach, and that by God, and yet Gods Word forbiddeth them to preach; *Ergo*, that same will of God revealed doth command and forbid one and the same thing, which is absurd. *Ergo*, to be gifted is not to be sent to preach. 3. You here clearely side with *Arminians* and *Socinians*, for *Episcopius* (*a*) requireth no more to preaching, but that the man bee *idoneous and apt to teach.* And (*b*) *Theoph. Nocolaides, that there be in him an holy life and aptitudo ad docendum alios, aptitude to teach others.* 4. *Arminians* and *Socinians* teach that the sending, *Rom.* 10. 14. and other places are meant of extraordinary sending which is now ceased, since the Apostles are dead. So (*c*) *Episcopius* (*d*) and *Arminians* in their confession. (*e*) *Socinus* (*f*) *Ostorodius* expound the place, *Rom.* 10. 14. *Paulum de suo dun taxat tempore loqui*, and so there is no need of sending now: and *Robinson* sympathizing with them, saith, *Ordinary officers are not sent now by the Church, as the Apostles were then sent of Christ*; but the professors of *Leyden* (*g*) refuting the *Arminians*, say there is a necessitie of sending now as there was then, and (*h*) *Calvin*, (*i*) *Beza*, (*k*) *Paræus* accord to this,

(*a*) *Episcop. disp.* 26. 4 5.
(*b*) *Theophil. Nicolaides tract. demissione minist cap.* 10. *cap.* 88.
(*d*) *Remonstr. in confess. cap.* 21 *sect.* 2. 4.
(*e*) *Socinus tract. de ecclesia cap.* 1. *pag.* 140.
(*f*) *Ostorodius Inst. cap* 42. *Raddecius in not. Smiglecii pag.* 5. *ipse textus docet de solis apostolis sermonem esse.*
(*g*) *Profess. Leyd. cens. confess. cap.* 2. *sect.* 2. 3.
(*h*) *Calvinus Comment. in Rom.* 10.
(*i*) *Beza annot. de ministerio vel ordinario vel extraordinario, debet intelligi.*
(*k*) *Pareus de ordinaria etiam vocatione debet intelligi.*

that Paul speaketh of ordinary calling. 4. The Word of God differenceth the giving of gifts to the ministery, and the giving of authoritie, and sending *authoritative* by a lawfull calling, the one being *collatio δυνάμεως*, the other *collatio ἐξουσίας*, as *Matth.* 10 1. *Then he called the twelve, and gave them power*, and *v.* 5. their sending and gifting by authoritie is cleare, *these twelve he sent out*: So *Jer.* 1.5. *I have separated thee, &c.* this is calling and sending, & *v.*9. *Then the Lord put forth his hand and touched my mouth*, this is a giving of gifts, and *Isa.* 1.1. *Isaiah* is gifted when he saw the visions of God, but *Chap.*6.7. he is sent and receiveth authority to goe, beside that *v.*8,9. and *Joh.*20. when *Christ breathed upon the Disciples*, hee giveth them the gifts of the holy Spirit, but when he saith, *Go and teach, and as my father sent me, so send I you*, he giveth them authoritie and sendeth them: yea though Prophets did prophecie true things that should come to passe, yet were they false Prophets, *Dent.*13.1,2. because the Lord sent them not. And for the place, *Rom.*10, 14. cited from *Isa.*52. though Prophets hearing *Isaiah* and *Jeremiah* prophecie of the peoples returne from *Babylon*, should prophecy the same that *Isaiah* and *Jeremiah* had prophecied, yet not being sent of God, they should have beene false Prophets: and after the Spirit is entered unto *Ezechiel*, *ch.*2.2. and so he is gifted, yet is there another sending, *v.*3. then said *the Lord unto me*, &c. And might (I pray you) *Baruch* have preached all his Master *Jeremiahs* Prophecies? But I thinke that should not have made him a Prophet: yea and *Christ* in whom was all *fulnesse* of gifts and grace, *Joh.* 1.16. *Col.*2.9. yet tooke not on him *to be a Priest of the New Testament till he was called of God, as Aaron, Heb.* 5. 4,5. *Joh.*1.18. and *Calvin*, *Musculus*, *Gualter*, expone the Prophers and Pastors, prophecying peace, *Isa.*52. to be the Prophets, who not onely were gifted to preach, but sent with speciall authority, to prophecie the peoples deliverance out of *Babylon*. And lastly, by this also have the gifted Prophets a calling of God, to administrate the Sacraments, because, if to be gifted, be to be sent of God, certainly they are gifted to administrate the Sacraments no lesse then to preach, and so (*l*) saith the *Arminians*, with

(*l*) *Arminian. in Apolog. cap. 25. fol.* 245. *Quid obstat cur in casu necessitatis non possit a fideli aliquo, infans aqua tingi, aut inter fideles coena Domini non celebrari posset?*

their

their *Socinians*, as (*m*) *Socinus* and (*n*) *Smalcius*, If they say, Christ requireth a particular Minister to the Sacraments, but not so to the word: I answer, to pastorall preaching he requireth also a peculiar minister, as our brethren teach, from *Act.* 20.28. 1 *Pet.* 5 4.5. but to teaching by vertue of a gift any gifted man is sufficient: the same distinction may as well hold that there is a pastorall administration of the Sacraments and a common administration of them by vertue of a gift, yea and (*o*) *Gerardus* observeth well, *that to the calling of the ministery belongeth the administration of the Sacraments, as a speciall part thereof,* 1 *Cor.* 12. 29. *Ephes.* 4. 11. *Jam.* 3. 1. 7. yea and if ministers bee *stewards*, 1 *Cor.* 4. 12. are they not *dispensators* of the *Sacraments*, by their office, as of the Word?

(*m*) *Socinus tract. de eccles. pag.* 15.

(*n*) *Smalcius disp de minist. sect.* 7.

(*o*) *Gerardus tom.* 6. *loco comm. de ministerio ecclesiastico, c.* 3. *sect.* 1. *n.* 67. *pag.* 74.

5. *Robinson* giveth for shame a sort of calling to the unofficed Prophets, to wit, that *the Church requireth them, if they have a word of exhortation, to speake on*, as *Act.* 13. But 1. not his *Church*, but the rulers required *Paul* and *Barnabas to speake*. 2. The Rulers knew them to be Apostles and Pastors by office, for there were Prophets there, Chap. 14. 1. but the Apostles would have none to preach, as Pastors by office, but such as are proved, and authorized by the Elders, 1 *Tim.* 3. 10. *ch.* 4. 14. 1 *Tim.* 5. 22. 2 *Tim.* 2. 2, 3. 3. This calling of the Church is onely for orders cause in the constitute Church, but a thing not necessary by divine institution, and so the *Socinians*. So *Smalcius* (*p*) teach us that the Churches sending and calling in the Apostolick Church was a custome, *& valde decorum arbitramur* (saith *Smalcius*) *ut id observaretur*; and and so saith (*q*) *Andr. Raddecius*, and the (*r*) *Arminians* have also the same distinction: But this place approveth not that every *lay person* (so to speake) might preach in the Jewes Synagogues.

(*p*) *Smalcius in refut. thes. Franzii par.* 2. *disp.* 4. *pag.* 377. *Non negamus ex ista consuetudine primitivæ ecclesiæ Apostolicæ consequi illud etiam nunc fieri posse —— Sed hoc est in quæstione, an ejusmodi constitutio sit prorsus necessaria ad constituendum verbi dei ministerium.*

(*q*) *Andr. Raddecius in notis ad lib. Smiglecii pag.* 3.

(*r*) *Remonst. in Apolog. cap.* 21. *fol.* 227. *missionem esse necessariam concedimus necessitate ordinis & decori.*

2. *Argum.* If Christ ascending on high led captivitie captive, and gave gifts unto men, some to be Apostles and some Pastors and Doctors, and that for the gathering of Christs body, and

if ſome, not all are Prophets, 1 *Cor.* 12. 29. then hath God appointed Paſtors in office to bee the ordinary gatherers of ſoules in to Jeſus Chriſt, and if this bee not ſaid, when hee aſcended on high, hee made all private Chriſtians *de jure*, preachers to edifie publikely the whole *Church*, and if any bee not gifted, it is their owne fault, for they are obliged to bee ſuch.

3. *Argum.* He who *Matth.* 10. 42. contradiſtinguiſheth the prophet and the righteous man, as different perſons, and having different rewards, he doth not acknowledge a righteous man to be a Prophet, *hoc ipſo*, becauſe he is a righteous man. But *Chriſt* doth contradiſtinguiſh them, *v.* 41. *He that receiveth a Prophet in the name of a Prophet, ſhall receive a Prophets reward, and he that receiveth a righteous man, in the name of a righteous man, ſhall receive a righteous mans reward*; Ergo, Chriſt acknowledgeth them to differ. Now if a *righteous man*, *hoc ipſo*, becauſe hee is *a righteous man*, and a member of the Church, ſhould exerciſe theſe ſame ſpecifice acts with a Prophet, that is, if hee ſhould publikely preach to convert ſoules, he ſhould by this place bee a Prophet, and the reward of a Prophet ſhould be given to the receiver of the righteous man, yea and more then the reward of a Prophet, in reſpect he is both a righteous man, and a Prophet.

4. To all Prophets a ſpeciall promiſe of Gods aſſiſtance and preſence is made in the word, as *Jerem.* 1. 18, 19. *Matth.* 28. 20 *Luk.* 21. *Verſe* 14. 15. *Act.* 9. *Verſe* 17. But to theſe who are not prophets by office, there is no ſuch promiſe in the word; Ergo,

5. All that are ſent of God as ordinary converters of ſoules from the kingdome of darkeneſſe to the kingdome of Jeſus Chriſt, *muſt ſeeke out fit words*, as the Preacher did, *Eccleſ.* 12. 11. 12. *hee muſt convince and judge the hearer, and make manifeſt the ſecrets of the heart*, as 1 *Cor.* 14. 24, 25. *he muſt cut the word aright*, as a *Timothy*, 2 *Tim.* 2 15. *he muſt give every one of the houſe meate in due ſeaſon*, *Matth.* 24. 46. *he muſt know and try the wayes of the people*, *Jerem.* 11. 18. *When he ſeeth the ſword comming, he muſt warne the wicked to turne from his evill way*, *Ezech.* 3. 18, 19. *Hee muſt watch for ſoules, as one who is to give an account*, *Heb.* 13. 17. *Hee muſt exhort*

hort the people to bee reconciled to God, and this hee must pray and request in Christs stead, 2 *Cor.* 5. 20. *And hee must give himselfe wholly to reading*, 1 *Tim.* 4.15,16. *And not intangle himselfe with any other calling*, 2 *Tim.* 2.4. All these cannot be done by Prophets not in office. And all these are duties of Pastors in office, and to ty private Christians, who are commanded to attend their owne callings were unreasonable, and repugnant to the Word of God. The proposition is cleare; no man can preach, but hee who must give himselfe to reading, and must watch and speake to the present case of the hearers; but especially such Preachers as are the onely ordinary converters of soules to *Christ*, must give warning that the unrighteous die not in his sinne: now to say that all these were duties incumbent to *merchants*, *artificers*, *fashioners*, *carpenters*, *cloathiers*, were to mocke the word of *God*, and to say, these and these onely were the gatherers of a *Church*, and Kingdome to *Christ*, were unknowne Divinity.

6. All Prophets are set downe in Christs roll of lawfull officers. 2. The rules and canons for the right exercise of their ministery is set downe, especially seeing these pretended prophets are presumed to be the greatest part of the visible Church. 3. The onely ordinary gainers of soules to *Christs* kingdome and visible *Church*, even to the second comming of *Jesus Christ*. 4. Seeing the *Lord* doth so often complaine of idle Pastors, of dumbe dogges, by whose sleeping, soules are losed. Now this Argument for the proposition seemeth most reasonable. In the old Testament *Priests*, *Levites*, *Prophets*; and all the edifying officers are set downe there, and so are the officers and canons anent their government set downe in the New Testament, *Eph.* 4.11. 1 *Cor.* 12. 28. 1 *Tim.* 3. 2 *Tim.* 2. *Act.* 2.17, 18. *Joel* 2. 28. *Act.* 20.28 But no such things are written in the old or new Testament of gifted Prophets not in office.

7. All lawfull officers have power authoritatively from *Iesus Christ to remit and to retaine sinnes*, by the preaching of the Word. But Preachers out of office have no such power, *Ergo*, Preachers out of office, are not lawfull Preachers.

The proposition is, *Ioh.* 20. 21. The assumption is evident, for

for where *are they sent as the Father sent his Sonne Christ?* and that promise is made onely to the *Apostles*, and to their successors, Prophets without office are not the successors of the Apostles.

(a) *Robinson* Peoples plea, *Arg.* 1. *pag.* 2, 3.

(a) *Robinson* saith, *the commission there given is peculiar to the Apostles onely, and confirmed by the miraculous inbreathing of the holy Ghost, and by them to be dispensed principally to unbelievers, of all which nothing is common to ordinary officers, but elsewhere, this power is given to the whole Church, Matth.* 16.17. 1 *Cor.*5. 2 *Cor.*6.6. *Yea to every faithfull brother, Matth.* 16.18. *Ch.* 18. 15. *Luk.* 17. 3. This is that which *Anabaptists* teacheth (as (b) *Chemnitius* saith) and the very doctrin of (c) *Osiandrius*, (d) *Nicolaides*, (e) *Socinus*, but except the miraculous inbreathing of the holy Ghost, there is nothing here peculiar to the Apostles onely: for the loosing and retaining of sinne, is nothing but binding and loosing of the sinnes, and this is nothing but the forgiving and retaining of sinne by the preaching of the word, and censures of the *Church*, and that binding and loosing, *Matth.* 16. is not given to the whole Church of beleevers, for the Text saith no such thing, but power of the keyes is given to *Peter*, that is, to the Church-guides the successors of *Peter*. 2. Authoritative power of forgiving of sinne, is not *Matth.* 18. said to bee ratified in heaven, but onely when the *Church* doth bind and loose; and forgiving, *Luk.* 17. is betwixt sister and sister, who have not power to bind and loose in heaven.

(b) *Chemnitius loc. com. part.* 3. *cap. de Eccles. pag.* 314.
(c) *Osiandrius in Instit. cap.* 42. *pag.* 438.
(d) *Nicolaides in defens. tract. Socini de ecclesia & ministerio, cap.* 1. *pag.* 146.
(e) *Socinus tract de eccles pag* 14.

8. All Prophets are either ordinary or extraordinary, as is cleare in *Gods* Word; extraordinary now are not in the Church, and the ordinary Prophets now are not gifted to preach the Word, except as *Timothy*, from their youth they have beene trained up in the Scriptures, and have learning, sciences, knowledge of the tongues, if he would bee a man able to teach others, 2 *Tim.*2.3. 1 *Tim.*3. hee must meditate, reade, and give himselfe wholly to these things, 1 *Tim.* 3. 15, 16. and so must leave his calling contrary to the Apostle his commandement, 1 *Cor.* 7.20, 21, 22. 1 *Thess.*4. 11. *Ephes.*4.28. but if hee have

have a gift for publicke preaching, he is to separate himselfe for it, seeing a gift is a token of Gods separation.

Quest. III. *Whether the Arguments of Mr. Robinson for the prophecying of private persons, not in office, doe strongly conclude?* Peoples plea for prophecying, pag. 34.

I shall set them downe in order and discusse them. *If a Bishop must be apt to teach, then he must be tryed before he bee admitted to the office. Ergo, while he is out of office he must prophecie.*

Answ. This Argument concludeth not the Question, for by as good reason the sonnes of the Prophets or young Prophets, who behoved to exercise their gift, as 1 *Sam.* 10. 5. 2 *King.* 2. 7. 2 *King.* 4. 1. 1 *King.* 20. 35. before they bee fully received as Prophets, must be prophets and officers not in office differing from Prophets in office, even as their lay Prophets are different from Pastors, but an apprentise of a trade is not a different tradesman from the master to whom hee serves as apprentise, but he is onely different from him in degree. But their *Lay-Prophets* are tradesmen, not sonnes of the Prophets, not ayming at the pastorall charge, but ordinary officers for converting of soules, and doe differ from Pastors, as those who are non-Pastors, differ from Pastors.

Robinson. If the Lords gifting of Eldad *and* Medad, *Numb.* 11. 29. *with the spirit of prophecying, inabling them to prophecy, and made them extraordinary Prophets, why should not by due proportion an ordinary gift inabling a man to an ordinary prophecy, serve also to make him an ordinary Prophet? Now Moses in wishing that all the people were Prophets, wisheth as well the use, as possession of the gift.*

Answ. The Jewes say that *Eldad* and *Medad* were of the 70. Elders, upon whom was powred part of that spirit of prophecy, that was on *Moses*, and they say they were written in the 70. papers, but not elected, because they drew the papers חלק a part and not זקן *Senex*, but it is not like *Joshua* would have envied if they had beene now Judges, or that *Moses* would have likened them unto the people. However, prophets they were. But both the Antecedent is false, and the consequence nulle, for if you meane by the *Lords gifting of El-*

dad and Medad, a naked and a bare revealing to them of the visions of God, without an impulsive commandement from God, setting them on action to prophecie, (this impulsion is an authoritative sending and calling,) the antecedent is false, for that gifting of them onely made them able, but not formally authorized Prophets: but if the gifting of them did include both the gift and the command of God, to use the gift, as certainly it did, now the consequence is null, for the naked giving of an ordinary gift, except God by himselfe, and now by the authority of his Church, command the use of the gift, no gifted man, because gifted, is by and by a Prophet, but he must have a commandement ecclesiasticke now to preach, as *Eldad* and *Medad* had impulsive commandement to prophecy, and if any be gifted by an ordinary way as *Eldad* and *Medad* was extraordinarily, then they are to be thrusted out to the pastorall calling, and none but a fleshly man will envie them.

Robinson, 2 *Chron.* 17.7. *Jehoshaphat sent his Princes to preach or teach in the cities of Iudah, and with them the Levites, so the* 70. *Interpreters, so Pagnine, so Ierom, and the English translation: Ergo, Princes are Prophets not in office, who may teach.*

Answ. 1. *Doctor Alexander Colvell* my reverent colleague, and as learned, so well experienced in the Hebrew, saith that ל is here taken for את and noteth the accusative case, and is to bee read; *And he sent the Princes*, as *Buxtorfius* noteth, *Thesaur. l.* 1. *c.*12. and this Chaldaisme is to be seene in these bookes of the Chronicles written after the Captivitie, as 2 *Chron.* 5.13. וּבְהַלֵּל לוּחַוֹה *that they might praise Jehovah*, and Chap. 32.17. לְחָרֵף לוּחַוֹה he writ letters also, *to raile on the Lord*, and so the parallell place, 2 *King.* 19.4. לְחָרֵף אֱלֹהִים and the place, as the Doctor citeth, is well exponed by *R. Salomon Iarchi in his Commentary* כו עלהכהנים והלוים ללמד ולחודות כדכתיב ככל אשר יורו אתכם הכהנים והלוים והשרום חלכו עמהם לפו שלא ימרו את פוהם ולהכרוחם לשמוע להם ללמד that is, *it was proper to the Priests and Levites* to teach & instruct, as it is written,

Plea pag. 39. 39.

ten, *Deut.* 24.28. according to al that the Priests and Levites shal teach you, do yee; but the Princes went with them lest they should have rebelled against their words, that they might compell them to obey, &c. the word לִמֵּד in *pihel* signifieth this, לָמַד in *kall*, *didicit*, in *pihel* לִמֵּד he caused him to learne, *Dan.* 1.3,4. *Nebuchadnezzar* commanded also *Penaz* לְלַמְּדָם *to teach them learning and the language of Chaldea*; that honorable Courtier was not a Schoolemaster to teach the children of the captivitie himselfe, but he did it by others. The King of *Syria* saith to the King of *Israel* וְאַסְפְתּוֹ מִצָּרַעְתּוֹ thou shall cure *Naaman* of his leprosie; the Maide exponed it, thou shalt cure him by another, *Elisha* shall cure him. *Pilat* scourged Jesus, but *Livius* saith, the Judge said to *a burrio, i. Lictor, colliga manus*: so *Deut.* 31. 22. *Moses* therefore writ this song the same day, and taught it, *v.* 19. וְלַמְּדָה אֶת־בְּנֵי־יִשְׂרָאֵל שִׂימָה בְּפִיהֶם *teach them this song, and put it in their mouth.* It was impossible that *Moses* in his owne person, could teach the people, and put this song in their mouth, therefore he behooved to teach them by the Priests and Levites, as 24.25.

2. The Hebrewes may read so, *but he sent to his princes*, for the letter ל is a note of the *accusative* case, of the *dative*, of the *genitive*, or of the accusative case with a certaine motion as לְדָוִד to *David*, or of *David*. *Valet Hæbræis* (*inquit Schindlerus*) *ad, in, vel* עַל *super*, and it noteth a motion to a thing, *Gen.* 2.22. *& ædificavit, he made the rib in a woman* לְאִשָּׁה *Ind.* 8.27. *and Gideon made it in an Ephod* לְאֵפוֹד 2 *Sam.* 4. *They annointed David* לְמֶלֶךְ *to bee King.* Then it must bee read, *bee sent to the Princes, Benchail, &c. to teach in the Cities of Iudah, v.* 8. *and with them he sent Levites, v.* 9. *and they taught in Iudah*: there is not the least signification in the Text that the Princes taught.

Robinson. Princes and Iudges are to open and expone the Law

by which they governe, else they governe with tyranny.

Answ. Judges are to convince the theefe and the murtherer, 1. In a coactive way, not in an ecclesiastick way. 2. As these sinnes are troublesome and hurtful to the State and Commonwealth. 3 That others may feare to hurt the State by the like sinnes, not that the malefactors may be converted to God, and their soules may be saved; but your lay-Prophets *simpliciter*, not *in ordine ad panam*, are the onely ordinary converters of soules.

Robinson. There is an excellent Sermon (saith he) *of Iehoshaphats to the Iudges, 2 Chron.* 19. 6. *and to the Levites,* 9. 10. *and a divine prayer,* 8. 20. *and Hezekiah hath an excellent Sermon to the Priests and Levites, in the very Temple,* 2 *Chron.* 29. 4, 5. *And Nehemiah taught the people the Law of the Lord: Kings are Shepheards and feeders, not onely by government, but also by instruction.*

Answ. 1. These Sermons of *Iehoshaphat* and *Hezekiah* were first in time of extraordinary defections, when the Priests (whose it were to teach the people) were corrupted and turned dumbe dogs.

2. They were Sermons of Propheticall instinct and divine impulsions, as the very stile of them cleareth, and therefore cannot warrant Christian Princes to bee ordinary Prophets, except you make the *King* a nationall Pastor over Pastors, and two thousand Congregations; for if, as Prince, hee bee their Pastor, he is equally Pastor and teacher to all these Congregations; and he must be as Prince, obliged to bee a Prophet to convert all: How exclude they a Pastor of Pastors and a diocesian prelate, who introduce a nationall Pastor? Yea how deny we a Pope, if the King carry both the swords, both of the spirit as a Prophet, and that ordinarily, by his calling to feed soules, and the civill sword to take vengeance upon evill doers? for whosoever preacheth the word of God as a Prophet, hath the keyes of the Kingdome of heaven committed unto him, to bind and loose, to remit and retaine sinnes on earth, and in heaven, for the preached Gospell is the keyes of the kingdome, as is the power of *Church censures*. Then must the Kings have both keyes of Church and State, and what hindereth but they admit the King as King, and a nationall Pastor, to be the head

head of the Church under Christ. 3. Consider the King as a Christian and gifted with learning, hee is *parens patriæ*, and publick nurse father of the Church, and may occasionally upon some extraordinary exigent, at the meeting of the States, or when his armies are going out to battell, make use of the Word of God, to exhort them to generall duties of Religion, and Justice, and to be prepared for meeting with eternitie and judgement; and this he doth as a Christian father, his subjects being his children: but what is this to inferre that the *King* as *King* is a Prophet, and an ordinary feeder of soules *ex officio*, by office, and that by *knowledge and instruction*, as *Robinson* saith, and an ordinary converter of soules, and such a Prophet as doth preach in the *Church* ordinarily, to the edifying of the *Church*, and conviction and conversion of Infidels, and gathering of a people to God, as they say of their Prophets out of office, 1 *Cor.* 14. 4, 5. 12. 23, 24, 25. 31. And upon the same ground a *King who* hath the spirit of adoption, may publikely pray, as *Jehoshaphat* did for the *Lord* of hosts his presence, to goe out with his Armies against the enemies of the *Gospel*, but *à speciei positione ad generis positionem male sequitur*, hee may be the peoples mouth to *God* in such an exigence, and hee may give a word of exhortation anent duties generall of good subjects; *Ergo*, hee is an ordinary Prophet, for the ordinary preaching of the Gospel to all his Subjects; it is a loose and vaine collection.

Lastly, *Nehemiah a Prince taught the people*, saith he.

I answer, *Nehemiah* was a Prophet and Author of Canonick Scripture, as was *Salomon*, and therefore his teaching proveth not the point, *Nehem.* 1. *v.* 1. Nor can I finde where *Nehemiah* preached or prophecied to the people at all, but that *Ezra* the Scribe, *Nehem.* 8. and the Levites, Chap. 8. and 9. (which *Robinson* citeth without warrant) did instruct and teach the people.

Robinson. And if it were not (saith he) *the received order in Israel of old for men out of office to speake and teach in publicke, how did Scribes, Pharisees and Lawyers teach publickly among the Jewes, of whom yet many were not Levites, or Churchmen, but indifferently of any tribe? Phil.* 3. 5. *and how was Iesus admitted to dispute in* Pag. 38, 39.

the Temple with the Doctors, Luk. 2. 46. *and to preach in the Synagogues, Matth.* 9. 35. *Luk.* 4. 16, 17. *and how were Paul and Barnabas desired, if they had any word of exhortation, to say on? Act.* 13. 14. 15. *For the rulers acknowledged Christ and Paul for no extraordinary Prophets, but onely admitted them to the use of their gifts.*

Answ. 1. It is great ignorance, if you thinke Scribes, Pharisees and expounders of the Law were not Prophets, because they were not of the Tribe of *Levi*, for Priests behooved onely to bee of the Tribe of *Levi*, but Prophets, as *Ieremiah* and others, were extraordinarily raised up of God out of any tribe, as *Calvin* well observeth, and all versed in Scripture, and that they were teachers in office is cleare, *Matth.* 23. 2. *They sit in Moses his chaire, v.* 13. 14. &c. and the office of teaching, though abused, is also ascribed by Christ, to the *expounders of the Law, Luk.* 11. 46. and what is said of Pharisees in taking away the key of knowledge, is said of them, *v.* 52.

Calvin praelect. in Ierem. 1. 1.

2. Christs asking of questions, and that when hee was 12. yeares of age, all wondering at his learning, *Luk.* 2. 42. was no act of prophecying: and granting it had beene the practise of the *Iewish Church* to admit a child of twelve yeares to preach in the Temple, and to admit hand over head, tradesmen, and all to prophecy in the Temple, it is an Argument from their corrupt practise, *à facto ad jus*, and no more a rule for the preaching of fashioners, cloathiers, mariners, in the Temple, then the Jewes their taking up stones in the Temple to stone Christ: and it is knowne that Christ did not publickly prophesie in the Synagogues till he was baptized (as all the learned thinke) and while his name and fame spread abroad, that a great Prophet was arisen, *Luk.* 3. 21, 22, 23. *Luk.* 4. 14, 15, 16. Yea and the Pharisees *knew him to be a teacher sent of God, Ioh.* 3. 2. *And all the people tooke him to be a Prophet*, and therefore the rulers feared to apprehend him, and his doctrine and miracles got him the name *of a Prophet sent of God*, and *Paul* and *Barnabas* were known to be teachers in office, else the rulers would not have *desired a word of exhortation*, for they did not invite strangers promiscuously to prophesie, and this you onely say, but doe not prove, and is more for us nor against *us*.

Pag. 39. *Robinson* alleadgeth a place out of *Ieremiah*, 50. 3. 4. where it

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is said, *That Israel and Iudah in a spirituall conference shall incourage one another (as Calvin saith) to repentance, and to joyne themselves to the true Church; which is nothing for publicke prophecying, for thus much private Christians, yea all that feare God, women not excepted, may doe in Christian conference, as is cleare, Zach. 8. 21. Mal. 3. 16. Psal. 42. 4. Esa. 2. 1, 2, 3. Heb. 3. 13. Heb. 10. 23, 24, 25.*

The fourth place which he bringeth is, *Matth. 10. v. 1. 5, 6. Christ sent out the twelve Disciples to preach the Kingdome of heaven to the lost sheepe of the house of Israel, but they were not Apostles or Preachers in office, till his resurrection, but onely Apostles elect as you say, the major elect; For 1. they received not commission till after Christs resurrection, Ioh. 20. 22. 23. Matth. 28. 19, 20. 2. The least in the kingdome of God is greater then Iohn Baptist, for the Christian Church began not properly till his resurrection, and the Apostles being members of the Church of the New Testament, they could not be Apostles in office, before Christs death, except an adjunct be before the subject, and an officer before the incorporation, whereof he is an officer. 3. They were ignorant of many mysteries of Christ, his death, resurrection, nature of his Kingdome, Matth. 20. &c. which was unbeseeming Apostolick dignitie, to the which the highest degree of infallible revelation was requisite. 4. How did they returne, as non-residents to remaine with Christ till his death? 5. Ephes. 4. 11. Christ till he ascended on high, and not till then, gave some to be Apostles, &c. Hence it must follow that the Disciples were Prophets not in office, and so did preach all this time.* Robinson, pag. 39. 40.

Answer.

1. I answer these frivolous reasons. 2. I prove they were Apostles, or at least Prophets in office, before Christs death and resurrection.

And 1. They received not ample and largest commission to go and preach to all nations, before Christs resurrection, *Matth.* 28. 19. that is true, but what then? Therefore they received no commission as Pastors in office to preach to *Israel*, not to the *Gentiles* or *Samaritans*, it no wayes followeth; yea the contrary, a calling to a Pastorall charge they had, (*Matth.* 10. 5. *These twelve did Iesus send out, and commanded them saying, Goe, &c.* And these directions and canons which concerne watchmen, 1 *Tim.* 3. are fully set downe, *Matth.* 10. when they receive both

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giſts, *v.* 1. and authoritie and a calling, *v.* 5. and ſpeciall inſtructions, *v.* 7, 8, 9, 10. how they ſhould diſcharge and acquit themſelves in their miniſtery, the like whereof is never given to *lay-Prophets* (I muſt crave leave to uſe this word.) To the 2. I anſwer, That it is falſe that Chriſt died and lived a member of the *Iewiſh Church* onely, he received the Sacrament of baptiſme as a member of the Chriſtian Church, as hee was circumciſed and keeped the Law of *Moſes*, to teſtifie hee was a member of Jewiſh Church; and it became him to bee a member of both Churches, who was to *make of two one people*, *Epheſ.* 2, 15. And it is falſe that the Apoſtles were adjuncts of the Chriſtian Church; as Apoſtles inveſted in their full Apoſtolike dignity, to preach to all the world, they were parts and members, not adjuncts of the Catholick viſible Church of Chriſtians: when Paſtors are called adjuncts of the viſible Church, it is cleare that they are made but accidents of the viſible Church, & ſo that the Miniſtery is not ſimply neceſſary to the viſible Church, which is the wicked doctrin of (a) *Arminians*, (b) *Epiſcopius*, (c) *Socinus*, *Nicolaides*, (d) & the *Anabaptiſts* taught the ſame, as ſaith (e) *Gaſtius*. But though the Apoſtles, as inveſted with full Apoſtolick authority, be members of the Chriſtian Church, and the *New Ieruſalem* bee founded upon their doctrine, *Epheſ.* 2. 20. *Revel.* 21. 14. yet this hindereth not, but as called Apoſtles and officers, limited to preach to loſed *Iſrael* onely, *Matth.* 10. 5, 6, 7. they were members of the Jewiſh Church, and called Apoſtles. To the 3. I anſwer, ignorance of fundamentall points not fully propoſed and revealed, if there bee a gratious diſpoſition of ſaving faith, to beleeve theſe when they ſhall be revealed, ſuch was as in the Lords Diſciples, *Matth.* 16. 16, 17. *Luk.* 12. 32. *Luk.* 22. 28, 29. may well ſtand with the dignitie of young, and as yet limited Apoſtles, *Matth.* 10. 5, 6, 7. who had not yet received the holy Ghoſt, in that meaſure, *Act.* 1. 8, 9. that was requiſite for Apoſtles, in their full Apoſtolicke charge, and made infallible pen-men of Canonick Scriptures, ſent to preach to all the world. To the 4. I anſwer, They were not non-reſidents, becauſe they returned to reſide with Chriſt after they had caſten out devils, *Iob.* 4. 1, 2. (which your lay-Prophets by your owne confeſſion cannot lawfully doe) not to bee idle, but

(a) *Remonſt. in confeſſ. cap.* 22. *ſect.* 1.
(b) *Epiſcop. diſp.* 26. *Theſi.* 4, 5.
(c) *Socinus tract. de eccleſi. per totum & pag.* 14, 15.
(d) *Nicolaides in defenſ. Socini tract. de eccleſ. cap.* 1. *pag.* 118.
(e) *Gaſtius de cata-Baptiſtarum erroribus lib.* 1. *pag.* 35.

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to learne more, and to be eye and eare witnesses of the doctrine, life, death, resurrection and ascension to glory of Christ, 2 *Pet.* 1.16,17,18. 1 *Joh.* 1.1,2,3. *Matth.* 26.37,38,39. *Luk.* 24.50,51,52. *Joh.* 20.19, 20. *Act.* 4.20. which was necessary, that they might preach these things to the world. Nor is a Pastor in his studie attending, reading, as 1 *Tim.* 3. 15,16. though he be not, then teaching, a non-resident. To the 5. I say, when Christ ascended unto heaven, *Ephes.* 4.11. *He gave some to bee Apostles, &c.* but that gifting of Apostles is not to restrict the institution of Apostles, to the precise time of his ascension: for you grant that after the Lords resurrection, and before his ascension they were ordained Apostles, *Matth.* 28.19. *Joh.* 20.23. but the full sending of the holy Spirit to Apostles, Evangelists, Pastors and Teachers, is ascribed to his ascension as a speciall fruite of his ascension, *Act.* 1. 8,9. *Joh.* 16. *v.* 7,8,9. and therefore is their sending called an effect of the holy Spirit. For the second point, Giving and not granting that the Apostles were not Apostles, till after the resurrection, yet will it not follow, that they were lay-Prophets, or Prophets out of office, for they might have beene Pastors in office, though not Apostles in office, for there were beside these, others in the *Jewish Church*, else where were *Scribes*, *Pharisees*, *Lawyers*, *Doctors*, all sitters in *Moses* his chaire? They were not Apostles sure; what were they then? all teachers out of office? No; If then I prove that the Apostles were teachers in office, though it were granted that they were not Apostles (as in the fulnesse and plenitude thereof they were not) till Christ arose from the dead, I prove as much as taketh this argument for lay-prophets out of their hands. But that they were not non-officed teachers, but called Apostles or Pastors, I prove.

It is a vaine thing to say that teachers of all Israel, remaining in Israel were non-residents, that is, Pastors not attending their charge.

1. *Argum.* *Judas* was chosen one of the twelve and an Apostle, *Ergo*, farre more were the rest. I prove the Antecedent, 1. *Act.* 20. *Let another take his* ἐπισκοπὴν, *his charge*, 2. *v.* 17. *He took part with us* (say they) *in this* διακονίᾳ, *in this ministery.* 3. *Matthias v.* 25. was chosen in that place *and Apostleship from which Judas fell.* Now Lay-Prophets have no officiall Episcopacie, no Ministery, nor can any chosen in their place said to bee *chosen to an Apostleship*, *Joh.* 6.7. *Have not I chosen you twelve?* this choosing

was to an Embaſſage; ſaith *Cyrill*, *Auguſtine*, *Euthymius*, and all our Divines with them.

2. *Matth.* 10. 2. *Theſe are the names of the twelve Apoſtles, v.* 5. he ſend them, What power he giveth to them in reſpect of al the world *to remit and retaine ſinnes*, *Ioh.* 20. that hee giveth to them toward *the houſe of Iſrael*, *v.* 11, 12, 13. under the name of offered peace, (*Magis & minus non variant ſpeciem*) *Mark.* 13. 14. *Mark.* 3. 14. hee ordained twelve, ἐποίησε, *hee made twelve to be with him, which he might ſend to preach*, *Luk.* 9. 1. and he called the twelve, and ἀπέστειλεν αὐτὸς, *he ſent them*, hee tooke them from their fiſhing, *and made them fiſhers of men*; and *Matth.* 10. 10. hee calleth them *workmen worthy of their hire*: private Prophets are not gifted, nor ſent, nor taken from their callings, nor are they workmen deſerving ſtipend, for that is due to Prophets by office, 1 *Cor.* 9. 13. 14. *Gal.* 6. 6. 1 *Tim.* 5. 17.

3. Thoſe who have power to diſpenſe the ſeales of grace, and to baptize, are not private or unofficed Prophets, but ſent of God and in office, as *Matth.* 28. 19. 1 *Cor.* 1. 17. and (*a*) *Robinſon* granteth this, and ſo doe Separatiſts teach (*b*). But the Diſciples of Chriſt, before his reſurrection, baptized, *Ioh.* 4. 2.

(*a*) *Iuſtific. pag.*
(*b*) *Confeſſ. of Separatiſts, Art.* 21.

4. Thoſe who were witneſſes of the life, miracles, doctrine of Chriſt, and preached the ſame, and confirmed it by miracles, were paſtors.

5. Thoſe who were twelve ſelected men choſen, *Luk.* 6. 13. named Apoſtles, *Mark.* 9. 35. *Mark.* 10. 32. *Luk.* 8. 1. to whom the keyes of the kingdome were given, *Matth.* 18. 17, 18, 19. *Matth.* 16. 19. are not unofficed men.

(*c*) *Bellarmin. de ſacr. ord. lib.* 1. *cap.* 9.
(*d*) *Concil. Trident. Seſſ.* 23. *cap.* 4.
(*e*) *Hoſius in confeſ. Polonica tit.* 50.
(*f*) *Martinus Ledeſma in* 4. *quæſt.* 36. *art.* 4. *ad.* 1.
(*g*) *Pet. a Soto de ſacram. ordinis Lect.* 5.

6. This is a Popiſh opinion, and to be ſuſpected, for Papiſts to advance *Peter* to a Popedome, will have him no Apoſtle, while after the reſurrection, for (*c*) *Bellarmine ſaith*, *Impoſition of hands is eſſentiall to holy orders*, and that the Apoſtle ordained no Presbyters while Chriſt was riſen, and made the Apoſtles and gave them the holy Spirit: (*d*) *The Councell of Trent* hinteth at the ſame opinion; *Bellarmine* ſaith the Apoſtles were made Prieſts, at the laſt Supper, to ſacrifice *Chriſts body*, but not Presbyters till after that, when they received the holy Ghoſt; and (*e*) *Cardinall Hoſius*, (*f*) *Martinus Ledeſma*, (*g*) *Petrus a Soto*

Soto say *the Disciples are made Apostles, Ioh.* 21. (b) *Toletus* saith *they had power before this time to preach, but not to forgive sinnes, in the Sacrament of pennance while now. And* (i) *Cardinall Cajetan* saith *here was first the Sacrament of pennance ordained*: and it is true (k) *Cyrillus* and (l) *Chrysostome* say that *Iohn* 21. *Soli sacerdotes*, onely Pastors by this place have power to forgive sinnes, but not by this place onely, for they say that *Matth.* 16. power is given, (m) *Joannes de Lugo the Popes Professor at Rome*, teach, that *Joh.* 21. the Apostles first received this power. And joyne with him (n) *Suarez* (o) *Thomas Sanchez*, (p) *Ægidius Coninck* (q) and *Vasquez*, though as good as they say the contrary, as (r) *Panormitanus*, a late Schooleman, (s) *Avila*, and (t) *Sylvester*, and (u) *John Bishop of Rochester* writing against Papists, and their Popes power of dethroning *Kings*, saith, *how could the Apostles who are examples of good order preach and baptize, if they were meere Layicks, and not Pastors while, after Christ was arisen from the dead?*

(b) *Toletus com. in Ioan.* 21. *an.* 21.
(i) *Cajetanus comment. in Ioan.* 21. *ideo hoc loco instituitur & promulgatur Sacramentum pœnitentiæ.*
(k) *Cyrillus lib.* 112. *cap.* 56.
(l) *Chrysostome in Ioan. homil.* 88.

(m) *Joan. de Lugo. tomo de Sacram. pœn. disp.* 18. *sect.* 1. (n) *Suarez disp.* 7. *de cens. sect.* 6. *nu.* 6. (o) *Sanchez in decalog. lib.* 2. *c.* 13. *n.* 13. (p) *Ægidius Coninck de Sacr. disp.* 24. *n.* 236. (q) *Vasquez Tom. de excom. dub.* 18. *n.* 9. (r) *Panormit. in dict. a nobis, &c. n.* 10. (s) *Avila de censuris part.* 2. *cap.* 7. *disp* 1. *Dub.* 9. (t) *Sylvester verbo subsolvo* 1. *n.* 8. (u) *Ioan. Episcop. Rossens. de potest. Papæ in temporibus lib.* 2. *cap.* 3.

(x) Robinson *citeth Luk.* 8. 39. *Christ biddeth the dispossessed man goe shew what great things the Lord had done for him, and hee went and preached it; now miracles are a part of the Gospel, and written that we should beleeve, Joh.* 20. 30. *and they prove that Jesus is the Sonne of God.* Ergo, *This man being no Prophet, preached the Gospel.*

(x) Peoples plea, pag. 42, 43.

Answ. 1. This will not conclude the Question. 1. One man published one single miracle wrought upon himselfe, which is a part of the Gospel onely. 2. And upon a particular occasion *did shew what things the Lord had done for him.* 3. He is commanded to publish it to his friends, and domesticks onely, *Matth.* 5. 19. *Go to thy house,* πρὸς τοὺς σούς, *to thine owne friends, and shew them what the Lord hath done for thee.* Hence from this narrow antecedent a vaste and broad conclusion is drawne; *Ergo*, it is lawfull, because this man published one particular of the

Goſpel, for any gifted man to preach the whole Goſpell, becauſe one man did it upon a miraculous occaſion to his friends; *Ergo*, all gifted men may propheſie the whole Goſpel to all the Churches ordinarily, it is a vaine conſequence. 2. Becauſe hee publiſhed one particular, upon a particular exigence, therefore any gifted man may ordinarily, and weekly and daily Preach for the converſion of ſoules. 3. Becauſe hee publiſhed one miracle to his friends in a private way, therefore any gifted man may preach the whole Goſpell in publick, to all the Church, truly here is a weake reaſon.

2. It is moſt like that this man was an intruding Prophet, like the Separatiſts Prophets, for *he requeſted that hee might be with Jeſus*, and bee made a Diſciple to preach the Goſpell, as *Calvin*, *Marlorat*, *Bullinger* expone it; but Jeſus ſuffered him not. Now if Chriſt had commanded him to be a Prophet, as *Robinſon* will have him, he ſhould have granted what he ſought.

Laſtly, the man did more then Chriſt commanded, for *Mark.* 9. 20. Hee publiſhed it in *Decapolis throughout all the citie*, whereas Chriſt had limited the publiſhing thereof to his friends and houſe onely.

Pag. 44. *Robinſon* ſaith, *Luk.* 10. *The Seventie Diſciples preached, and yet they were men out of office.*

I anſwer. 1. The Seventie Diſciples were Paſtors in office. 1. *Satan by their miniſtery fell from heaven as lightning*, v. 19. Chriſt ſaith, *Behold I give you power to tread upon ſerpents*, *Luk.* 10. 1. *After theſe things the Lord appointed other Seventie, and ſent them out*; here is a cleare calling, they confirme their doctrine by miracles, and caſting out of devills, as the twelve Apoſtles. 2. Chriſt ſent out, ἑτέρους ἑβδομήκοντα, *alſo other Seventie*, *Ergo*, as hee gave a calling to the Twelve, ſo hee did to theſe Seventie, and the ſame paſtorall commiſſion is given to them. *Behold*, I *ſend you* &c. *Luk.* 10. 3, 4, 5, 6.

3. The Seventie are called *workmen*, ſent out to the Lords harveſt, *Luk.* 10. 2. and the ſame is ſaid of Shepheards in office, *Matth.* 8. 36, 37, 38. to whom wages are due, as to Paſtors in office, 1 *Cor.* 9. 13, 14. *Gal.* 6. 6. 1 *Tim.* 5. 17.

4. It is ſaid by Chriſt of theſe Seventie, *He that heareth you heareth me, he that deſpiſeth you deſpiſeth me. Ergo*, they were Ambaſſadors in *Chriſts* ſtead, as Paſtors in office are, 2 *Cor.* 5. 20.

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The Samaritane woman (saith *Robinson*) *Joh.* 4. 28. *Preached,* Pag. 44, 45, 46.
and many of the Samaritans beleeved because of her, v. 39. *and without preaching of the word of God, none can beleeve, Rom.* 10. 14, 15. *If a woman may teach without the Church, then may a man teach in the Church.*

Answ. 1. A woman may teach. 2. In a non-constituted *Church*, where there is no salvation, *and they worship they know not what, Joh.* 4. 22. 3. A woman may occasionally declare one point of the Gospel, that *Maries* Sonne is *Christ*; but hence it followeth not, Therefore, 1 a man, 2 in a constituted *Church*, 3 may ordinarily preach the whole Gospell to the *Church* in publick: a weake sparre for so vast a roofe.

2. He abuseth the place, *Rom.* 10. 14. and would hence prove that a woman or any gifted teacher, is a sent Preacher by whom faith ordinarily commeth; for otherwayes who dare deny but faith commeth by reading? and just as the *Catechise of Racovia* exponeth the place, *Rom.* 10. 14. to evert the necessitie of a sent ministery, so doth *Robinson* expone the place.

Robinson, Act. 8. 1, 2, 3, 4. *Act.* 11. 20, 21. *All the Churches* Pag. 46, 47, 48, 49.
were scattered abroad, except the Apostles, and those who were scattered, preached every where the Gospell, Ergo, Disciples out of office may lawfully preach the Gospel.

Answ. Whether these of the scattered *Church*, who preached, were the Seventie Disciples, as learned Divines thinke, I dispute not; But that they were Prophets out of office, the Text saith not. But that they were extraordinarily gifted Prophets who preached, I conceive the text doth insinuate, for it is said, *Act.* 11. 21. *The hand of the Lord was with them*, the very word which is, *Ezek.* 3. 24. *The hand of the Lord was strong with me.*

2. In a scattered and dissolved *Church*, gifted persons may prophesie, *Ergo*, in a constituted Church gifted persons are the ordinary and onely Ministers of conversion, though they bee never called to the office, it doth no wayes follow.

Robinson saith, *it is not reasonable to think that they were all extraordinary Prophets, and that if they were immediately inspired, there had beene no need of so speedy sending of Barnabas from Hierusalem to Antioch with supply, though he were a man full of the holy Ghost, for so were such Prophets as well as hee, Eph.* 5. 2. 20. *and* 3. 5.

Answ. Wee doe not affirme, that all and every one of the

Church, even women and children were extraordinarily gifted, but whether their gift was ordinary or extraordinary, the Text doth not say that they were Prophets out of office; and the Law of disputing saith, *Affirmanti incumbit probatio*; the hand of God was with them, as it useth to bee with Prophets. 2. They travelled as farre as *Phenice*, *Cyprus* and *Antioch*, preaching the word of the Lord, this is that which the Apostolick planters of *Churches* did, as Master builders, laying the foundation of *Churches*, and *Calvin* calleth them *Ministers, planters of the Gospel*. Nor is it like that Prophets not in office, would so travell and preach the Gospel to the *Gentiles*: and *Calvin* saith, *singulari Dei impulsu hoc factum, and that many were turned unto the Lord.* 2. *Barnabas saw the grace of God in them.* 3. *And exhorted them that with purpose of heart they would cleave unto the Lord*, *Ergo*, there was grace and a profession visible of cleaving to the Lord, before *Barnabas* came, and so a founded Church; and if it had beene done by gifted Christians of ordinary gifts, and wanting the spirit of Prophecy, the work had been the more illustrious, and it would not have beene concealed, yea and helpe in so great an harvest by *Barnabas* an Apostolick man, was very needfull, the number being so great of those who were converted to the faith, seeing the great *Apostles* sought helpe, and *Paul* tooke *Titus* and *Timothy* with him often, for helping the worke of the *Lord*.

Calvin Com. in Act. 11 21.

The next Scripture (saith *Robinson*) *is* 1 *Pet.* 4. 10, 11. *As every man hath received the gift, so let him minister as good stewards of the manifold graces of God; if any man speake, let him speake as the oracles of God.*

Pag. 49.

Answ. This saith with us, for private Christians are not stewards, who gave them the keyes? Yea 1 *Cor.* 4. 1. it is a word of office, and it is not given to Ministers not in office, as *Beza* observeth well; he setteth downe one generall, that the Ministers be ready to distribute, and then two species. 1 Preaching Ministers, that they speake the Oracles of God. 2. Serving Ministers, Elders and Deacons, that they minister out of the habilitie that God giveth them; and the place is against private Prophets.

Robinson alledgeth, *Revel.* 11. 3. *I will give power to my two witnesses, and they shall prophecy a thousand two hundreth and sixtie dayes*,

dayes, clothed in sackcloth. The Clergie men are not onely witnesses against the Antichrist. In the Antichrists raigne, no Church officer, as an officer, witnesseth against him, but all for him, as both having their authority from him, and binding themselves to submit their doctrine to his censure. The persons indeed that were officers, even Masse-Priests, Monkes, and Friers, witnessed some of them against him, but so did not their office, something was extraordinary, I acknowledge, in respect of the then prevailing order, and in respect of their degree of gifts and graces, but no extraordinary and miraculous gift of propheeying: and Brightman expoueth the two witnesses to bee the holy Scriptures and assemblies of the faithfull.

(a) *Iunius annot. in locum Apocalyps.*
(b) *Cooper on Revel.* 10.
(c) *Pareus comment in Apocalyps. cap.* 10.

Answ. The two witnesses (saith (a) *Junius*) *are the Ministers, for number, few, and for place, contemptible,* so saith *Couper*; (b) and (c) *Pareus* induceth many paires of witnesses, as in *Bohemia, John Hus*, and *Jerome of Prague, An.* 1415, 1416. in *Saxonie, Luther* and *Melanchthon*; in *Argentine, Bucer* and *Cariton*; in *Helvetia, Zwinglius* and *Oecolampadius*; in *France, Farell*, and *Calvin*, and these were Pastors in office. We need not stand upon the number of two, but because two is the least and fewest number, the witnesses were two. But first there is no reason to fetter and restrict the Text, to witnesses and Martyrs out of office, excluding the Ministers and Prophets in office, and to inferre thence that gifted persons in a constitute *Church* are the ordinary Ministers of conversion. 1. These two witnesses did prophecie in the midst of Popish *Babylon*, where *God* had no visible Church. They did upon a particular exigence, being called thereunto as the Martyrs of Christ, to give a witnesse for Christ against Antichrist, and they sealed the truth with their blood: but the consequence is null, a Martyr at the stake, though no Pastor, may give a confession of his faith, to the persecutors, as *Stephen* did. Therefore a gifted person not in office, may ordinarily preach in the Church. I would not buy such logick with a rotten nut. 3. Many women were witnesses and Martyrs, and gave a testimony against Antichrist; *Ergo* women may preach in the Church: what vanitie is this?

2. Also if those witnesses had an extraordinary measure of gifts and graces to beare witnesse to the truth, it followeth not; *Ergo*, Christians gifted with an ordinary measure of the Spirit are

are ordinary Prophets for the converſion of ſoules.

2. Though theſe witneſſes were only unofficed Prophets, yet the prophecying aſcribed to them, after they aroſe from the dead, will not inferre that unofficed Prophets are ordinarily to preach, for the riſing againe of ſlaine Prophets is not to be exponed of the raiſing againe of the perſons of unofficed Prophets to preach, but it is to be exponed of the riſing againe of the buried Goſpel; which in the miniſtery of faithfull Paſtors and in other new Martyrs, Paſtors and others aroſe againe from the dead, with the Spirit and power of theſe Martyrs, and that buried truth, that was in former times perſecuted by *Antichriſt* did now revive againe to the wondering of *Babylon*; for the intent of the Spirit is to ſhow that the Goſpel, and true *Church*, ſlaine and buried, ſhall ariſe againe within a ſhort time, as three dayes and a halfe.

4. It is vaine that he ſaith none of the Clergy witneſſed and prophecied againſt *Antichriſt*; he is not verſed in the Churches hiſtory who teacheth ſo, for Monkes and Fryars were Miniſters, (though their office unlawfull) and as Miniſters of Chriſt. *Luther*, *Melanchon*, and thouſands other gave teſtimony againſt *Antichriſt*.

Pag. 52, 53. *Robinſon* addeth, *Revel.* 14. 6. *Where an Angell flyeth in the midſt of heaven, that is, in the viſible Church, having the everlaſting Goſpell to preach to them that dwell on the earth, and to every nation and kinred. That is, God raiſed men in the midſt of popery, not miraculouſly inſpired (for you can ſhow me no ſuch) who preached the Goſpel, not by vertue of an office; The office of a Friar, Monk, or Maſſe-Prieſt, is no miniſtery of Chriſts appointment; and when they gave their cleareſt teſtimony, they were almoſt all excluded out of Rome, and ſo in reſpect of their perſonall gifts and graces, they were Angels of God, in reſpect of their office, they were Angels of Antichriſt.*

Anſw. 1. There is no reaſon to reject the interpretation of (d) *Junius*, that this Angell was a type of *the ſervants of God, who oppoſed Popery after the times of Boniface the eight, as Caſſiodorus the Italian, Arnoldus de villa nova, Occam, Dantes, Petrarcha, Ioannes de Rupe the Franciſcan, Wickliff*; And *Pareus* (e) refers *the type to Wickliffe, Marſilius Patavinus, Petrarcha*; Our country man (f) *Napper* exponeth it of *Luther, Melanchon, and Calvin in the ſeventh age, Anno* 1541, and it is falſe that they were all

(d) *Iunius annot. in cap.* 14.
(e) *Pareus in locum.*
(f) *Napper Comment.* on the Revel. ch. 14.

all excommunicated, and though the accident of their office, to be a Monke, a Fryar, was *Antichristian*, yet the ministery it selfe was of *Christ*, and by it they did preach against *Antichrist*, as they did validely baptize, for I hope they did not baptize as unofficed Prophets. Lastly, this Angel did not preach in the visible *Church*, but in the midst of Popery, and therefore doth not prove it is lawfull in a true visible constituted *Church*, for gifted Prophets out of office, to bee ordinary Preachers.

Robinson much urgeth the place, 1 *Cor.* 14. 1 *Because the Apostle speaketh of the manifestation of the gifts and graces common to all, as well brethren as ministers, ordinary as extraordinary.* 2. *Hee speaketh of the fruits common to all, edification, exhortation, and comfort, compared with,* 1 *Thess.*5.11.14. *and of that which at all times remaineth amongst the Christians, to wit, love.* Par. 54. 55.

Answ. The cohesion of this Chapter with the former is cleare, charitie should be followed, because so excellent. Therefore covet gifts, which are most conducing to love and edification, and that is to *prophecie*, he proveth excellencie of prophecying above others, and teacheth in this Chapter the right ordering of publick Church meeting.

Now *Robinsons* Argument is this, if it stand good, *As many as may love one another, and may edifie, exhort and comfort one another, may expresse their love by publick prophecying, for edification in love: but all Christians, even such as are not in Church-state, nor officers, are to love one another, to edifie, exhort and comfort one another. Ergo.*

The proposition is most false; women are obliged to love one another, and to exhort and edifie one another, *Prov.* 31. 26. *Tit.* 2.3. yet can they not prophesie in the Church, 1 *Cor.* 14. 34,35. yea excommunicated persons are not loosed from the duties of love and mutuall rebuking in private, if they may bee exhorted as brethren, 1 *Thess.* 3. 15. They may exhort and rebuke others, *Levit.*19.17. which the law of nature requireth, yea *Peter* as a Pastor out of love to Christ is to preach, *Ioh.*21.15. 16,17. But therefore private Christians are not obliged to Pastorall preaching, and administration of the Seales, which are expressions of the love of Christ, yet to administer Sacraments

is an act of edification, is therefore every act of edification and love common to all, because to love, and in some private way, to edifie all, is incumbent as a dutie to all? may a *King* out of love of *Christ*, should governe *Gods* people, a Captaine fight *Gods* battells, a Sea man saile, & a Professor teach in the Schooles; will it follow, because to love one another is common, that all private men may bee *Kings*, may kill men in battell, and that the Plowman should saile and invade the Mariners calling? this were *Anabaptisticall* confusion of places and callings, and should evert states, places, charges and callings, and overturne *Church* and State, and make the *Church* an old Chaos; the God of order hath not so ordered callings and places. *But* (saith the man) *if the end, which is edification and comfort, continueth, therefore the gift of prophecying continueth.*

Answ. 1. Prophecying continueth, who taketh it out of the world? It continueth in such, as *God* hath set in the Church for that end and use, 1 *Cor.* 12. 29. but not in all, and every Plowman, who in his place is obliged to edifie.

2. The Argument is also weake, *that continueth, the end whereof continueth*, for so circumcision, passeover, sacrificing, the end of all which was edifying, should continue in the Church: Mr. *Yates* answered to him, *extraordinary gifts, as strange tongues, miracles, are for edification, yet they continue not.* Mr. *Robinson* answereth to him, *strange tongues and the office of the Ministery doe not properly edifie, but the use of strange tongues.*

I answer, there doth much weaknesse here appeare, love in Mr. *Robinsons* breast doth not edifie, nor his habit of prophecying, but the acts of expressions of love, and the use of prophecying, edifieth, and for that cause wee may well say that the office doth edifie

Pag. 97. *There being* (saith *Robinson*) *no other meanes to edifie, exhort, and comfort, left in the Church, but prophecying, Paul argueth from the common grace of love, as well upon brethren as officers, to ordinary, as to extraordinary, and at all times prophecying, that all out of office may prophesie to the worlds end, if they have gifts.*

Answ. Is there no meanes to edifie, exhort, and comfort, but prophecying? and that prophecying publick in the *Church* and pastorall? that is denyed, what say you of private and domestick

metick exhorting, praying, prayſing, reading, and Chriſtian conference, *Coloſſ.* 3.16. *Mal.* 3.16. *Zach.* 8.21. are not they ſingular meanes of edifying? hath Chriſt left no meanes of edifying, exhorting, and comforting, but the publick prophecying of Clothiers, Mariners, Faſhioners? 2. Faith commeth by hearing of a ſent miniſter, *Rom.* 10.14. *It pleaſed God by preaching,* of ſent Paſtors, 1 *Cor.* 1.17.21. *to ſave thoſe who beleeve.*

Robinſon. 2 *Argu. v.* 31. *You may all propheſie, that all may learne, that all may be comforted; he ſpeakes of prophecying of all, as largely as of learning of all, according to the received rule of expoſing the notes of univerſalitie.*

Anſw. Women, ungifted brethren, infidels in the Church, by his owne grant, may learne, but they may not propheſie in the Church, *Ergo,* many more are to learne then may propheſie: and the one (*All*) is narrower then the other, *for all are not Prophets,* 1 *Cor* 12.29. therefore all may not propheſie in one and the ſame verſe, 1 *Cor.* 11.*v.*32. and *Iſa.* 53.*v.*6. the notes of univerſalitie, πάντες and כֻּלָּנוּ (*wee all*) are taken divers wayes; yea one and the ſame word applyed to divers ſubjects is taken divers wayes, as 1 *Sam.* 12. 18. *And the people greatly feared the Lord and Samuel;* and *my ſonne* (ſaith the *Wiſe man*) *feare the Lord and the King. Prov.* 24.21.

Mr. *Yates* ſaid well, *all ought to have the gift of hearing, but not of prophecying. Robinſon* anſwereth, *every particular perſon is not bound to have the gift of prophecying, but if he ſpeake to purpoſe, he muſt ſay, that no ordinary brethren out of office ought to have the gift of propheſie, which if it be true, then ought none to ſtrive for fitneſſe to become officers, neither were that reproofe juſt, Heb.* 5.11.

Anſw. He ſpeaketh to purpoſe, to deſtroy your Argument, which you deſtroy your ſelfe, while as you grant, *many may learne who may not prophecie.* 2. Hee may ſay truely, no ordinary brethren out of office, but purpoſed to remaine artificers, are to ſtrive for fitneſſe to the office of miniſtery; but many out of office may have the gift of prophecying, who are not Prophets, and you grant, I thinke, many are gifted to be *Kings,* who neither are *Kings,* nor may lawfully exerciſe acts of royall majeſtie, without treaſon both to God and their King: For the place, *Heb.* 5. 11. the Apoſtle rebukes the Hebrewes, both offi-

cers and people as *dull of hearing, whereas they ought to bee teachers of others,* νωθροι, that is, (as you expone it) *Prophets out of office, who ought to propheſie publickly to the edifying of the Church.* But take home this Argument thus. Thoſe whom the Apoſtle rebuketh as dull of hearing, who ought to bee teachers and unofficed Prophets, are obliged to be indeed ſuch Prophets; for a rebuke is for the omiſſion of a morall dutie which wee are obliged to doe, or for the committing the contrary, but he rebuketh teachers in office, women, children, and ungifted brethren as dull as hearing, for that they ought to be Prophets & were not, *Ergo*, all, even teachers in office, women, children and ungifted brethren ought to be Prophets not in office. Now the concluſion is abſurd and againſt your ſelfe, for you ſay, Pag. 58. *every particular perſon in the Church is not bound to have the gift of propheeying*, women are not bound I am ſure, yet are women rebuked *for being dull of hearing, and for that they ought to be teachers of others, and were not.*

2. Hence it is cleare that you corrupt the *word of God*, and *to be teachers*, in that place, is to be ſuch, as ſo aboundeth in the knowledge of God, as to teach, rebuke, admoniſh, and comfort mutually one another in a private way, not to preach publikely in the *Church*, for the ordinary converſion of ſoules, for which ſort of Prophets you do contend.

Robinſon addeth, *The Apoſtle cannot meane extraordinary Prophets, 1 Cor. 14. there could not bee ſuch a number of extraordinary Prophets, now when extraordinary Prophets were beginning to ceaſe in the Church.*

Anſw. 1. When the Church of *Corinth abounded in every thing, in all knowledge, and utterance, and came behind in no gift*, 1 *Cor.* 1.5.7. and ſo much *grace was given them in Jeſus Chriſt*, v. 4. It is cleare there were abundance of Prophets even then in *Corinth.*

2. It is not to purpoſe for *lay-Prophets* whether they were ordinary or extraordinary Prophets. They were Prophets as the Spirit of God calleth them, 1 *Cor.* 12.29. ſet in the *Church* as *officers*, even as *Apoſtles*, and *Governors*, and *Teachers*, who are officers. And there is no reaſon that you ſhould impoſe ſignifications on words, at your owne pleaſure, without warrant of the Word. Now ſhew us in all the old, or new Teſtament, when the

the word *Prophet* signifieth a naked gifted man out of office, in the Lords house, for you have as good warrant for you to say there were lay-Apostles, lay-Teachers, lay-Governors, who were gifted persons not in office, as you have for lay-Prophets.

3. Multitude of Prophets may consist with the time, when Seers and foretellers of things revealed in visions were beginnings to cease, even as the gifts of the holy Ghost given abundantly at the Pentecost, *Act.* 2. 17. 18. *Ioel* 2. 28. did consist with the time when things concerning Christ *must now have an end*, *Luk.* 22. 37. *Luk.* 24. 44. pag. 59. and 63.

Robinsons 3. Argument is. *The Apostle in forbidding women to prophesie in the Church, licenceth men.* 1. *The Apostle in, and for the worke, opposeth the men to the women, Sexe to Sexe, and in forbidding women, hee must license men, when the holy Ghost opposeth faith and workes in the cause of justification and denyeth that we are justified by workes, is not then the consequence good, we are justified by faith?* 2. *If in prohibiting women he gave not libertie to men, where were the prerogative of men above women, which is the onely ground upon which hee buildeth the prohibition?* 3. *Ver.* 34. 35. *Women are not permitted to speake in the Church, yet may they speake to their husbands at home; now if the husbands might not speake in the Church more then the women, what reason can be rendred of the Apostle his so speaking?* 4. *The Apostle in the whole Chapter, taketh order that some shou'd prophesie in the Church, and debarring women therefrom, he must either admit men, or then we have a third sort of Persons to prophesie, who are neither men, nor women.*

Answ. Here is a great noyse of Arguments for just nothing, and a faire sophisme, concluding that *secundum quid*, which should be concluded ἁπλῶς; for we deny not but some men in office are permitted, yea and commanded to prophesie in publick; and we grant that Sex and Sex are opposed, but the opposition made by *Robinson* is creeple and throwne-backed, for all and every one of mankind are not permitted to prophesie, as all and every woman is forbidden to prophesie or teach in the Church; by the Lawes of *France* a woman may not sit on the Throne and sway the Scepter; but friend, can you say then the Lawes of *France* doth license any Frenchman whatsoever he be to sit on the throne and be *King*? Mr. *Robinson* proveth

men are licenſed to preach, *Sed indefinita propoſitio in materia contingente æquipollet particulari*, but he knoweth all men are not licenced to propheſie in publick, for ungifted men are not ſent of *God*, and we ſay, neither all gifted tradeſmen, never called by the *Church*, nor educated in Schooles, or ſent of *God* to preach in the Church. This he covereth and proveth never, onely he ſetteth downe foure armies of Arguments to prove, I know not what, to prove forſooth that men may propheſie in publike, and not women, but who denyeth that? And the ſimilitude of faith and workes crooketh here, for ſaving faith is oppoſed to all good workes whatſoever, both in kind and individualls, for wee are neither juſtified by good workes in *ſpecie*, nor by any one good worke in *individuo*, but though all women be debarred from teaching in the *Church*, yet are not all men licenſed to teach in the *Church*, but onely thoſe (ſay we) *who are called of God, as was Aaron.* 2. I would bandy the Argument thus; It is not permitted to women to adminiſter the Sacraments, *Ergo*, It is permitted for any man, though not a Prophet by office, to adminiſter the Sacraments. The Antecedent is *Pauls*, the conſequence is yours; and ſo all theſe foure Arguments prove not what is in queſtion, to wit that, *Ergo*, a gifted perſon not in office may preach publickly.

Pag. 59. Mr. *Robinſon* addeth, *In reſtraining women he ſheweth his meaning to be of ordinary, not of extraordinary Prophets, becauſe women immediatly and extraordinarily inſpired, might ſpeak without reſtraint, Exod.* 15.20. *Jud.* 4.24. *Luk.* 2.36. *Act.* 2.17, 18.

Anſw. *Robinſon* cannot ſhow that the ſame kind of prophecying in women, *v.* 34. is taxed by *Paul*, which is regulated in men, *v.* 26, 27, 28. and therefore that connexion is denied, hee reſtraineth women from ordinary prophecying in the temple, *Ergo* he ſpeaketh of the ordinary prophecying of men; for, 1. he compareth prophecying with tongues, extraordinary with extraordinary, and he deſireth them to covet to propheſie, ordinary he cannot meane, for in all the Word you find not private profeſſors are commanded to deſire to bee ordinary Prophets, for ſo *God* ſhould command them to pray, that they might leave their callings and ſtations, contrary to 1 *Cor.* 7.20. and give themſelves to ſtudy ſciences and tongues: for if the holy Ghoſt command the meanes, he muſt command the end,

—and

and if hee command the end, hee must command the meanes. But *v.* 34. he setteth downe a new canon about women who tooke on them to propheſie publickly, and hee inhibiteth ſo much as ordinary prophecying, yea ſo much as ſpeaking in the Church; and I deny not but (*a*) *Irenæus*, (*b*) *Euſebius*, yea and *Tertullian*, *Cyrill*, *Chryſoſtome*, *Theophylactus*, with warrant teach, that alwayes women extraordinarily inſpired may propheſie, for in that *God* immediately exalteth them above men. But for ordinary prophecying in publick, it is of morall equitie, and perpetuall, that the women ſhould not teach, for *Adam* was firſt formed; this *Paul* bringeth as a morall argument againſt womens preaching.

(*a*) *Irenæus adverſus Hereſ. lib.* 2. *cap.* 57.
(*b*) *Euſebius, hiſtoria eccleſ. l.* 5. *cap.* 7.
Tertullian.
Cyrill.
Chryſoſtom.
Theophylact.

His fourth Argument is from 29 and 32. verſes. *Let the Prophets ſpeake two or three, and let the reſt judge. The Apoſtle cannot* (ſaith *Robinſon*) *ſpeake of extraordinary Prophets, for they cannot erre, but are infallible; but the Prophets here ſpoken of are not infallible, becauſe they are to be cenſured, and their doctrine judged by the Prophets: now if ſuch could erre, our faith were not immediately builded upon the doctrine of the Prophets and Apoſtles.*

Robinſon, pag. 66, 67.

Anſw. This is before examined by me, the conſequence is null, *for the holy Spirit* (ſaith *Parens*) did not dite all things which the Prophets ſpake, they might have mixed in ſome thing of their owne.

Parens com. ibi.

Robinſon ſaith, *that Paul could not have ſaid, (if any think himſelfe to be a Prophet, &c. let ſuch an one acknowledge that the thing I wrote are the commandements of the Lord) if theſe had beene extraordinary Prophets, they ſhould have knowne Pauls writings undoubtedly to have beene the Canonick word of God, and could not have beene ignorant thereof.*

Pauls presbytery, chap. 16. pag. 251, 252. *Pag.* 69. 70.

Anſw. This preſupponeth that theſe extraordinary Prophets might have beene ignorant, that the Apoſtles commandements was the commandements of the Lord, which is not abſurd, for *Nathan* and *Samuel* were ignorant of *Gods* will in ſome points, for Prophets ſee and know ſometimes as men, and ſometimes as Prophets, in the former they may erre, in the latter they are infallible.

He ſubjoyneth. *The word of God came it to you, or came it from you? if the word of God came after a ſort to the Corinthians, and not from*

from them, then were they not immediatly and extraordinarily inſpired, whereas indeed the Word of God came from the Apoſtles.

Anſw. This proveth not the point, for hee condemneth the arrogancie of ſome immediately inſpired Prophets, *Came the word of God from you?* that is, are yee above the Apoſtle to whom the word of God was committed, that it may bee preached to all the world, that it might come from the Apoſtles to others? Or came it to you onely, as to the only Apoſtolick teachers, that you neede no admonition? but hence it followeth not, but they were extraordinarily inſpired Prophets, for Peter might be rebuked, though an Apoſtle & a chief one. Neither is it any imputation to *Paul*, or to any who hath received *the Spirit in meaſure*, to be cenſured. It is true, Canonick doctrine, as it is ſuch, cannot be cenſured, but the teachers thereof, though infallible, even *Paul*, *Act.* 17. 10, 11. and *every ſpirit is to bee tried*, whether they be of *God* or no, 1 *Joh.* 3. 1. yea to ſay that the *Church* cannot *be builded upon the foundation of the Prophets and Apoſtles* (*as* Mr. *Robinſon ſaith*, *pag.* 68.) *if theſe Prophets extraordinary can erre, or can bee ſubject to the cenſure and judgement of the Church, is the very argument of Papiſts*; for they ſay, that the Word of *God* borroweth authoritie *quoad nos*, in reſpect of us, from the *Church*, and is to be beleeved, becauſe *Peter*, *Paul*, the *Prophets* and *Apoſtles*, the then preſent *Church*, ſay it is the Word of *God*. So (*a*) *Stapleton* (as *Whittakerne* teacheth) that *Chriſt* was the Sonne of *God*, dependeth to our faith upon the teſtimony of *John Baptiſt*. See *Bellarmine*, *Gregorius de Valent.* *Gretſer*; So *three famous commentators ſay*, (*b*) *Janſenius*, (*c*) *Cardinalis Cajetan*, and (*d*) *Cardinalis Toletus*. But our Divines anſwer, that the Word of *God* is true in it ſelfe, and the authentick ground of our faith, not becauſe the Prophets and Apoſtles ſay it is the word of *God*, not becauſe *Paul* or an *Angel from heaven* ſaith it is ſo, *Gal.* 1. 8. for even the Prophets and Apoſtles were but men, and ſo their teſtimony not infallible, but becauſe *God* himſelfe ſaith ſo. See for this (*e*) *Rivetus*, (*f*) *Whittakerus*, (*g*) *Bucerus*, (*h*) *Calvinus*, yea and the Fathers moſt expreſſely ſay, that the Prophets and Apoſtles are not the

(*a*) *Stapleton apud Whittaker. de ſac. Script. Authorit. l.* 3. *c.* 3. *arg.* 3. *ſect. Bellarmine*, *Valentinian Gretſerus.*

(*b*) *Tranſenius harmon. c.* 36.

(*c*) *Cajetan com. in Ioan.* 5. *in hoc ab homine non accipio.*

(*d*) *Toletus in Ioh.* 5. *tom.* 1.

(*e*) *Rivetus tom.* 1. *contrav. trac.* 1. *q.* 6. (*f*) *Whittakerus to.* 2. *deſac. Scrip. authorit. lib.* 3. *c. ar.* 5. (*g*) *Bucer in Ioan.* 5. *de teſtimonio Baptiſtæ.* (*h*) *Calvinus in act.* 17. *v.* 10, 11.

foundation

foundation of our faith, nor their word, because they were infallible, but *Gods* word, by their mouths and penne. So (*i*) *Theophylact*, (*k*) *Chrysostome*, (*l*) *Beda*, (*m*) *Ambrosius*, (*n*) *Occam*, and (*o*) *Gerson* doe roundly acknowledge that their Popes word is not the foundation of faith, *quia Papa potest hæreticari*, because the Pope may erre. What? because *Samuel* was deceived in calling *Eliab* the *Lords* annointed, are not his bookes a part of canonick doctrine, whereupon our faith is builded?

(*i*) *Theophyl. in act 17. ibid.*
(*k*) *Chrysost. in Ioan. hom. 19.*
(*l*) *Beda in Ioan. cap 5.*
(*m*) *Ambrosius in 1. Tim.*
(*n*) *Occam, dial. l. 5. ca. 2 par. 1. & c. 3. probatur quod papa Canonice electus manens papa potest errare a fide & hæreticari, quindecem rationibus.*
(*o*) *Gerson de infallibilitat Papæ, consid. 12*

Lastly saith (*p*) *Robinson*, *Pastors must preach and pray before they bee put in office, otherwise they cannot bee tryed, if they bee apt to teach, as they must be, 1 Tim. 3. 2. Tit. 1. 9. It is decreed that all may preach*, (*q*) *Ministers, Teachers, Elders, Deacons, and if there be any, ex ipsa plebe, any of the common people, who would imploy their gift for the good of the Church, and it is practised in the Colledges, where all must preach, though they were never Priests.*

(*p*) *Robinson. Pag. 70. 71.*
(*q*) *Synod of England.*

Answ. 1. It is lawfull, that these ayming at the office; 2. Brought up in humane sciences; 3. Called by the *Church* preach, by way of tryall, before they be admitted to the office: but hence it cannot be concluded, that tradesmen and artificers voyd of learning and ignorant of the Scriptures should preach, not for tryall, or as ayming at the office of the Ministery, but as ordinary ministers of the conversion of soules to the faith, and that without any calling of the *Church* either to the office, or to the degree preparatorie to the office.

2. All gifted should preach, yea and in *England* ought to bee put in office, where there is a reading ministery which *Christ* never ordained to bee in his house, and this the harmony of confession and Synods teach, and no more. It is a fault that in *Colledges* all doe preach, whether *Christ* hath called them, or not; such unsent runners Mr. *Robinson* cannot approve. (*r*) *Ambrose* saith at the beginning it was granted *that all should preach, and baptize, that the Church might grow*; and (*s*) *Origen* said the same. But otherwise (*t*) *Hieronymus* saith, it is *præsumptio temeritatis*, a rash presumption for any to preach, who are not sent; and (*u*) *Theophylact* calleth them false Prophets; (*x*) *Augustine* will have them all to come before *Christ*, and so to bee theeves

(*r*) *Ambrosius com. in 4 Eph. ut crescaret plebs & multiplicaretur, omnibus inter initia concessum est & Evangelizare, & Baptizare.*

(*s*) *Origen in Num. hom. 11. cap. 8.* (*t*) *Hieronymus comment in Matth. in proœmio.* (*u*) *Theophylact. in art. 20.* (*x*) *Augustin. contr. Faustum, lib. 16. c. 12.*

and robbers who commeth not ſent, *Sicut Moſes & Prophetæ, as Moſes and the Prophets were ſent.* (y) Coachman ſaith, *if preaching be tyed to the miniſtery, and that order, there ſhall neither bee faith nor grace in a Church where there is no miniſtery.*

(y) Coachman.

Anſw. It followeth not, for faith may come by reading, by conference, and you expone, *Rom.* 10. 14. *As Arminians and Socinians doe.* 2. *We as Embaſſadors pray you in Chriſts ſtead to be reconciled,* 2 *Cor.* 5. 20. *Epheſ.* 4. 11. 1 *Cor.* 12. 29. *Are all Prophets? Ergo,* would you ſay no reconciliation in a land without apoſtolick Ambaſſadors? It followeth not, *ex negatione unius medii,* for then there ſhould be no grace, nor ſalvation, where there be none of your *lay-Preachers.*

Coachman. Knowledge, judgement, utterance, with gravitie, authoritie, power, maketh a man a Miniſter, whether he be in office or not; Preaching is accident all to the office, and no part of the office, but onely an ornament or appendix of it, a Miniſter is in full office of the order of Prieſthood, though he never preach; an office maketh not a Preacher, it maketh him onely ſuch a peoples Preacher, when they have choſen him, hee preacheth by vertue of his gift, not by vertue of his office.

(z) *Gerard. loc. com. tom. 6. de Miniſter. eccleſ. c. 3. ſect. 1. n. 70. pag. 778, 779.*

Anſw. 1. Here are *Socinian* myſteries revealed, (z) *Gerardus* ſaith, *by this meane the Heretickes called Pepuziani permitted, in the primitive Church, to women, the Miniſtery of the Sacraments.* And upon this ground the *Socinians and Anabaptiſts* proceeded, that except a man would digge his Talent in the earth, hee may preach, though he have not a calling of the *Church*; ſo doth Mr. *Coachman* make talents, as judgement and utterance, enough to conſtitute one a Miniſter, whether he be called to the office, or not. And *Gerardus* ſetteth downe a good anſwer of (a) *Luther* to the Argument. *God giveth talents, but to thoſe whom hee calleth, therefore gifted men ſhould in the uſe of their calling attend and accept the calling of God. It may be the Church perverſly ſet, denyeth a calling to one who is gifted. Then I ſay, let him uſe his talent in private. God reapeth not where he doth not ſow.*

(a) *Lutherus tom. 2. Com. in Pſ. 8. fol 96. lat. tradidit quidem Dominus talenta ſervis, ſed non niſi vocatis. expecta igitur & in donec voceris, intereas ne ambias.*

2. This is a wild ſaying, *A man is a Miniſter whether he be in office or not.* A miniſtery is eſſentially an office, or a place that the *Lord* hath called a man unto, elſe define what an officer is, and how can he expone that, *Rom.* 10. 14. *how can they preach*

except

except they be sent? if as our Divines doe? then none are sent, but such as are called to the office, and this is against him, if as *Socinians* say, all gifted men are sent of *God* to preach, then gifts essentially constituteth a sent man, *and what is a sent man, but a man called to the office?*

3. Preaching is accidentall to the office of a man that maketh court and the world his conscience, it is true indeed, but that preaching is accidentall to the office of a Pastor, is Popish and Prelaticall; for what is essentiall to the office? to administer the Sacrament and consecrate the body of *Christ?* Well said for the Popish cause. (*b*) *Pope Eugenius* in his decree and the councell of *Florentine* teach us, that the essential forme of the office of the Priests is in these words, *receive power to offer a sacrifice in the Church, for the living and the dead: for saith* (*c*) *Scotus* and the *Councell of* (*d*) *Trent* teach us, that all the essentials of the Priesthood be in two. 1. In a power to consecrate *Christs* body, and this is given in the last Supper. 2. In a power to absolve a sinner, so saith (*e*) *Meratius* the Jesuite, where the reader shall observe silence of preaching the word, and (*f*) *Bellarmine* saith the same; (*g*) *Gulielmus Estius* saith, *the essentiall and most principall worke of the Priest is to offer Christs body, and then to absolve from sinnes*, and this they have from their (*h*) *Master Aquinas*, and further warrant for a Priest essentially dumbe, you may find in *Suarez*, And *Vasquez* doth collect from (*i*) the fainzed Canons of the Apostles from (*k*) *Clemens his Epistles*, such a Priest. I desire (if preaching be accidentall to the office of a Pastor) to know if feeding of the people, *Act.* 20.28. *and feeding the flock, Ezekiel*, 34.2. be all in administring of the Sacrament. It is strange, if a watchman as as a watchman, and by office, should not preach and give warning, *Ezek.* 3. 17, 18. if an Ambassadour, as an Ambassadour, in *Christs stead should not pray the people to be reconciled to God*, 2 *Cor.* 5. 20. if a Pastor, as a Pastor, *should not feed the flocke with knowledge*, *Jer.* 3. 2.15. if as a workeman and a Minister he should not divide the word aright, 2 *Tim.* 2.15. if as a fisher he should not catch men; but of this enough. Lastly, 1 *Cor.* 1. *v.* 17. *Christ sent mee not to bap-*

(*b*) *Eugenii decretum, forma sacerdotii talis est, Accipe potestatem offerendi sacrificium in ecclesia pro vivis et mortuis.* (*c*) *Scotus in l.* 4. *d* 24 *q.* 1. (*d*) *Concilii Tridentini. sess.* 14. *cap.* 1. (*e*) *Lodo Meratius tom.* 3. *trac. de ordi. disp.* 7. *sect.* 1. Bishops preach nor, nor is it essentiall to their office, and therefore Papists by contempt call our Ministers, predicant preachers, saith *Gerard, tom.* 6. *q.* 3. *n.* 294 *pag.* 336.

(*f*) *Bellarm. tom.* 3. *de sacr. ordin. l.* 1. *c.* 4. (*g*) *Guliel. Estius l.* 4. *dist.* 24. *s.* 3. (*h*) *Aquinas supplem. q.* 34. *art.* 4. 5. (*i*) *Canon. Apostol. lic.* 2, 9. 17, 18. 25. 42. 49. (*k*) *Clemens in Epist.* 3. *ad Iacob.*

baptize, but to preach, Joh. 4. 2. Christ baptized none, but was sent to preach, Luk. 4. 43.

CHAP. 5. SECT. 3.

The way of Church judging in New England.

Manuscript. The way of the Churches of Christ in New England.

WE doe not (saith the *Author*) *carry matters either by an over-ruling power of the presbytery, nor by the consent of the major part of the Church, but by the generall and joynt consent of all the members of the Church, and we are of one accord as the Church of Christ should be, Act. 2. If any dissassent out of ignorance, we labour to bring him to our mind, by sound information. 2. If by pride hee dissassent, the libertie of his voyce is taken from him. If, 3. the matter be difficill, we seeke advice of sister Churches.*

Answ. Unitie is much to be desired in the *Church* with veritie, but your way we understand not.

Nor doe we in our Synods carry matters by the major and manifest voices, because they are manifest, nor because they are the the voice of men, but because the thing concluded is agreeable to the word of God: but what if the *Church* be divided, and the people (upon whose voyces principally the conclusion of the Church dependeth) goe against both the truth and the Elders?

In the Answ. to 2. quest. 9. 15. They answer, *These are miserable mistakes, either to thinke that the people or Elders must needs dissassent, or that except they all consent, there can be no rule?*

I answer, it is a miserable necessitie, through the corruption of our nature, not a mistake; for *Simon Magus*, and fortie like to him, in a *Church* consisting of threescore, must dissent from twentie, whose hearts are streight in the truth: You have no refuge here, but let the manifest carry the matter to a mischiefe, and the other twentie must separate, and make a new *Church* presently.

Answ. to the 1 Quest. Againe say I, what if the *Church differ*? They answer, *That ought not to bee, nor will it bee, if the Church will lay aside corrupt judgement and affections, and if they attend the rule, and depend upon Christ*

Chriſt, conſidering the promiſes made to the Church, Jer. 32. 39. Zech. 3. 9. Matth. 18. 10. *But if ſuch a thing fall out, as not often it doth, if the Elders and major part conſent, and one diſaſſent; it is either of corrupt affection, and pride, and ſo he loſeth his voyce, or of weakneſſe, and then he is to ſubmit his judgement to the Church.*

Anſw. But to beginne at your laſt, if one out of weakneſſe diſaſſent, he is to ſubmit his judgement to the *Church.* But I ſay, what if forty out of weakneſſe diſaſſent from twenty, may not that whole *Church* as well ſubmit to a Synod, as *Act.* 15. as one muſt ſubmit his judgement to a *Church?* the conſcience of one ſhould no more be fettered, then the conſciences of a whole *Church.*

3. I grant the manieſt ſhould have Scripture, but what if they ſay the Scripture, yea and the Apoſtles are with them, when there is no ſuch thing, as the caſe was *Act.* 15. 20. the wrong ſide alleadged Scripture and the Apoſtles commandement, when the Apoſtles gave no ſuch commandement, ſhould you not take Gods remedy to appeale to a Synod, as the Apoſtolike *Church* doth? *Act.* 15. 6.

They anſwer, in our *Churches* hitherto, the major part, yea all mind one thing, as *Rom.* 15. 16. 1 *Cor.* 1. 10. *Act.* 1. 14. I anſwer, 1. that is becauſe they are in *Church-government* all one, and a conſpiracy in error, is but ſeeming unity. But 2. I ſay, good men as *Paul* and *Barnabas* will differ. But 3. what if all be wrong of three parts, as 1 *Cor.* 1. 12. *Some ſaid, I am of* Paul, *ſome, I am of* Apollo, *ſome, I am of Chriſt*; all the three were wrong, in that caſe, doth not a Synod by the word of God determine the matter beſt? certainly, though Synods may erre, yet are they of themſelves *Chriſts* lawfull way to preſerve veritie and charity and unity. But our brethren anſwer us, *diviſions ought not to be, and they will not but all agree in the truth, if the Church will lay aſide corrupt judgement, and depend on Chriſt, conſidering the promiſes made to the Church,* Jer. 32. Epheſ. 3. 9. *Matth.* 18. 20. Let me anſwer, there is much more charity in this anſwer, then verity. 1. They ought not to diſaſſent from truth: true, but what then? the remedy is not given except you returne to a Synod; the diviſion, *Act.* 15. ought not to be; the houſe ſhould not be fired: true, but the queſtion is how ſhall

Anſw. to queſt. 15.

water be had to quench it, for many things are, which ought not to be. 2. (Neither will *diviſions be,*) *that is falſe,* 1 *Cor.* 1. 12. 3. As hereſies muſt be, ſo ſcandals muſt be, our author ſaith (*they will not be, they wil not be*) (ſay the brethren) *if the Church lay aſide corrupt judgement, and affection, and attend upon the rule, and depend on Chriſt.* I anſwer. There is but vanity, and no ſolidity (I crave pardon) in this anſwer, it is the vaine anſwer of *Arminius* in the caſe of the Saints perſeverance. The regenerate (ſay they) *cannot fall away if they be not inlaking to Gods grace, and if they in holy feare take heed to their wayes,* ſo ſaith (*a*) *Arminius* in his Declaration; and in his (*b*) anſwer to *Perkins*: ſo alſo (*c*) ſay the Arminians in their confeſſion, and (*d*) *Epiſcopius.* But what is this, but regenerate perſons ſhall perſevere, upon condition that they ſhall perſevere? for not to be inlaking to the grace of God, is to cooperate to the grace of *God,* or with the grace of *God,* and to cooperate with the grace of *God* is very perſeverance it ſelfe; for ſaith the (*e*) the wicked *Socinus,* and (*f*) *Smalcius,* and ſo ſay our brethren, all ſhall agree in the truth, *if they lay aſide corrupt judgement.* And what is that, *if they lay aſide corrupt judgement?* that is, if they agree with the truth, and aſſent to the *Word* of *God.* But ſo it is, that the beſt regenerate, even *Barnabas, a man full of the holy Ghoſt, Act.* 11. doth *not lay aſide corrupt judgement.* But our brethren proveth they will law aſide corrupt judgement; but how? you alleadge the Papiſts abuſed Scriptures, *Jer.* 32. *God promiſeth to put his Spirit and feare in* his Church, *that they ſhall not depart from the Lord.* True (ſay I) they ſhall not depart from *God*, providing they lay aſide corrupt judgement, as you teach us. But doe you not teach us by your anſwer to elude theſe pregnant places, which unanſwerably prove the neceſſity of the perſeverance of the regenerated? But 2. what though God promiſe to put his feare in the heart of the regenerate? this promiſe is not made to the viſible *Church* conveened in a Synod, as it is ſuch, nor will it prove that a Synod ſhall all agree in the truth, & that the whole *Church ſhall lay aſide corrupt judgement*, except you ſerve your ſelves with theſe and the like places, as Papiſts, and by name as *Bellarmine, Gretſerus, Suarez, Bucanus, Stapleton, Gregorius de Valentia* doe ſerve themſelves with them, and the like

(*a*) *Armin. in declar. ſen. p.* 57
(*b*) *Armin. antiperkinſ. pag.* 224. *quamdiu amor Dei in ipſorum cordibus vigebit, impedientur ne recedant a Deo.*
(*c*) *Remonſtran. confeſſ. c.* 18. *Sect.* 6, 7.
(*d*) *Epiſcopius diſp.* 27. *ch.* 9.
(*e*) *Socinus de juſtif. fol.* 10. *quod ſi ab hac obedientia deficiamus, &c.*
(*f*) *Smalcius homil.* 7 *in Joan. fol.* 78.

like, to prove that Councels are infallible. What is ſaid in the fourth Section anent the power of the people in *Church-government* is already examined, onely in the cloſure thereof, they ſeeme to give ſomething peculiar to the Elders, which the people have not, which I diſcuſſe in the inſuing queſtion.

Queſt. VIII. *What peculiar authority is in the Elderſhip, for the which they are over the people, in the Lord, according to the doctrine of our brethren?*

We hold that Chriſt hath given a ſuperiority to Paſtors and Overſeers in his Houſe, whereby they are, by office, government, and power of the keyes, above the people. But 1. this authority is limited, and conditionall, not abſolute, as if they may doe what they pleaſe. 2. It is a power miniſteriall, not a Dominion; for as meere Servants and Ambaſſadours of Chriſt, they doe but declare the will and commandement of the King of Kings. 3. When this authority is not exerciſed by the preciſe rule and preſcript of the Law of God, it is not valid, but null, and of no force. 4. They are ſo above the people, as 1. they are their Servants, for Chriſts ſake, 2 *Cor.* 4. 5. yea we are their ſervants ſervants: not as if the people had a dominion over the Paſtors, or as if they had their authority from the people, they have it immediately from *Chriſt*, but becauſe all their ſervice is for the good, and the ſalvation of the people. 5. They have ſo ſuperiority, as they are ſubject to the Prophets to be judged, and cenſured by the *Church* repreſentative of Paſtors, Doctors and Elders.

It will be found that our brethren give no authority or ſuperiority to the Elderſhip above the people. In their anſwers to the 32. queſtions. We acknowledge (ſay they) *a Presbytery, whoſe worke it is, to teach and rule, and whom the people ought to obey, and condemne a meere popular government, ſuch as our writers condemne in* Morellius. *Anſw* to 32. queſt. q. 15.

Anſw. So ſay our brethren in their Doctrine, we acknowledge that the people, and gifted men not in office, ſhould teach, and all the faithfull is the governing *Church*, to which *Chriſt* hath committed the keyes, and power of ordination, and high-

eſt

eſt Church cenſures, even excommunication, and that the Elders ſhould obey the *Church* of beleevers. *Ergo*, in teaching and ruling you acknowledge no *Preshytery*. 2. Seeing you ordaine the Elders to be ordained by the impoſition of the peoples hands, to be elected, called, cenſured, excommunicated, exauthorited, ſhew us why the people are not the Rulers, ἡγεμόνες, and the Elders ruled. 3. The key of knowledge is a chiefe part of the keyes, and theſe keyes by which ſinnes are *remitted and retained, and men bound or looſed on earth and heaven*: and ſeeing *Morellius*, Anabaptiſts, and your ſelves teach that theſe keyes were given to the whole *Church* of beleevers, how doe you thinke that people are not in teaching, Overſeers as properly as the Elders, and that your government is meerely popular, as *Morellius* taught? to ſay nothing that when you deny your government to be meerely popular, you doe not deny, but it is popular; for a government meerely popular admitteth of publike men to rule for the people, and we never read of a government in *Athens*, *Lacedemonia*, or any where, in the which all the people did actually judge, rule, and command, and ſo was meerely popular.

But the Word of *God* giveth a reall ſuperiority to the Paſtors and *Church guides* over the people in the Lord, as *Jer.* 1.10. *So I have ſet thee this day over the Nations, and over the Kingdomes, to roote out, and to pull downe, and to deſtroy, and to throw down, to build and to plant*, here is a reall authority given to *Jeremiah*, onely by his office of his prophecying, without any power of the ſeales or ſacrificing, or judging, or governing, which was the part of the Tribe of *Levi*, of which Tribe *Jeremiah* was not, *Matth.* 10. *v.* 40. *He who receiveth you, receiveth me*, Luke 10. 16. *He that heareth you, heareth me, he that deſpiſeth you, deſpiſeth me, and he that deſpiſeth me, deſpiſeth him that ſent me*, John 13.20. 2 *Cor.* 10. 8. *For though I ſhould boaſt ſomething of the authority which the Lord hath given us for edification, and not for your deſtruction, I ſhould not be aſhamed*, 1 Cor. 4. 1. *Let a man ſo account of us, as of the Miniſters of Chriſt, and of the Stewards of the myſteries of God*, John 20. 23. *Whoſe ſoever ſinnes yee remit, they are remitted, and whoſe ſinnes yee retaine, they are retained*, 2 Cor. 5. 18. *And he hath given to us the word of reconciliation*, 20. *Now then wee are Ambaſſadours for Chriſt*, 1 Cor. 12. 28.

And

And God hath set some in the Church, first Apostles, secondly Prophets, &c. Eph. 4. 11. *And he gave some Apostles, &c.* 1 Thes. 5. 12. *And we beseech you brethren to know them which labour among you, and are over you in the Lord, and admonish you,* Heb. 13. 17. *Obey them that have the rule over you, and submit your selves, for they watch for your soules, as they that must give an account,* Acts 20. 28. *Take heed therefore unto your selves, and to all the flocke over which the Lord hath made you Overseers, to feed the Church of God, which he hath purchased with his owne blood,* 1 Pet. 5. 2. *Feed the flock of God, which is among you, taking the over-sight thereof, not by constraint, &c.* 1 Tim. 3. 2. *A Bishop then must be blamelesse, &c.* 4. *One that ruleth well his owne house, &c.* 1 Tim. 5. 17. *Let the Elders that rule well, be counted worthy of double honour, v.* 21. 22. 2 *Tim.* 2. *v.* 1, 2, 3, 4, 5, 6, 7. *Tit.* 1. 9, 10, 11. 2. The *Lord* in his house, putteth a difference betwixt the Feeders, and the flocke, the Governours, and the governed; those who are over the people in the *Lord*, and those who are under them in the *Lord*; the Overseers and Watchmen, and the City over which they watch; the Stewards, and the family; therefore there must be a peculiar authority in those who are Elders. 3. The flock is to obey, heare, follow, in the Lord, to have the Elders in high estimation, to submit to their doctrine, to receive them as *Christ*; *Ergo*, some authority they must have. 4. The *Lord* hath given to them an over-sight, *Act.* 20. 28. and hath committed to them a ministery, 2 *Cor.* 5. 15. hath put them in his worke and ministery, 1 *Tim.* 1. 12. *v.* 5. *God* will seeke an account of the bloud of the lost at their hand, *Ezech.* 3. 20. *Heb.* 13. 17. and *God* giveth a reward for the discharge of their office, 1 *Pet.* 5. 4. 2 *Tim.* 4. 8. *Matth.* 24. *v.* 45. 46. *Ergo*, they must have a place of authority over the people, which the people have not. 6. The proportion betwixt the priesthood in the Old Testament, and the ministery of reconciliation which is more excellent and glorious, 2 *Cor.* 3. 7, 8. requireth the same. Now the *Lord* in a peculiar manner *choosed the Tribe of Levi*, *Deut.* 33. 8, 9. *Esay* 52. 11. *Num.* 3. 12. *v.* 45. *ch.* 8. *v.* 6. Separate the *Levites* to me, *ch.* 18. 23. *Josh.* 3. 3. 1 *Chron.* 15. 2. *Josh.* 14. 3. 8. But let our Author speake what peculiar authority, or what singular acts of authority are due to the Elders above the peo-

ple. The *Church* (ſaith he) *exerciſeth ſeverall acts of authoritie over the Elders.* 1. *In calling and electing them to office, and ordaining them in defect of the Presbytery.*

I anſwer. 1. Calling and electing are not to be confounded; electing is no act of authority; but that the people calleth and ordaineth the Elders, wanteth example in the word of God, and therefore the Author addeth, that the people ordaineth the Elders *in defect of their Presbytery*, that is, where there is no Presbytery; then in caſe of extraordinary neceſſitie, and where the *Church* is not conſtituted, they are to ordaine the Elders, but in a Conſtitute *Church*, the power of ordination is in the Presbytery; *Ergo*, ordinarily the people doe not exerciſe this authoritie over the Elders.

2. The *Church of beleevers, ſaith the Author, ſendeth forth the Elders for the publick ſervice of the Church; as the whole Church of Jeruſalem ſent forth choſen Miniſters, with letters of inſtruction to Antioch, and to other Churches, Act.* 15. 22. *Now the Ambaſſadour is not greater then he that ſent him, but uſually inferiour, Joh.* 13. 16.

Anſw. 1. I deny not, but a *Church* of beleevers in the leaſt Congregation is greater then any Paſtor, or number of Paſtors, as they are ſuch; for the Paſtors are ſervants for the *Church*, and meanes for the end, and leſſe and inferior in reſpect of Chriſtian dignity, but this is not the point, wee doe not now diſpute of Chriſtian dignitie, one redeemed ſoule in that reſpect is of more worth then a thouſand Paſtors as they are but meere Paſtors, but becauſe the *Church* ſendeth the Elders, the Elders are a part, and a great part of the viſible *Church*, which alſo ſend themſelves; but it proveth not the Peoples *Church authority*, as they are contradiſtinguiſhed from Elders to be ſuperior and above the authority of Elders; for here the compariſon muſt not be betwixt one or two Elders, and the Church including all the people and the reſt of the Elders, but the compariſon is betwixt ſpece and ſpece, the office and dignitie and authoritie of the Elders as Elders, and the people as people; and the Church of *Jeruſalem* was not a Pariſhionall, but a Presbyteriall Church, conſiſting of many Elders, and Congregations: now we deny not two Elders to be inferior in authoritie to the whole

whole Colledge of Elders and people, and ſo there is no authoritie of the people above the Elders, from this proved.

2. (a) *Morton* anſwereth Papiſts in the like argument, *that ſending proveth onely that thoſe who are ſent, are not ſuperiors to thoſe who ſent them, for the Father ſent his Sonne into the world.*

(a) *Morton* Grand Impoſture. *Sect* 5. *Pag.* 47.

3. (Saith the Author) *if an Elder or a whole Elderſhip erre, the Church may call him, or them to account, and in caſe of obſtinacie excommunicate them: for it is not reaſon that Elders ſhould want the medicine of excommunication to ſave their ſoules, if they ſtand in need thereof, more then other. As Peter gave an account, Act.* 11. *to the Church of Jeruſalem of his going in to the uncircumciſed.*

Anſw. 1. If a warrant or example from the word, that one ſingle company of ſole beleevers wanting Elders, did in a Church way cenſure any one Paſtor, or a whole Elderſhip, and that the Church of *Jeruſalem* conſiſting onely of beleevers without Elders, called *Peter* before them judicially to give an account of going in to the uncircumciſed, is a dreame: and though *Peter* ſhould have given ſatisfaction to a number of ſole beleevers, to remove the ſcandall, it proveth not that they had authoritie over *Peter*, for one private offender is obliged to give an account, and a ſatisfaction to another private brother, whom he hath offended, *Matth.* 18.15. yet hath not a brother Church authoritie over one another, to excommunicate him, as our brethren ſay, that a company of onely private beleevers may excommunicate all the Elders of the Congregation. 2. It followeth not that Elders ſhould want the medicine of excommunication, when they ſtand in need thereof, becauſe the people may not excommunicate them, for there be others who of office ſhould excommunicate; and alſo the want of a meane of ſalvation, as the want of baptiſme, where ſuch are wanting, as have the onely *Church power*, to adminiſter ſuch means, doth not condemn men.

On the other ſide, (ſaith the Author) *the Elders have rule over the Church, and that in ſundry Acts, as* 1. *in calling together the Church upon any weighty occaſion, Act.* 6.2.

Anſw. 1. This power of conveening the multitude, cannot bee the power of governing *Gods houſe* ſpoken of, 2 *Tim.* 3,4,5. *Tit.* 1.5. to obey thoſe who watch for our ſoules, *Heb.* 13.17.

cannot bee to conveene to a *Church* meeting at their commandement. 2. To conveen the *Church* meeting or Synods, is an action of the whole *Church*, for *Christ* hath given power to his owne *Church* an ecclesiastick power to conveen her owne Courts, and this can no more be a peculiar act of authoritie, agreeing onely to the Elders, or to a Pastor, then the act of excommunication, for it is given to all the faithfull by your owne grounds, 2 *Cor.* 5. 4. 1 *Cor.* 11. 18 1 *Cor.* 14. 23. how then is it a peculiar act of authoritie in the Elders? 1. The Elders, if they bee to bee accused and censured, are they to conveen the Judicatory, as the Consull did conveen the Senate, and to summon themselves? also if they have any power to conveen the *Church*, it is but delegated, for orders sake, to them, by the *Church*; *Ergo*, this authoritie is principally and first in the *Church*, and so it is no authoritie peculiar to the Elders; also, if it be but a thing of meere order, it is not an act of jurisdiction over the *Church*; a Moderator who conveeneth the Synod, or a Consul who conveenth the Senat, have not in that, jurisdiction or authoritie over the Synod or Senat, and may the Elders hinder, I pray you, the conveening of the Church? I thinke not.

An. 1547. 9. *Sess. of Trent. April.* 21. *An.* 1548.

3. This is but a Popish argument, Pope *Julius* the third, in his Bull taketh this upon him, to conveene Councells. The Cardinall *de Monte* Prefident for the Pope gave leave by a speciall Bull from the Pope to the Councell of Trent to advise about the translating of the Councell from *Trent* to *Bonony*. And (*a*) *Good Bellarmine* and (*b*) *Harding*, as *Jewell* teacheth us, *make this a part of the transcendent power and authoritie of the Pope over the Church, to conveen the Church Catholick; and if it bee an act of authoritie over the Church to conveene the Church*, farre more must it bee in the Pope to conveene the Catholick *Church*.

(*a*) *Bellar. l.* 1. *de concil. c.* 12.

(*b*) *Harding* 4. *Article of Peters supremacie as Iewell saith.*

Lastly, this power in Elders should bee made good by the Word of *God*.

Secondly, (saith hee) *their authority over the Church is in opening the doores of speech and silence to any of the Assembly, Act.* 13. 13. *unlesse it be where the Elders themselves lie under offence or suspition, then the offended party may begin with them, Act.* 11. 2. *Yet with due reverence observed, as to their yeares, so to their place*, 1 *Tim.* 5. 3.

Answ.

Anſw. If to ſpeake firſt in a Church meeting, prove that the Elders have authority over the Church; then one Elder hath authority over all the reſt of the Elders, and muſt be a little Pope, or a great Prelate, for two or foure Elders cannot all ſpeake firſt. We ſeeke now an act of authority due to Elders or Paſtors, as they are ſuch, and above the people; if you make this an act of authority, you then give us in every *Church-meeting* and Synod a Paſtor of Paſtors, and an Elder of Elders, and a Pope. 2. If this be an act of authority over the Church, then have Papiſts well proven that *Peter* hath an authority and power over all the Church, for (*e*) *Suarez*, and (*d*) *Bellarmine*, and (*e*) *Harding* prove *Peter* to be a Pope, becauſe he ſpeaketh firſt in the councell, *Act.* 13, 13. and the text that you cite, they cite alſo: But (*f*) *Whittakerus*, and (*g*) *Gerſon* ſaith, as alſo (*h*) *Lyran*, and (*i*) *Carthuſian*, It is like that *James* ſpake firſt as Preſident of the Councell. 3. The Author leaveth this act of authority, as weake, and ſaith, *that the offended party may ſpeake firſt.* Ergo (ſay I) *to ſpeake firſt is not an authoritative act* of Paſtors as Paſtors agreeing to them, by vertue of their office, ſeeing this act is communicated to thoſe who are out of office. *Ergo*, they have not ſhewen as yet any Paſtorall act of office due to the Elders as Elders; and if it were moſt convenient that Elders ſhould firſt ſpeake, our brethren will not ſay that it is due to them by their office, but for their age and gifts, and ſo they ſay nothing.

(*e*) *Suarez* 10. *de triplex virt. diſp.* 10. *de ſum Pont. Sect.* 1. *Num.* 22. (*d*) *Bellarm. de Pontif Rom. l.* 1. *c.* 22. *Petrus in concilio primo primus loquitur.* (*e*) *Harding loco citato.* (*f*) *Whitakerus tom.* 2. *controv* 4. *q.* 2 *c.* 14. *Reſpondeo non poſſe colligi ex hoc loco Petrum eſſe locutum in concilio primum: nam conſtat ante hac πολλὴν συζήτησιν, quis primus locutus fuerit evangeliſta tacuit.* (*g*) *Gerſon to.* 4. *in propoſ utilit. ad exter. ſchiſma.* (*h*) *Lyranus in loc.* (*i*) *Carthuſian in locum.*

Thirdly, (ſaith the Author) *Elders have rule over the Church in preaching the word, and they have power to teach and exhort, to charge and command, to reprove and rebuke with all authoritie,* 1 *Tim.* 5.7. *and* 6.17. 2 *Theſ.* 3.6.

Anſw. It can not be denied, but Elders, that is, preaching Elders or Paſtors, have authoritie over the people in preaching and rebuking with all authoritie; but 1. I aske at our brethren, by what authoritie of the Scripture is paſtorall binding

ing and looſing an authoritative act of the preaching Elder onely? for the concionall or preaching power of remitting and retaining ſinnes, *Joh.* 20. 21. is all one with the power of the keyes, *Matth.* 16. and that is given (ſaith our brethren) to the whole Church, and by theſe texts are not reſtricted to Paſtors as they expone them. 2. Our brethren alledge there is a two-fold power of preaching in Paſtors, one by vertue of their gift, another by vertue of their office. By the firſt Paſtors doe preach to *Infidels, Turkes, and unconverted ones*; now this preaching is not proper to Paſtors as Paſtors, nor is it any authority peculiar to Paſtors over all the flocke, for all gifted perſons (as our brethren teach) may preach, and ſo the gifted ones amongſt the people have authority over the Paſtors in this meaning, as well as the Paſtors have over them, and ſo the difference of rulers and ruled, of feeders and the fed, is taken away. Now for the power of Paſtorall teaching, the Paſtors have authority over the *Church*, but that is over the inviſible Church of beleevers, and regenerated perſons, for Paſtors as Paſtors doe not convert Soules, and ſo they preach to the unconverted not as Paſtors, or with any Paſtorall care: for they teach that Paſtors, Doctors, and Church-officers are given, *Epheſ.* 4. 11. onely for confirming of thoſe who are already converted, not for converting of Soules, and by this meanes, 1. Paſtors doe not preach the Law, for the humbling of unconverted ſinners, they doe not as Paſtors, or by vertue of the office *open the eyes of the blinde*, nor are *they Miniſters by whom men beleeve*, 1 *Cor.* 3. 5. nor are they Fathers who begot men in Chriſt Jeſus, through the Goſpell, as 1 *Cor.* 4. 25. Nor doe they pray men in Chriſts ſtead to be reconciled unto God, as 2 *Cor.* 5. 20. Which is ſtrange and uncouth Doctrine of our brethren, for all theſe acts miniſteriall are performed upon non-converts, who are not properly members of Chriſts myſticall body, nor of the ſpouſe of Chriſt, nor members of the viſible Church, nor the *Sonnes and Daughters of the Lord God Almighty*, nor have *ſome meaſure of ſincerity and truth*, as this author Chap. 3. Sect. 3. requireth of members of the viſible Church, and theſe are not under any paſtorall care, really and in very deed, who are yet unconverted to the faith, therefore the Paſtor, if hee convert any by his preach-

preaching, he doth it by vertue of his gift, not as a Paſtor or by vertue of his office, as they teach in their anſwer to the 32. queſtions, & ſo as Paſtors they have no authoritie over the unconverted within the viſible Church; and this authoritative act of Elders over the people, falleth to the ground, by their principles. 3. This authoritative preaching doth not yet make over to the Elders authoritative power above, or over the people, ſuch as wee now ſeeke. For 1. By this ruling Elders who do not preach and labour *not in the Word and doctrine*, 1 *Tim.* 7. 17. by office, have not this power; *Ergo*, yet you give no peculiar authoritie to the whole Elderſhip over the people. 2. The Spirit of God requireth an authority of overſeeing and governing to bee in Paſtors beſide the authoritative power of preaching; for beſides that a *Biſhop ſhould bee apt to teach*, 1 *Tim.* 3. 2. hee muſt alſo, *v.* 4, 5, 6. bee one, who can both govern his own houſe, and alſo the Church of God, and not onely muſt hee not neglect the gift of prophecying, 1 *Tim.* 4. 14. but alſo hee muſt know, 1 *Tim.* 3. 13. how to behave himſelfe in the Church of God, and muſt bee circumſpect in receiving accuſations againſt an Elder, and lay hands *ſuddenly on no man, and not be partaker of other mens ſinnes*, 1 *Tim.* 5. 19. 22. he muſt not onely bee an approven workman, to divide the Word aright, 1 *Timothey* 2. 15. and preach in ſeaſon and out of ſeaſon, 2 *Tim.* 4. 2. but alſo muſt commit the Word to faithfull men who are able to teach others, 2 *Tim.* 2. 2. All which are ſingular points of authoritative power of government different from authoritative power of teaching. And ſo *Titus* muſt not onely have the overſight by ſound doctrine to exhort and convince the gainſayers, *Tit.* 1. 9. but hee hath power in governing to order the things of diſcipline, and to appoint Elders in every citie, *Tit.* 1. 9. *Act.* 4. 23. yea there is an overſight in watching for ſoules, in governing no leſſe then in teaching, *Heb.* 13. 17. Now this Author ſheweth us nothing, that is a peculiar authoritative power in ruling, governing and a diſciplinary overſeeing of ſoules, which the Word giveth to Elders, as they are Elders, and called Governors of Gods people, as yet, yea all the people are governors, rulers and overſeers in government by them, no leſſe then the Elders.

4. *The*

4. *The Author* ſaith, *Elders have rule over the Church in diſpenſing all the cenſures of the Church, (unleſſe it bee in their owne cauſe) for though they take the conſent of the Church in diſpenſing a cenſure, yet they ſet on the cenſures with great authoritie, in the name of the Lord; yea it is no ſmall power, that they put forth in directing the Church, what cenſures are due according to the word: or, though the Judge diſpenſe no ſentence, but according to the verdict of the Jury, yet his authority is great both in directing the Jury to give their verdict according to the Law, and in pronouncing the ſentence with power and terrour; the like doe the Elders in diſpenſing Church cenſures.*

Anſw. This diſpenſing of Church cenſures hath two branches. 1. A directing of the Church in the qualitie of the cenſures. 2. A binding of the cenſures upon them, or in executing the cenſures of the *Church*. For the former, if it bee a paſtorall direction, it is all one with preaching of the Word, and is not an act of authority by way of governing, but by way of paſtorall teaching. But, 1. Wee would have a word from *God*, giving this power of the keyes peculiarly to the Paſtors, for if you give the keyes to all the *Church* of beleevers, as beleevers, and becauſe they are *Chriſts Spouſe, his myſticall body, the habitation of his Spirit by faith*, then with your good leave, there bee neither keyes, nor any power of the keyes given to the Paſtors as Paſtors, and in reſpect of their office, but onely as they are a part of *Chriſts* body; now as Paſtors or Elders, they are neither beleevers, nor the bride, nor a part of the bride, but at beſt *the friends of the Bridegroome, Joh.* 3. 29. eſpecially ſeeing the *Church* as the *Church*, and as uſing actually the keyes, doth cenſure and judicially preſcribe the qualitie and quantitie of the cenſure, as they are directed, *Matth.* 18. 1 *Cor.* 5. 2,3,4,5. yea and the Church judicially, and authoritatively pronounceth the ſentence, and maner of the cenſure on the ſentence: for example, of ten collaterall and coequall Judges, if two of theſe ten bee skilled ſuriſtes, and ſhall direct the reſt in the qualitie of the puniſhment to bee inflicted upon a malefactor, that direction commeth from them, not as Judges over the reſt, nor by any peculiar power that they have above the reſt, ſeeing all the ten are equally and joyntly Judges of a like power, but that direction commeth from

from them as skilled Juriſts: So here, though the Elders direct the Church anent, the qualitie of the cenſure, they doe not this by an authority above the Church, ſeeing the Church with them have received the Keyes; yea they principally as the Spouſe of Chriſt, and his myſticall body, have received the keyes, and the Paſtoes and Elders as ſuch have the keyes, not but as they are beleevers and a part of the myſticall body, but as they are Paſtors and Elders they have not received the keyes at all, by our brethrens doctrine; yea as Elders or officers they are not parts of the Church, but onely adjuncts and ornaments thereof. For the ſecond, to wit, the execution of the cenſures of the Church, if they doe it as Paſtors, and by vertue of their office execute the ſentence of the Church as Paſtors, they are meere ſervants of the Church, not collaterall Judges, with the Church, and are not as the Judge who doth direct the Jury: for the Jury doth only cognoſce of the fact, but hath no judiciall power to pronounce the ſentence or diſcerne the qualitie of the puniſhment, nor can the Jury at all diſcerne any puniſhment. But the Judge cognoſceth both of the Law, and the fact, and authoritatively pronounceth ſentence; but the Elders have no authoritative power in directing the people to pronounce, or not pronounce the ſentence; or what ſentence to pronounce, or what cenſure to inflict; for if they have this authoritative power, then we ſeeke Scripture to warrant this power. 2. The Elders muſt then have the keyes in a more emminent manner then the people or Church of beleevers; ſo all bee but blanke and emptie titles given to Elders hitherto.

Fiftly, ſaith the *Author, The Elders have power to diſmiſſe the people or Church, and that with a bleſſing, Numb. 6. 23. to 26. which is an act of ſuperioritie, Heb. 7. 7.*

An. This is but an emptie title alſo. For, 1. The Paſtor only, & one diſmiſſeth *Doctor, Elders, Deacons*, and the whole Congregation; and ſo one is a Paſtor of Paſtors, and an Arch-Elder of Elders hath authority, by this, over his fellow Elders, and can diſmiſſe them, therefore there is nothing peculiar in an officiall power, here to the whole presbytery, above the people. 2. A majority or ſuperioritie is one thing, and a power of juriſdiction is another. Bleſſing of the Church at their diſmiſſi-

on is nothing, but a prayer of the whole *Church* (the Miniſter being mouth) who bleſſeth all, and is no act of ſuperioritie of juriſdiction, or power of the keyes, of which wee now diſpute. And you cannot thinke that to obey thoſe *who are over you in the Lord, and ſubmit to them*, as it is, *Heb.* 13. 17. is nothing but to receive a diſmiſſory bleſſing from the Paſtor. And I much doubt, if the Prieſts bleſſing of the people, *Numb.* 6. was *morall*, and if it was not *typicall*, hee not taking in himſelfe, but as a type of *Chriſt*, pronouncing the whole viſible Church bleſſed, ſo typifying *Chriſt* our Prieſt, *in whom all the nations of the earth are bleſſed*, *Gal.* 3 8. 14. And do not the people pay the Paſtor home in his owne coyne, for you make the *Church* of beleevers to ordaine their owne Elders, and to lay hands upon them and bleſſe them, ſo you teach. 3. Nor is diſmiſſing of the Church an act of authoritie, or of officiall power, for your preaching and unofficed profeſſors may diſmiſſe, as well as they may publikely pray and preach. 2. A diſmiſſion is agreed upon by the *Church*, before hand, and floweth from the nature of all publike meetings. 3. *Ejuſdem eſt poteſtatis congregare & dimittere cœtum congregatum*; you know to conveene *Chriſts* Courts authoritatively is due to no man on earth; the *Church* hath an intrinſecall power of herſelfe to conveene (being the Court of the *Lord Jeſus*) and ſo alſo to diſſolve, and this is the uſurped power that the Antichriſt taketh to himſelfe to conveene the generall councells; as (*a*) *Bellarmin*, (*b*) *Suarez*, (*c*) *Pighius*, and (*d*) *Cajetanus* teach us.

(*a*) *Bellar. l.* 1. *de conc. c.* 12.
(*b*) *Suarez de tripl. tra. Theo. diſp. ſect.* 3.
(*c*) *Pighius l.* 6. *c.* 18.
(*d*) *Cajetan, de authorit. Pap. c.* 16.

Sixtly, our Author ſaith; *In caſe of Apoſtaſie of the Church, or other notorious ſcandals, or obſtinacie thereof, their Elders have power to denounce the judgement of God againſt the Church, and withdraw themſelves from it*; *As upon the Idolatry of the Iſraelites, Moſes tooke the Tabernacle and pitched it without the camp, Exod.* 33. *And Paul with Barnabas rejected the Jewes for their blaſphemy, and turned to the Gentiles, Act.* 13. 45, 46.

Anſw. Here be two diverſe things ſewed together to make up one thing: 1. to denounce the judgement of God is one thing, 2. to ſeparate from the Church is another thing; the former is an act of authoritie, being rightly taken, the latter is an act of no authoritie. But for the firſt, to denounce judgement on a viſible Church, and that with a ſeparation, is 1. nothing

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but an act of Paſtorall teaching, and ſo no act of officiall power of governing in the Elders above the Church, is brought in all theſe ſix, and ſo yet the difference betwixt the feeders and the fed, the ſhepheards and flocke, the watchman and the citie, or the people who are to ſubmit and obey theſe who are over them in the Lord, who rule well, is cloſe everted, and all the *Churches* are turned maſters, feeders, governors, rulers; for Elders have no officiall authoritie by our brethrens doctrine, which is not in the Church of beleevers. 2. To denounce judgement to an Idolatrous and obſtinate *Church*, who by their Apoſtaſie do declare themſelves, not to bee *Chriſts* body, is a Paſtorall act of Paſtors exerciſed on thoſe who now leave off to be *Churches*, and this is to play the Paſtors to that which is not a flocke, and as unlawfull as for a husband to exerciſe the actions of a husband to one who is not his wife. 3. To ſeparate from an obſtinate Church is by you thought lawfull to all private Chriſtians, who would not defile themſelves with the pollutions of the *Church*, how then do you make it an authoritative act of ruling Paſtors? 4. For Paſtors to remove the Goſpell, and preach no more to an obſtinate *Church*, is not, nor can it, in reaſon, be, that wherein wee are to ſubmit and obey thoſe, who are over us in the Lord. My reaſon is, we are to be agents, at leaſt, for moſt part, in ſubmitting and yeelding our ſelves to thoſe who in teaching and governing *are over us in the Lord, becauſe they watch for our ſoules*. But in their ſeparating from us and removall of the Goſpel, wee are meere patients and cannot be agents. 5. *Moſes* his removall of the Tabernacle, and *Paul* his turning from the Jewes, was by another ſpirits warrant, then Paſtors now a dayes can dare to remove themſelves, and their Miniſtery from a viſible Church, for *Paul* turned from the Jewes for their univerſall Apoſtaſie, blaſphemy, and oppoſing of the maine and principall foundation of the Chriſtian faith, to wit, that *Chriſt Jeſus* came in the world, died for ſinners, roſe againe, and aſcended to heaven, &c. The 4. caſe, to wit, of any particular ſcandall, or ſcandals and of obſtinacie therein, cannot bee the like ground for Elders to ſeparate from a Church and never preach the Goſpel againe to them.

Alſo your unofficed Prophets may as well denounce judgement againſt an Apoſtat Church, as they may publikely preach mercy in the Goſpel, and ſo this is no officiall act of authoritie.

CHAP. 6. SECT. I.

Of communion of ſiſter Churches amongſt themſelves.

The way of the Churches of Chriſt in New England.

THere bee ſeven wayes, ſaith the Author, by which wee keepe the communion of Saints in divers Churches. 1. By way of participation. 2. Of recommendation. 3. Of conſultation. 4. Of Congregation. 5. Of contribution. 6. Of admonition. 7. Of propagation, or multiplication of Churches. It is allowed by the conſent of our Churches, that when the members of any other Churches are occaſioned to reſt with us on the Lords day, when the Supper commeth to be adminiſtred, and neither the perſons themſelves, nor the Church they came from, under any publick offence, they bee by us admitted to the participation of the Lords Supper: for wee looke at the Lords Supper, not onely as a ſeale of our communion with the Lord Jeſus, but alſo of our communion with his members, and that not onely with the members of our owne Churches, but of all the Churches of the Saints; and this is the firſt way of communion with other Churches, to wit, by participation.

Anſw. 1. We heartily embrace the doctrine of the communion of Saints, but many things are here which are incompatible with your doctrine; as firſt *communion of Churches*, which you call a branch of the communion of Saints, cannot conſiſt with your doctrine, for a Church by you is relative onely, to the Elderſhip of a Church, as ſonnes are relative to Fathers, but a Sonne is not relative to a brother, ſo neither is a Pariſhionall Church properly a Church in relation to a neighbour Church; for a Church hath no Church-ſtate, no Church-priviledges, no *Church-worſhip*, in relation to a ſiſter-Church; therefore you ſhould ſay, *the Communion of Chriſtians of ſiſter-Churches*, not the Communion of Churches, for no Church by your doctrine hath any Church-ſtate, or Church-worſhip in relation to any, but to its owne members.

2. This enumeration is defective, you make a Communion of *Churches* in the members of *ſiſter Churches*, in the Lords Supper, though the members of neighbour Churches bee not inchurched

inchurched in Church-state, by oath, as a member of that Church, where hee partaketh the Lords Supper; and why should not the Child of beleeving parents in the death or absence of the Pastors of neighbour Churches have communion with you in baptisme also? for this communion in baptizing, you deny to any but those who are members of that Church, wherein they receive baptisme.

3. if you admit communion of Churches in some things, to wit, in the Lords Supper, how can you deny communion of Churches in other holy things of God? for you admit no communion of Churches in the power of the keyes, as in mutuall counselling, warning, rebuking, binding and loosing, for Christ hath left no common power of the keyes in many visible Churches, who are united together in an Iland or Nation, or Continent, by which these acts of communion should bee regulated, and in case of neglect and abuse, censured according to *Gods* Word as you say, for you deny all authoritative power in Synods, let me bee resolved, deere brethren, in this, how Christ hath put whole Churches and their soules in worse case then members of your independent Congregations are, for the keyes of the kingdome of heaven in binding and loosing, in excommunicating, that *the Spirit may bee saved in the day of the Lord*, the removing of scandalls out of sister parishionall kingdomes of Christ, the gaining of sister Churches from heresies and scandalls, as brethren are to bee gained, *Matth.* 18. 15. 1 *Cor.* 5. 5. 1 *Tim.* 1. 20. by censures, the keeping of the holy things of God from profanation, authoritative rebuking, warning, that others may feare, and that the rebuked may bee ashamed, and all these meanes of salvation are denied to your particular Congregations, as if they were Angels and Popes, who cannot be lacking in duties, and yet all these are granted to members of any one particular Church, how hath the care & wisedome of Christ denied these meanes to many united Churches, and yet you acknowledge that sister Churches have communion amongst themselves, and that seven wayes, in visible acts of externall communion?

I beleeve this one argument, though there were no more, doth strongly conclude the lawfulnesse of Synods, and by consequent

ſequent, the Law of nature would ſay, if Chriſts wiſdome provide wayes to regulate the publike actions of the members of a particular *Church*, that they may be edified and *builded up in the moſt holy faith*, farre more hath he taken care for many Churches united in a viſible communion ſeven wayes; that Lord that careth for the part, muſt farre rather care for the whole body.

4. You ſay members of other Churches are admitted to the Lords Supper amongſt you, *by conſent of your Churches*, but what conſent doe you meane? is the *conſent authoritative*, *by power of the keyes?* 1. This conſent authoritative is either concluded in a Synod of many Churches, and ſo you acknowledge the authoritative power of Synods, if it be done and agreed upon in every particular Church by them alone; then I aske, ſeeing to adminiſter the Lords Supper to any, and ſo to make in your *Church meeting*, that it ſhall be adminiſtred to any, *is* (as you teach) *an act of miniſteriall power over thoſe, to whom you adminiſter the Seale, chap. 4. Sect. 5.* Now how doe you exerciſe acts of miniſteriall power, or conclude eccleſiaſtically to exerciſe theſe acts in your pariſhional meeting toward thoſe over whom you have no miniſteriall power? for members of neighbour *Churches* are under no miniſteriall power in your particular *Church*, as you teach in the ſame place, as you can exerciſe no power of the keyes when ſome are abſent, that is tyranny upon the conſcience, ſaith (*a*) *Anſworth*, who will have none cenſured, or excommunicated, except the whole congregation be preſent: alſo he who of another *Church* communicateth with you, 1. Hath no faith of the lawfull calling, and chooſing your Miniſters, for he neither could nor ought to be preſent thereat. 2. He knoweth not but he may be leavened by a ſcandalous lumpe, which leaveneth the whole *Church*, and is enough, as you ſay (*chap. 4. Sect.*) to *bold any from communicating in the Seales with any Church.* Now theſe and many other things he muſt take in truſt from you, which *Anſworth* thinketh tyranny of conſcience; neither can a letter of recommendation make one of another congregation, capable of Seales with you; for to diſpone is to alienate and give away the miniſteriall power of the Seales to another *Church*. Now this power

(*a*) *Anſworth pag. 42. 43. in his Animadver.*

power (say you, *chap.* 5. *Sect.* 4.) *is a part of the liberty wherewith Christ hath made you free*, and so you cannot dispone it to another *Church*, except you bring your selfe in bondage, contrary to *Gal.* 5. 1.

5. Mr. *Best.* (*b*) and *your* (*c*) *selfe, hold that a Pastor can exercise no pastorall act, but over his owne flocke, and you say that the Scripture saith so, Act.* 20. 28. 1 *Pet.* 5. 2. *Ergo*, either to administer the Lords Supper, is no pastorall Act, and may be done by non-Pastors, (as *Arminians* and *Socinians* destroying the necessity of a ministery, doe averre) or then a Minister cannot administer the Lords Supper to any but his owne flocke: see you to this.

(*b*) *Best.* the Churches plea, *pag.*
(*c*) *Chap.* 4. *Ser.* 5.

6. *If the* sister *Church lie under any offence*, you will not admit any of their members to the Lords Supper, though these members be of approven piety; and why? What a separation is this? What if these members do not consent to that offence, as some of the godly in *Corinth* might be humbled and mourne, that the *Church* did not cast out the incestuous person, shal they be debarred by you from the seales, because they separate not from that infected lump? the Apostle alloweth communicating, (so that every one examine himselfe, 1 *Cor.* 11. 21. 30.) with drunken persons, and where many were stricken of God, with death, and diverse diseases, as eating and drinking their owne damnation.

7. You *looke at the Lords Supper, as a seale of communion with all the Churches of the Saints.* What communion meane you? invisible? no. You deny that the seales are given to the invisible *Church*, and the members thereof, but to the visible *Church*, as you say; (*d*) If you meane a visible communion of all the visible Churches of the Saints, why then brother doe you call the *universall visible Church a Chimera, or a dreame*, as you say? (*e*) and if all the visible *Churches* have a visible communion, it is to deny Christs wisdome and care of his Church, to deny the lawfulnesse of a Oecumenick and generall councell of all the Churches of the Saints. *We recommend* (*saith the Author*) *Brethren for a time to other Churches, as* Paul *recommended* Phœbe *to the Church of* Rome, *Rom.* 16. 1. 2. *or we give letters dismissorie to such as are for ever to reside in another congregation; but members are not to remove from their congregation, but upon just and weighty reasons.*

(*d*) *Chap.* 4. *Sect.* 6.
(*e*) *Chap.* 1. *Ser.* 2.
Manuscript. 6.

reaſons made knowne and allowed by the whole Church, for wee looke at our Church Covenant, as an everlaſting Covenant, Jerem. 50. *v.* 5. *And therefore though it may be reſigned, and tranſlated from one Church to another, (as Gods hand ſhall direct) yet it is not to be violated, and rejected by us; if members cut off themſelves by excommunication, it is their owne fault; if any upon light reaſons be importunately deſirous to remove, the Church is to uſe indulgence, as not willing to make the Church of God a priſon, but often the hand of God in poverty and ſcandall followeth ſuch, and driveth them to returne: when a perſon recommended by letters commeth to another congregation, the Church by liſting up their hands, or by ſilence receive him; if he be altogether unknowne, and doubted of, becauſe the Church may erre, he is not received till due triall be taken of him.*

Anſw. We ſee not how letters of recommendation, moſt lawfull, as we judge, and neceſſary, can reſigne miniſteriall power, a liberty bought with Chriſts bloud, (as you ſay) to any other Church, for we think all the viſible *Churches* are one Catholike viſible *Church*, and ſhould have a viſible communion, and ſo that there is no reſignation of miniſteriall power in theſe letters, but they are declaratory of the Chriſtian behaviour of the diſmiſſed Chriſtian. We aske if dimiſſory letters be authoritative, and done by the *Church* as the *Church*, and how can a *Church* uſurp authority (by your way) over a ſiſter *Church* to recommend a ſojourner to a *Church* ſtate and *Church* liberties, and ſeales of the Covenant? one *Church* hath no authority over another. If theſe letters be meerely private, and meerely declaratory, to manifeſt and declare the ſojourners Chriſtian behaviour only then he had power and right without theſe letters, or any act of reſignation, or giving away miniſteriall power, to be a *Church-member*, of the viſible *Church* to the which he goeth. *Ergo*, he was a member of the viſible *Church*, to which he goeth before the dimiſſory letters were written; and the letters doe reſigne no right, but onely notifie and declare the ſojourners preexiſtent right, and ſo there is a viſible Church and a viſible communion of all congregations on earth, and muſt be an externall power and authority in all, for Synods. Let our brethren ſee to this.

3. The perſon to remove muſt be diſmiſſed and looſed by the conſent

consent of the whole congregation (if conveniency permit) else he is not exonered of his *Church*-oath made to that congregation; What if conveniency doe not permit? then is he looſed from an oath without conſent of the Church, which did by oath receive him. I thinke *ejuſdem poteſtatis eſt* (as the Law ſaith) *ligare & ſolvere*, that Church power which bindeth muſt looſe.

It is true, none ſhould remove from one congregation to another without *God* goe before them, nor can they change countries without Gods warranting direction, *Gen.* 12. 1. *chap.* 46. 4. but that ſuch removall is a matter of Church-diſcipline, and muſt be done by a miniſteriall power, is unwarranted by any word of God.

4. If the Church-Covenant be an everlaſting Covenant, as *Jer.* 50. 5. tying the man to the membership of that particular congregation for ever; I ſee not how the *Church can uſe indulgences*, and Pope-like diſpenſations againſt the oath of *God*, to breake it upon light and frivolous reaſons; for if *God* puniſh Covenant breaking, ſo alſo ſhould the *Church*, and can by no indulgence be acceſſory to the breach of *Gods* oath, there is too great a ſmell of Popery, *Arminianiſme*, and *Socinianiſme* in this way, in my weake judgement. But if the man be not ſworne a member of that particular *Church* by his oath, he is ſworne a member of the viſible *Church* univerſall, which our brethren cannot well ſay. Neither is any Covenant called an *everlaſting Covenant* in the Scripture, but the Covenant of grace, *Jer.* 31. 33. c. 32. 40. *Iſa.* 54. 9, 10. and that is made with the inviſible Catholike *Church* of beleevers, as is the Covenant, *Jer.* 50. 5. and not a Covenant with one viſible congregation, and what warrant hath the *Church* to diſpenſe with the breach of ſuch an everlaſting Covenant?

5. The teſtimony of other *Churches*, if it be a warrant to you, in faith, to receive into the *Church* ſuch a one as a Saint, and a Temple of the holy Spirit, how ſhould it not alſo be a warrant to you, to caſt out and excommunicate alſo?

6. The perſon comming from another Church, if of approven piety, is received, by lifting up of the hands, or ſilence of the Church, as you ſay, 1. Have we a warrant from Gods word, for ſuch a new inchurching? 2. Why is he not received by a Church oath? as a Miniſter tranſplanted to another Church muſt have ordination and election of new, for to you there is alike reaſon. 3. If there be no need of a new Church oath to make him a

member of that visible Congregation, seeing now he is loosed from the former, you insinuate his former Church-oath did make him a member of a visible Church, and so he that is a visible member in a Church, is a visible member of all, and so there must be a visible Church-Catholike, if there be a Catholike visible membership in any one member, and so you destroy what you build.

Manuscr. 16. *A third way of Communion with other Churches* (saith the Author) *is by seeking their helpe and presence.* 1. *In admitting of members.* 2. *In case of differences of judgments.* 3. *In matters darke and doubtsome.*

Answ. We seeke a warrant from the word for this, for Elders are present at the admission, and choosing of officers, as prime agents by authority, not by way of naked counsell and advise. *Act.* 1. 13. c. 6. 26. c. 14. 23. *Act.* 13. 3. 1 *Tim.* 1. 13.

Manuscr. *The fourth way,* (saith he) *is by gathering many Churches, or their messengers in a Synod, to examine and discusse either corrupt opinions, or suspicious practises. Here* 1. *the Magistrate is acquaint with our Assembly, he being a nourishing Father of the Church.* 2. *They meete in Christs name.* 3. *The Elders declare their judgement in order, and the reasons thereof.* 4. *All may speake till the truth either be cleared, and all either convinced or satisfied, as* Act. 15. 7. 5. *If things be not fully cleared, and if it seeme that the nature of them admit farther disquisition, yea and difference of judgements, without division of affections, or prejudice of salvation, each man is left to his Christian liberty, and if any be otherwayes minded, God shall reveale the same thing to him.*

Answ. This Section being closed, I have here two considerable points to be discussed; the one anent the power of Synods: the other anent the power of the civill Magistrates.

Quest. I. *Whether or not Synods have authority, by divine right, to obleige the Churches to obedience, in things lawfull and expedient?*

For the fuller clearing of this grave question, I would have these considerations weighed by the godly reader.

Consider. 1. *Canons of Councells may be thought to ye of authoritative*

ritative Commandements, *or as adviſes and friendly counſells.*

2. *An adviſe or counſell doth obleige and tye both for the intrinſecall lawfulneſſe of the counſell, it being for matter Gods word, and alſo for the authority of the friends counſelling, becauſe the firſt* Commandement *enjoyneth obedience to all our betters, not onely in place, and officiall relation, as to Kings, Fathers, Paſtors, &c. but alſo to all above us in age, gifts, knowledge, experience.*

3. *Hence there is a ſuperiority of dominion, or juriſdiction, and a ſuperiority of reverence, and endowments: the former is the narrower, inadequate, and ſtraiter ſubject of the fifth* Commandement, *and both are conſiderable objects, in this* Commandement.

4. *All who as friends, equalls, brethren, and indued with more grace, experience and light, doe adviſe and counſell good, are ſuperiors in ſo farre, but it is a ſuperiority of reverence, not of juriſdiction: for by this they who are aged, and may counſell what is lawfull, have not power to cenſure or excommunicate thoſe who follow not their counſell. Yet if* David *had rejected the counſell of* Abigail, *diſſwading him from paſſionate revenge, he had in that deſpiſed God, unleſſe the Prince or the High-Prieſt had given that counſell by way of command, though there be degrees of Latitude in deſpiſing the one, rather then the other.*

5. *There is a difference betwixt hability to judge, and right or power to judge: a Preſbyteriall Church may have right,* jus, *and eccleſiaſticall Law to judge of a point, to the judging whereof, they want hability, and therefore* de facto, *it belongeth to a higher Synod, where more learned men are, though* de jure *the Preſbytery may judge it.*

6. *Though government of the Church by Synods, be Gods poſitive Law, yet upon the laid downe ground, Chriſt hath given the keyes and power of Government to every viſible Church, the Government of united Churches by Synods, is a branch of the Law of nature.*

7. Synods are neceſſary for the well-being of the Church, and ſtill are in the viſible Church in more, or leſſe degrees, for the authority of Synods conſiſting of ſix onely, differeth not in nature and eſſence, from a generall councell of the whole Catholike viſible Church. *Magis et minus non variat ſpeciem.* And therefore if Synods be warranted by the word of God, (as no queſtion they are) there is no needs to prove by particular places of the word, the lawfulneſſe of every one of theſe, a ſell-

onall meeting of the Elderſhip of a ſingle Congregation. 2. A Presbytery, or meeting of the Elders, or Paſtors & Doctors of more Congregations. 3. A Provinciall Synod of the Presbyteries of a whole province. 4. The Nationall Aſſembly, or meeting of the Elders of the whole Nation. 5. The generall and Oecumenick Councell of Paſtors, Doctors, and Elders of the whole Catholick Church viſible; for all theſe differ not in eſſence, but degrees, and what word of God, as *Matth.* 18. 16, 17. proveth the lawfulneſſe of one, is for the lawfulneſſe of all the five ſorts of Synods.

8. *Grant the conſociation of authorities in ſundry Churches, and you cannot deny the authority of Synods above particular Churches.*

9. *Conſociation of Churches to give adviſe and counſell, is not Conſociation of Churches as Churches, but onely conſociation of Chriſtian profeſſors, who are obleiged to teach, admoniſh, and rebuke one another.*

10. *There is a right of dominion, and a right of juriſdiction, as we ſhall heare anon.*

Hence our firſt concluſion, a generall councell is a Congregation of Paſtors, Doctors, and Elders, or others, met in the name and authority of Jeſus Chriſt, *out of all Churches, to determine according to the word of God, all controverſies in faith, Church-government, or manners, no faithfull perſon, who deſireth, beeing excluded from reaſoning and ſpeaking.* Neither is the definition of (*a*) *Almain*, and (*b*) *Gerſon* much different from this, ſave that they thinke that councells are lawfully conveened, if ſuch and ſuch onely, as are of the Hierarchike order be members thereof, which we thinke Antichriſtian. 2. As alſo the Pope preſident here, we diſclaime. Yet doth *Almain* confeſſe that a generall councell may be conveened without the Pope in three caſes. 1. When the Pope is dead, either departing this life, or civilly dead, being excommunicated for any crime of hereſie: for the Apoſtolike Sea hath vaiked often two yeares together. 2. When the Pope is averſe and oppoſeth reformation. 3. When time and place hath beene aſſigned for the next generall, councell

(*a*) *Fac de Almain de poteſta eccleſ. et laic. c. 15. eſt congregatio authoritate legitime facta, ad aliquem locum ex omni ſtatu Hierarchico, nulla perſona fideli penitus audiri excluſa, ad tractandum ea quæ concernunt publicam eccleſiæ utilitatem et ipſius reformationem.* (*b*) *Gerſon de poteſt. eccleſ.*

councell, as was done in the councell of *Basil*; and the Papists grant that, *Matth.* 18. *Tell the Church*, is a warrant for a generall councell. 1. Because it is a meane for the saving of the spirits of all men, even Pastors and Apostles in the day of the Lord. 2. Because Apostles, though in prophecying and writing canonick Scripture, when they were inspired, could not erre, yet otherwise they might erre; and if *Peter* should have remained obstinate in his Judaizing, *Gal.* 2. and refused to heare *Paul* or the Church, hee was to bee excommunicated. 3. By the Church, *Matth.* 18. (saith (*d*) the Schoole of *Paris*) cannot bee understood, the Prelats of the Church onely, because Christ did speake to *Peter*, and saith *Almain* and *Gerson*, *Peter* cannot bee both *an accuser, a witnesse, and a Judge.* 4. There is a power of the keyes to bind and loose, given immediatly by *Christ* to all the rulers of the Catholick or universall Church visible, *Ergo*, the exercise of this power, though it bee sometimes (*physice*) impossible, because of the corruption of mans nature, there being bloody warres in Christendome, yet it is morally lawfull, for many things may bee inconvenient, through mans wickednesse, and so *hic & nunc* not expedient, which are *morally* lawfull.

(*d*) *Schola Parisiens. de potest. Eccles. pag.* 17.

2. Conclusion; Every particular Pastor hath a power, though unproper, of dominion and authoritie, even out of a Synod, about the Acts of preaching and determining truth, according to the word of God, as *Jer.* 1. 10. *See, I have this day set thee over the nations, and over the kingdomes, &c.* 1 *Tim.* 6. 17. *Charge them that are rich that they bee not high minded, &c.* 2 *Tim.* 4. 1. *I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead, &c.* So any Pastor hath power of dominion and authoritie over a Synod, and *Paul* as a Pastor might preach, even before the councell at Jerusalem passed their Synodicall determination, *Act.* 15. that circumcision was not necessary, and that *to abstaine from things strangled, from blood and fornication was necessary and lawfull*, yea and in preaching truth the Pastor is subject to no Synod. But the Pastor hath not full power of jurisdiction about his acts of preaching necessary truth. 1. Because the Church may for just causes deprive him from preaching. 2. Because hee cannot use the censure of excommunication against those who refuse to receive

onall meeting of the Eldership of a single Congregation. 2. A Presbytery, or meeting of the Elders, or Pastors & Doctors of more Congregations. 3. A Provinciall Synod of the Presbyteries of a whole province. 4. The Nationall Assembly, or meeting of the Elders of the whole Nation. 5. The generall and Oecumenick Councell of Pastors, Doctors, and Elders of the whole Catholick Church visible; for all these differ not in essence, but degrees, and what word of God, as *Matth.* 18. 16, 17. proveth the lawfulnesse of one, is for the lawfulnesse of all the five sorts of Synods.

8. *Grant the consociation of authorities in sundry Churches, and you cannot deny the authority of Synods above particular Churches.*

9. *Consociation of Churches to give advise and counsell, is not Consociation of Churches as Churches, but onely consociation of Christian professors, who are obleiged to teach, admonish, and rebuke one another.*

10. *There is a right of dominion, and a right of jurisdiction, as we shall heare anon.*

Hence our first conclusion, a generall councell is a Congregation of Pastors, Doctors, and Elders, or others, met in the name and authority of Jesus Christ, *out of all Churches, to determine according to the word of God, all controversies in faith, Church-government, or manners, no faithfull person, who desireth, beeing excluded from reasoning and speaking.* Neither is the definition of (*a*) *Almain*, and (*b*) *Gerson* much different from this, save that they thinke that councells are lawfully conveened, if such and such onely, as are of the Hierarchike order be members thereof, which we thinke Antichristian. 2. As also the Pope president here, we disclaime. Yet doth *Almain* confesse that a generall councell may be conveened without the Pope in three cases. 1. When the Pope is dead, either departing this life, or civilly dead, being excommunicated for any crime of heresie: for the Apostolike Sea hath vaiked often two yeares together. 2. When the Pope is averse and opposeth reformation. 3. When time and place hath beene assigned for the next generall, councell

(*a*) *Fac de Almain de potest. eccles. et laic. c. 15. est congregatio authoritate legitime facta, ad aliquem locum ex omni statu Hierarchico, nulla persona fideli penitus audiri exclusa, ad statuendum ea quæ concernunt publicam ecclesiæ utilitatem et ipsius mores.* (*b*) *Gerson de potest. eccles.*

councell, as was done in the councell of *Basil*; and the Papists grant that, *Matth.* 18. *Tell the Church*, is a warrant for a generall councell. 1. Because it is a meane for the saving of the spirits of all men, even Pastors and Apostles in the day of the Lord. 2. Because Apostles, though in prophecying and writing canonick Scripture, when they were inspired, could not erre, yet otherwise they might erre; and if *Peter* should have remained obstinate in his Judaizing, *Gal.* 2. and refused to heare *Paul* or the Church, hee was to bee excommunicated. 3. By the Church, *Matth.* 18. (saith (*d*) the Schoole of *Paris*) cannot bee understood, the Prelats of the Church onely, because Christ did speake to *Peter*, and saith *Almain* and *Gerson*, *Peter* cannot bee both *an accuser, a witnesse, and a Judge.* 4. There is a power of the keyes to bind and loose, given immediatly by *Christ* to all the rulers of the Catholick or universall Church visible, *Ergo*, the exercise of this power, though it bee sometimes (*physicè*) impossible, because of the corruption of mans nature, there being bloody warres in Christendome, yet it is morally lawfull, for many things may bee inconvenient, through mans wickednesse, and so *hic & nunc* not expedient, which are *morally* lawfull.

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his true and necessary doctrine, without the *Church* joyne her power of jurisdiction with him. 3. He, his alone, cannot in a Synod determine ecclesiastically, and in an authoritative Church power, that same truth which as a Pastor hee determined, and with the power of pastorall dominion hee pressed upon the consciences of the Church, yea of the whole Synod, because one man is not the Church, or Synod, and *James* his alone, *Act.* 15. v. 15. could but say, *Wherefore my sentence is that yee trouble not them, which from among the Gentiles are turned unto God*, though this was the very word of God, which *James* as a Pastor, even as an ordinary Pastor might have preached in the name of God; yet is it *not the decree of the Church, which the Churches is to keep, Act.* 16. 4. while it bee determined by the Church. An example wee may have possible not unlike to this. A man hath a power of dominion over his owne proper lands and goods to use them in God, for his owne use, but the supreme magistrate and Parliament hath a dominion of jurisdiction in a judiciall sentence over those same lands to forfeit them for crimes committed against King and State: or this may cleare it, *Samuel* hath a power immediately from God, to annoint *David* King, and in this hee is not subject to the suffrages of the tribes of *Israel*, hee hath a power of dominion here; but suppose wee that *Samuel* live till Gods time, when all *Israel* shall crowne *David* King at *Hebron*, *Samuel* as a part of the Assembly of *Israel*, his alone, without the suffrages of *Israel*, could not make him King to *Hebron*. Hence wee may see how weake the assertion of our brethren is, who (e) say, *That Synods should have power to bind the Churches* (say they) *wee see not.* (f) *Bellarmine indeed holdeth it.* But we shall make it evident in the sequell of the work, that the sentence of a Synod is not meere counsell, but a judiciall and distinct sentence, so that the decree of a Councell is of no greater force

A Pastor may propone *James* the Apostles mind, anent fornication, blood, &c. *Act.* 15. *per modum consilii*, as a counsel to some other Pastor, but it hath the power of a Synodicall decree not from *James*, though an Apostle, but from the joynt voyces of the Synod; and it is not like that *James* as an Apostle said, *Wherefore my sentence is, &c.* as an Apostle hee should have said as *Paul* doth, *what I received of the Lord, that I delivered unto you, &c.*

(e) Answer to 32. questions *ad quæst.* 18.

(f) *Bellarmine de concil. lib.* 1. *c.* 18. *Est tantum (Cajetanus) inquisitio quædam & dicta sententia ministrativa et limitata, ita ut tantum valeat decretum concilii quantum valeat eius ratio.*

force as the reason thereof, so saith Amesius and (g) Junius. But certainly this is a meer mistake of our brethren, as if they were not orthodox writers, but conspirers against the truth with Bellarmine, who hold the authoritie of Synods. The essentiall end (to speak so) of Synods is unitie, and the eschewing of schisme; and wee doubt not, but Peter, Paul, James had in their Sermons, and doctrine determined that same veritie, to wit, that the Law of Moses and ceremonies was a yoak not to bee laid upon the Christian Churches, yet it was not a decree for unities sake, and fuller authoritie binding the Churches to observe these, as Act. 16.4. while it was determined in a Synod, Act. 15.24.25.

(g) Junius animadvers. in Bellarm. lib. 1. de concil. c. 8.

But truely wee hold nothing in this common with Jesuites and Papists, for wee condemne not that in Bellarmine, that hee holdeth that lawfull Synods (for of such wee dispute with him) do bind the Churches to obedience in God, to their decrees, not because they say it, but because they say it authoritatively from Gods Word; authoritie of Synods no orthodox writers deny, authoritie official as the representative Church of Christ they have, He that heareth you heareth me, hee that despiseth you despiseth me; Where two or three are gathered together (in a Synod, say our Divines) I will bee amongst them. But authoritie objective they have not, so as what they say, because they say it, therefore the very matter, object and thing said by them, is no lesse the Word of God, then if the Prophets and Apostles by divine inspiration had said it, as if all it is not infallibly true, because they say it, for that wee disclaime, and it is that authoritie of Synods, which Bellarmine and Papists hold, Councells (saith (b) Bellarmine) and Scripture are both infallible, and (i) the Jesuits of Rhemes, and (k) Lorinus the Jesuite said councells are infallible, the holy Spirit is there present; (l) Gratian said, all the decretall Epistles of Popes, and (m) the Canons of the Councells are of equall authoritie with the Scriptures: and their (o) Gregorius said hee received with the same reverence and authoritie the foure generall Councells, & the foure Evangelists; it is certaine (saith (p) Suarez) that a Councell is an infallible

(b) Bellarm. de concil. authorit. lib. 2. c. 12. Concilia & Scriptura sunt utraque infallibilis veritatis.

(i) Rhemists in act. 15. 8. 10.

(k) Lorinus comment. in Act. 15.

(l) Gratian. dist. 19. in Canon. (m) dist. 10 can. decretales. (o) Gregorius 1. Epist. 24. (p) Suarez de tripl. virtut. disp. 5. sect. 7. num. 6. certissimum est concilium generale, in quo præsens adest pontifex, esse infallibilem regulam fidei.

rule

rule of faith, and (q) Turrecremata faith the same: It is certaine (faith (r) Bellius) Councells are as the Oracles of God to us in difficulties, so faith (s) Cajetanus, (t) Canus, and (u) Gregorius de Valentia; wee hold the authoritie of Councels, but ascribe to them as much power over the conscience, as there is reason in them from Gods Word, and no more.

(q) Turrecremata sum. de Eccles. lib. 3.
(r) Bellius Catechis. trac. 2. q. 6. concilia nobis in difficultatibus sunt instar oraculorum.
(s) Cajetan. trac. de author. Pontif. c. 9.
(t) Melchior Canus de loc. com. l. 5. c 5.
(u) Gregorius de Valent. tom. 1. disp 9. 1. de objecto fidei punct. 7.

But 2. This is a weake reason, councels have no power to command obedience, because their Canons and Decrees are of no more force, then they have reason from Gods Word. For 1. Friends, brethren, equals, by that have no warrant to rebuke, because their rebukes have but as much force, as they have reason from the word of God, for the reason is alike in both; lawfull Pastors cannot command obedience in the Lord, your independent Congregations cannot command that *which bindeth the Church to obedience*, because the word or a commandement of a Pastor, or your independent Church is onely a commandement *ministeriall and limited, and hath as much force as there is reason in it, from the Word of God*, yea the Church of *Corinth* hath not then the power of the Lord Jesus to excommunicate the incestuous person, nor the Church of *Thyatira*, to cast out and condemne *Jezabell* the false prophetesse; nor do these commandements of the Synod, or *Church assembly have any power to bind the Churches to obedience*, because these commandements and decrees of censure are but ministeriall and limited, *and in so farre onely of force, as they have reason from the Word of God, as you say.*

3. Conclusion: There is an authoritative power in Synods, whereby they may and doe command in the Lord the visible Churches, in their bounds; the whole Churches are subject to the ordinance and decree of the Church, *Act.* 1. where with common consent of a Synodicall meeting, *Matthias* is ordained an Apostle; *Ergo*, all the Churches are to take him for an Apostle. This argument cannot bee repelled, because the Apostles by their extraordinary power did choose *Matthias*. Because,

cause, 1. they themselves cite this place to prove the peoples power ordinary, which is to indure to Christs second comming, in calling and electing their owne officers and Elders. 2. *Almain* (x) a Papist alleadgeth the place with good reason, to prove that a generall councell is above *Peter* or the *Pope*, because *Peter* would not choose *Matthias* without consent of the Apostles and *Church*. 3. If this was extraordinary that *Matthias* was chosen, why then is the vow and consent of the *Church* sought? for there is nothing extraordinary and Apostolick flowing from an *Apostolick spirit*, which is concluded or done by the spirit ordinary of the Church of beleevers. So also *Act.* 6. If the Apostles did not by the ordinary and Synodicall power of ordinary Pastors choose seven Deacons, how doe they first require that the Churches of Grecians and Hebrewes should seek out seven men? *v.* 3. and did ordaine them with the common consent of the whole multitude, *v.* 5. *Act.* 15. A Synod of moe Churches give decrees which obliege the Churches, *v.* 28. *ch.* 16. *v.* 4. *Ergo*, Synods have authoritie over the Churches. Those who say this Synod is not a patterne for after Synods, say farre aside; for their reason is, this was 1. An Apostolick Synod; 2. the holy Ghost was here; 3. the thing determined was canonick Scripture. But this is a way to elude all the promises made to Pastors in the word, when as they are first made to Apostles: this promise, *Behold I am with you to the end of the world*, and this, *I will send you the other Comforter, who shall lead you in all truth*, cannot bee made to faithfull Pastors, and the Christian Church, that now is, for it is certaine Christ is otherwise present with his Apostles, then with his Pastors after them. And that he gave them a tongue & a spirit when they were before the councels and rulers, as to Apostolick men, as *Act.* 4. 8. 9, 10. *Act.* 5. 29. as Christ promised, *Matth.* 10. 19. 20. *Luk.* 21. 13, 14, 15. for they where full of the holy Ghost before rulers, but by our brethrens doctrine, it shall follow none of these promises belong to Pastors now adayes in the like, because no pastors now are Apostles. Surely this were to fetter and imprison many glorious promises within the pale of the onely Apostolick Church; and because Christ ascending to heaven sent downe the Apostolick spirit to his

(x) *Almain de potest. eccles. & civ.*

Apostles to write and preach canonick Scripture, it shall follow he fulfilleth that promise, *John* 16. 13. to none now adayes, because none have the Apostolike spirit in the manner and measure that the Apostles had. Yea further it is canonick Scripture that the Apostles at the last supper did *shew forth the Lords death till he come againe*; therefore it shall follow that we have no warrant to shew forth the Lords death till he come againe. 2. But that the Apostles in an ecclesiastick way did determine in the Synod for our imitation, and not in an Apostolike way, is cleare by many evidences in the text, as *Act.* 15. 2. *Paul* and *Barnabas* were sent commissioners to the Apostles and Elders about this question: *Paul* as an Apostle needed not be sent to know more of the matter then he knew, as an Apostle; for as an Apostle he knew the whole mystery of the Gospel, *Gal.* 1. 16. 17. *Ephes.* 3. 4, 5. *Ergo*, he was sent to the Synod as a Pastor, and that as an ordinary Pastor. 2. *They came together*, v. 6. *to consider of this businesse*, but as Apostles they needed not the help of a Synod. *Ergo*, they came together as ordinary Pastors for the Churches after imitation. 3. There was much debating and disputing, *v.* 7. about the matter. 4. They set down their minds and sentences in order, one after another, as *Peter* first, *v.* 7. 8. then *Barnabas* and *Paul*, *v.* 12. then *James*, *v.* 13. and to *James* his sentence the whole Councell agreeth, *v.* 22. Now what the Apostles, as Apostles and from an infallible Spirit do, they doe it not by seeking light and help one from another. 5. The Decree of the Councell is a thing that Apostles, Elders, and Brethren, and the whole Church resolveth after much dispute, *v* 22. But all these, especially brethren, and the whole beleevers, as our Brethren say, doe not joyne themselves with the Apostles, either to write canonick Scripture, or to give their consent to the writing of it, therefore they doe consent by a synodall authority, for the after imitation of the *Churches*.

Also there bee reasons of moment for Synods; and 1. if according to the Law of nature, and nations, no man can bee a Judge in his owne cause, then are appeales from the Eldership of one congregation, when they are a party to the accused person, naturall, and from a Session to the Presbyteries and Synods of many moe Elders. But the former is reason, nature,

Law

Law of Nations. *Ergo*, so is the latter. 1. It is best reason which hath most of Scripture. *Paul* and *Barnabas*, *Act* 15. 1. 2. had no small disputation with those who said circumcision was necessary; finding their parties could not be Judges. They appeale to a generall councell at *Jerusalem*, where were the Apostles and Elders; The *Church* of the *Grecians* and the *Church* of the *Hebrewes* strive, neither of them can judge other, and both appeale to a higher judicatory, to the twelve Apostles, and their owne *Churches* meeting with them, and there is the matter determined anent helping the poore by *Deacons*; if the Judge doe wrong, and one particular congregation shall oppresse one sincere and sound beleever, what remedy hath the care of *Christ* provided for this? that the oppressours may be edified by Church censures, and the oppressed freed, and delivered by remedy of discipline of *Christ*, whose it is to *judge the poore of the people, and to save the children of the needy*, *Ps.* 72. 4. Now it is knowne that *Diotrephes* doth sometime excommunicate, (*a*) and the evill servant ruleth all, (*b*) *Hieronymus* saith *Arrians* ruled all in the dayes of *Constantius* and *Valens*: (*c*) *Basil* saith, *we may say in our time, that there is neither Prince, nor Prophet, nor Ruler, nor oblation, nor incense*: (*d*) *Athanasius* and (*e*) *Vincentius Lirinens.* complain'd that it was in the Arrians times, as with the *Church* and Prophets in the dayes of *Elias*: and amongst Papists (*f*) *Occam* (*g*) *the author of Onus ecclesiæ*, and (*h*) *Picus Mirandula* complaine, *there was in their time, no faith, no truth, no Religion, no discipline, no modesty; but all sold offices, Churches, dignities, and benefices, and that ambitious Popes spill all, the Clergy entered by Simony, ruled by Simony, the holy place corrupted.* At which times all the godly were crying for a free generall councell, as a remedy against the corruption of inferior judicatories. *Savanarola* reputed a Prophet, counselled *Charles* the eighth of *France*, to reforme the Church, as he would returne from *Italy*, with honour, as saith (*i*) *Philip de Comines*. (*k*) *Gerson* pleadeth *for the necessity of a generall Councell.* (*l*) *Genebrard* saith, *for an hundred and fifty yeares, Popes, to the number of fifty, had made de-*

(*a*) 3. Epist. Joh. 9. 10 Mat. 21. 43.
(*b*) *Hieronymus* com. Lucif. & in Gal. 1.
(*c*) *Basilius* 17 Epist. *nobis jam dicere licet, quod in hoc tempore non sit, neque princeps, neque propheta, neque preces, neque oblatio, neque incensum.*
(*d*) *Athanasius* lib. ad solit. vit. agend.
(*e*) *Vincentius Lyrinens.* haeres. c. 6.
(*f*) Occam. dial. par. 3. l. 3. c. 14.

(*g*) Onus ecclesiæ, c. 42. (*h*) *Franc. Pic. Miran. orat. ad Leon.* 10. (*i*) *Philippus de Comin.* l. 8. c. 2. (*k*) *Gerson de concil. unius obedient.* (*l*) *Genebrard. Chron.* l. 3. an. 993. 995. 1164.

(m) Aventinus annal. Boior. l. 4 pag. 322.
(n) Almain. in queſtio. veſperti.

ſection, from the faith and godlineſſe of their Anceſtors. (m) Aventinus maketh the ſame complaint, and (n) Almain alſo, that Prelats were more eaten up with the zeale of money, then the zeale of Gods houſe. Is there not need then of a generall Councell? Hence came alſo appeales from the *Pope*. The Emperour *Lodovicus Bavarus* (ſaith (o) the German Chronicle) appealed from Pope *John* 22. miſinformed to a generall Councell, and the Pope better informed, and the crime was, becauſe he had taken the title of Emperour before he was confirmed by the Pope, for which he was excommunicated. *Sigiſmond* Duke of *Auſtria* appealed from Pope *Pius* the ſecond, to the next ſucceeding Pope, and a generall Councell under him, for the Pope excommunicated *Sigiſmond*, becauſe he kept backe *Cardinall Cuſan* from the *Biſhoprick of Brixen* within his Dominion; for the Biſhoprick was given to him by a *commendam*, by the Pope: See (p) *Æneas Silvius*. *Philip* the fourth appealed from wicked *Boniface* the eighth, to the Sea Apoſtolike then vacant, and to a future Councell; ſo (q) *Platina* relateth. The Univerſity of *Paris* appealed from *Leo* the tenth, who wickedly condemned the Counceil of *Baſill*, to a future Councell, as you finde it in the treatiſe called (r) *Faſciculus*, &c. The Archbiſhop of *Cullen* excommunicated by *Paul* the third, appealed to a lawful Councel in *Germany*, becauſe the Pope ſtood accuſed of hereſie and idolatry, as (s) *Sleidan* ſaith. The (t) gloſſe of the Canon Law ſaith, *the Pope cannot be Judge in his owne cauſe*; and we all know how juſtly *Luther* appealed from *Leo* the tenth, to a generall Councell: all which ſaith that the like is warranted by the Law of nature, where a particular Elderſhip and congregation is accuſed of ſcandals, that ſuperiour Synods there muſt be to diſcuſſe ſuch cauſes. And the good uſe of councels you may ſee in one: The Councell of *Conſtance*, *Seſſ.* 11. *art.* 67. condemned *John* 23. becauſe he taught there was no life eternall, *Neque alium, poſt hanc, vitam; pertinaciter credidit animam hominis cum corpore mori, & extingui, ad inſtar animalium brutorum, dixitque mortuum ſemel eſſe etiam in noviſſimo die minime reſurrecturum.* The neceſſity of Aſſemblies when common enemies trouble the *Church*, prove that *Chriſt* hath inſtituted Synods. And 1. our preſent Authour reaſoneth from the *Churches* neceſſity, Synods may conveene

(o) German. Chron. l. 4. pag. 247.

(p) Æneas Silvius Epiſt. 14.
(q) Platina in Boniface. 8.
(r) Faſciculus rerum expetendarum.
(s) Sleidan com. l. 18.
(t) Com. 23. q. 3. ne quis in propria cauſa judicet. So alſo how great Romaniſts have made Councels a terrour to wicked Popes and vicious Prelats, as Panormitan decretal. d. elec. ſignif. Cuſan. concord. l. 2. c. 3. e. 5. c. 10. c. 13. Occam. dialog. par. 3. l. 3. c. 13 Almain. veſp. queſtion.

veene to examine (saith he) either corrupt opinions or suspitious practises; and citeth for this the Councell of Jerusalem, Act. 15. Now this councell did authoritatively command, Act. 15. 28. Act. 16. 4. Act. 20. 19. and not give advise or counsell onely. 2. If by the Law of nature, and by vertue of the communion of Saints, Churches conveened, may give advise; then say I, as communion of counsels and advises is lawfull, so by the Law of nature communion of authoritative power is lawfull. As after the eye (saith (w) Almain) seeth the danger of the body, it should give warning to the rest of the members to use their power. And this power (saith he) denunciative, or by way of charity, though not authoritative, is in private persons for the conveening of a Councell. As after (saith Almain (x) in the same place) any is instructed by a skilled Physitian of that which is necessary, for the health and safety of the whole body, he is obliged to use that necessary means, not now by vertue of the precept, or rather counsell and advise of the Physitian, but by vertue of the precept and authoritative power of the Law of nature, for the safety of his body: yea further (saith he) if the right hand were fettered with chaines, or should refuse pertinaciously at the nodde of the imagination to defend the body, then the whole power of defending the body, should remaine in the left hand. And certainly this is most naturall, if a forraine enemy should invade a whole Land, or any part of a Land, the whole Land by the Law of nature were obliged with joynt authority and power to resist that common enemy. Now seeing a number of consociated sister Churches make one visible Church body, having visible communion together, as the Author granteth in the Sacrament of the Lords Supper, which is (saith he) a seale of the communion of all the Churches of the Saints, and in other externall acts of Church communion, as hearing the Word, exhorting, rebuking, comforting one another, then are all these visible Churches with united authority and

(w) Almain de authorit. eccles. cap. ult. prop. 2.

(x) Almain ibid. propos. 4. Si enim ligata foret dextera manus, aut ad nutum imaginationis pertinaciter nollet vacare defensioni corporis, apud sinistram tunc defendendi corpus tota residebit authoritas. Esto una pars provinciæ, inimicis volentibus eam destruere, nollet succurrere, quis dubitat reliquam partem, quamvis sit minor numero, pro tunc habere authoritatem totam provinciam defendendi, &c.

Chap. 6. Sect. 1. Bellarm. de Pontif. Rom. l. 2. c. 17. saith the Councell of Chalcedon, is of no force. Acerius instit. moral. to. 2. l. 5. c. 12. A lawfull Councell going a hairs breadth from the institution of the Pope, may erre.

and *Church power*, as *Churches*, and not as Christians onely, to convene and condemne a common heretick infecting all or any part of that visible Church body; and if any one *Church* or Congregation under the pretence of plenitude of independencie of government within themselves, should refuse to joyne with the whole, yet the authoritative power of Synodicall judging and condemning such a heretick, doth reside by the Law of nature, in the rest of the body. If there be a communion of gifts, there is also a communion of authoritie. And if a nation have intrinsecally authoritative power under a Prince to repell a common enemy, for the safetie of the whole, then hath a visible body of many *Churches* in joyning one externall communion of sisterly consociation, under one Christ, one Church, power to repell a scandalous heretick, who is a common enemy to the whole Churches visible.

This Argument is grounded upon the necessitie of Synods, our brethren are forced to acknowledge their necessitie, by way of counselling, and advising, but Synods as Synods to bee necessary, they thinke popish. The best popish councell wee read of, is that of *Basil*, where it was ordained that (*a*) a generall councell should be holden within five yeers next following, the next councell within seven yeers, and alwayes after that, every ten yeers, and in the (*b*) councell of *Basil* the *Pope* is discharged to transgresse that time of convocating a councell. Now the councells as councells are no popish devices, but rather hated by right downe, and well died Papists, as is cleare by *Gerson's* complaint (*c*) who saith omission of generall councells is the Churches plague; a lover of reformation (*d*) *Franc. Zabarell* saith, *wicked Popes neglecting generall councells, have undone the Church.* The learned (*e*) *author of the review* of the councell of Trent saith gravely, *Is it but a cheating of Christ and men above board, to leave the judgement of the necessitie of generall councells to the Popes will*, and no marvell then Popes decline councells; for the councell of *Pisa* (as (*f*) *Bellarmine* granteth) was convocated against *Julius* the second that wicked man, and therefore was rejected by *Julius* the second in the councell of (*g*) *Lateran*, yet this councell and all the decrees thereof was approven and confirmed by *Alexander*

(*a*) *Concilium Constant. sess.* 39.
(*b*) *Concilium Basil. sess.* 1. *and sess.* 11.
(*c*) *Gerson de eccles. potest. consid.* 10.
(*d*) *Fran. Zabarell tract. de schism.*
(*e*) Review of the counsell of Trent, *l.* 5. *c.* 6. by a French Papist.
(*f*) *Bellarmin. de concil. l.* 1. *c.* 6.
(*g*) *Concilium Lateran. sess.* 2. & 3.

der the first, who was accounted lawfull Pope; and (b) Platina faith, this councell was approved, and that in it Gregory 12. and Benet 13. were deprived of their papall dignitie, all nations assenting, except neither Spaine, the King of Scotland, and Erle of Armmac, who followed Pope Benet: and for approbation of the councells of Rise, Constance, and Basil, which censured Popes and deprived them, and subjected them to a generall councell, let any man read the (i) Review of the Councell of Trent, and Bellarmine is therein fully confuted. Also generall councells have condemned the doctrine of the Church of Rome, for which they thinke them not necessary, as the councell of Frankford, faith (k) Bellarmine, and Basil and Constance are not approved in all, because they favour not the Roman Churches doctrine and the Popes supremacy above Councells, yea and generall councells cannot bee simply necessary (saith hee (l) because the Catholick Church remained safe, the first three hundreth yeers after Christ, without generall councells, and might have remained safe other three hundreth yeers, and so a thousand yeers, and faults may bee amended by the Lawes of Popes, and by provinciall councells (saith hee;) and their Costerus (m) saith, the Pope himselfe without councells hath condemned many heresies, and this is a shorter and more compendious way, then by councells, for it is hard and laborious to conveene councells, therefore the Churches salvation doth not depend upon them, saith (n) Bellarmine, yea it is in vaine (saith the Jesuit (o) Pererius) to doe that by many, which may as conveniently bee done by fewer, he meaneth councels may be wanted. Our brethren rejecting councells, and their necessitie at all, in this sideth with Papists. Though (p) Calvin saith, Nullum esse nec melius, nec certius remedium, that there is no better, nor surer remedy to find out the truth, then a Synod of true Pastors. And Arminians and Socinians thinke that Synods are neither necessary, nor profitable; for as our brethren here give no authoritie to Synods, but to counsell and advise: the very same is taught by a grand Arminian (q) Episcopius, who saith, Synods are not profitable, for the establishing the truth, or rooting out of errors and heresies, but onely to advise, sift, examine, and by reasons and arguments to perswade, and therefore are not profitable, either for the being, or for the well being of the Church: Synodici conventus nec ad esse, nec ad bene esse ecclesiæ

(a) Platina in Gregorio. 12.

And because councells are against Papists and Popes, therefore they have taken the sling out of councells, as Gerardus proveth, to 6. pag. 611.

(i) Review of the councell of Trent, l. 4. c. 7.

(k) Bellarmin. de concil. l. 1. c. 6.

(l) Bellarmin. l. 6. c. 10. quia admodum enim annis illis 300. ecclesia sine conciliis generalibus incolumis mansit, sicetiam potuisset aliis CCC. & rursus aliis DC. atque aliis mille permanere.

(m) Costerus in Enchirid. de Pontif. pag. 135.

(n) Bellarmin. de Pontif. l. 4. c. 9.

(o) Pererius com. in Dan. 3. p. 14.

(p) Calvin in Instit. l. 4. c. 9. sect. 13.

(q) Episcopius disp. 32. thes. 4.

eccleſiæ abſolute neceſſarii ſunt; ad veritatis divinæ ſtabilimentum, & hæreſeon, errorumque averruncationem vel exſtirpationem, eo tantum caſu utiles eſſe ſtatuimus, ſi ad deliberandum, ventilandum, examinandum, & rationibus argumentiſque perſuadendum congregentur; litium finem facere, circa religionis capita, aliter quam perſuadendo, eſt tyrannidem in eccleſiam invehere, & libertatem conſcientiarum, ſi non omnino tollere, ſaltem vehementer aſtringere & ligare. To end controverſies in the Church any otherwiſe, then by perſwading, is to bring in a tyranny in the Church of Chriſt, and to hurt, if not altogether to evert the libertie of conſciences of men. And the Arminians in their Apologie (r) teach us that a deciſion or a determination of a Synod obligeth not thoſe who were not preſent at the making of that deciſion. And ſo have I ſhown from (s) Anſworth, and our brethrens doctrine that they teach, people cannot aſſent, without tyranny of conſciences, to the decrees of the Elders, at the making whereof they were not preſent, and preſent, conſenters. 2. A Synods deciſion doth incline the mind to conſider of the deciſion, but doth not compell authoritatively to conſent and obey. 3. This is violence to the conſcience. 4. To fetch expoſitions of the word from confeſſions of faith, or decrees of counſells is dangerous; and this is the doctrine of *Socinians*: for (t) Theophil. Nicolaides ſaith, the Church in a Synod cannot decide controverſies, becauſe ſhee may erre, neither can ſhee take them away, for that were to doe violence to mens conſciences: and (u) Smalcius ſaith, this were (tacite) quietly to leave the writings of the Apoſtles, and commend humane traditions. So our brethren give nothing, but a power of counſelling and morall perſwading to Synods, and no authoritie to command, becauſe (ſay they (x) in their anſwers to the 32. queſtions) Synods

(r) *Remonſt. in Apol. c. 25. fol. 289.* (s) *Anſworth Animadver. pag. 20. Remon. 16. Deciſionem factam in Synodo non leviter habendam, quum & merito inclinare animos noſtros ad acriorem deciſionis factæ conſiderationem, ſed ut ea cuiquam proſcribat aut diſſentientem cogat ad aſſenſum aut obſequium, ratio non permittit.*

(t) *Theoph. Nicolaid. in refu. trac. de eccl. c. 9. f. 79. Hac ratione Synodica errores aut controverſias non tollis, ſed tantum vim inferri conſcientiis noſtris.*

(u) *Smalcius in refut. lib. de errorib. Arrian. 1. c. 1. fol. 6.* (x) Anſwer to the 8. queſt. fo the Papiſts. *Pighius lib. 6. c. 10. de eccleſ. Hierarch.* calleth generall counſells, *Conſtantini Magnum inventum*, a deviſe of *Conſtantine* without any warrant of the word of God; and *John Weemes* of *Craghton* denyeth councells to be neceſſary by any commandement of God, *de regia primatu, l. 1. c. 7. pag. 74. Clemens* the ſeventh ſaid, Counſels are dangerous, if the Popes power be called in queſtion.

nods may erre, and their decrees have no more force then they fetch reason from Gods Word; and truely our brethren with *Socinians and Arminians* here do fall in many foule errors. For, 1. all preaching of the Word, and all power of authoritie of Paſtors commanding in the name of the Lord, faith and obedience, is onely morall and to perſwade, and not authoritative to command, becauſe Paſtors may as well erre in preaching, as the Church may erre in Synods. 2. Becauſe what Paſtors preach hath no more force over the conſcience, then they have warrant to ſpeake from the Word of God, as is cleare, *Ezek.* 3. 7. *Gal.* 1. 9. 1 *Theſſ.* 2. 13. 2. All confeſſions of faith that are ſet downe by lawfull Synods are null. 3. Libertie of prophecying, and a *Caſſandrian licence* of beleeving in things controverted, any thing in this or on that ſide, is lawfull. 4. A perpetuall doubting of conſcience, except in two or three points fundamentall, that all Chriſtians beleeve, yea and all hereticks, is brought in in the Church. 5. The Lords working with the word preached, is but by way of morall perſwaſion. 6. But our Divines hold the authoritie of Synods, and of Paſtors preaching the Word from the Scriptures: (z) but I find both our brethren and *Arminians* do misken the authority of the Church, and of Paſtors in both Preaching and Synods, for they thinke to ſet up the authoritie of Synods, is to caſt downe the authoritie of the Scriptures, becauſe things to bee diſtinguiſhed are confounded; for wee deny that Synods or Paſtors have peremptory, abſolute, and illimited authoritie, and power to determine as they pleaſe in Sermons and Synods, their Power is limited according to the Word of God, and their word is onely to bee beleeved, in ſo farre as it is agreeable to the Word of God; but hence it followeth not, that Paſtors and Synods have no power and authoritie at all to determiue, but onely to counſell, adviſe and perſwade; for private Chriſtians, our equalls and inferiours, have power to counſell, perſwade, and adviſe in a private way by teaching, (a) admoniſhing, (b) exhorting, (c) rebuking, (d) conference.

They build upon the reproving of events of councells by (e) *Nazianzen*, which is not againſt their authoritie and true

(z) Matth. 18. 17. Matth. 28. 19. Joh. 20. 25. Act. 15. 28. 29. 1 Cor. 7. 25. 35 and 14. 29. 32, 33. Gal. 6. 16. Coloſſ. 2. 7. 8.
(a) Col. 3. 16.
(b) 1 Theſ. 5. 11. 12. Heb. 3. 13.
(c) Levit. 19. 17.
(d) Mal. 3. 16.
(e) *Nazienzen ad Procopium epiſt.* 55. *alias* 42. *Ego, ſi vera ſcribere oportet, ita animo affectus ſum, ut omnia epiſcoporum concilia fugiam, quoniam nullius concilii finem lætum fauſtumque vidi.*

fulneſſe, and he ſpeaketh of the counceils of his time, and it is not to bee denyed but (*f*) *Panormitan* ſaith well, *dictum unius privati eſt præferendum dicto papæ, ſi ille moveretur melioribus rationibus veteris & novi Teſtamenti*; and (*g*) *Auguſtine* ſaith, *latter counceils may correct older counceils*; and *Petrus de* (*b*) *Monte* under *Eugenius* complained that there was no godly and learned Biſhops in his time, to determine truth in a Synod, when Doctors, Profeſſors, Biſhops, and all have ſworne obedience to the *Pope*, to their Oecumenick counceils, and to the wicked decrees of the counceil of *Trent*, as the *Bull of Pius* the fourth requireth.

(*f*) Panormitan de electione, C. ſignificaſti.
(*g*) Auguſtine contra Donatiſt. l. 2. c. 3. priora concilia a poſterioribus corrigi
(*h*) Petrus de Monte in Monarchia Concil. tertio nu. 1.

But before I ſay any thing of the ſecond queſtion anent the magiſtrates power, I ſhall cloſe the other wayes of communion of ſiſter Churches.

Chap. 6. Sect. 5.

Three other wayes of communion of ſiſter Churches.

Manuſcrip. A Fift way of communion (ſaith the author) *is by helping and contributing to ſiſter Churches, Prophets, and Teachers, when they are in ſcarſitie, as Act.* 11. 29. *Rom.* 15. 25. 26.

Anſ. This way of communion we acknowledg, but we ſee not how this communion can ſtand, without the authoritie of Synods; if Churches bee not united in one viſible body, they cannot authoritatively ſend helpe of teachers one to another; and this is a direct acknowledgement of a viſible union of more Churches in one viſible body; for the Church of *Jeruſalem* authoritatively ſent Paſtors, *Paul* and *Barnabas*, as Paſtors to the Gentiles, you will have them ſent as gifted men, and that they are not Paſtors while they bee ordained, and choſen by theſe Churches to which they goe.

A ſixt way of communion (ſaith hee) *is by admonition; if a ſiſter Church or any member thereof bee ſcandalous, wee are then to ſend Elders to warn them to call Archippus or any other Elder, to take heed to do their dutie; if the Elders or Church bee remiſſe in cenſuring, wee are to*

to take the helpe of two or three Churches mee; if yet that Church heare not, wee are to tell a Congregation of Churches together; or if the offence bee weightie, wee are to withdraw the right hand of fellowship from such a Church, and to forbeare all such sort of exercise of mutuall brotherly communion with them, which all the Churches of Christ are to walke in, one towards another.

Answ. You acknowledge that same order which Christ commandeth, *Matth.* 18. to gaine a brother, is to bee kept in the gaining of scandalous Churches. But 1. What warrant have you of the two first steps of Christs order against scandalous Churches, and to omit the third judiciall and authoritative way, when sister Churches turne obstinate? Christs order for gaining the scandalous is as necessary in the third, as in the former two. 2. Why doe you allow the third in a sort? for if the sister Church will not bee admonished, you will have her rebuked, before mee sister Churches, that are conveened, that is, before a Synod; is it because you thinke there is more authority in a Synod, then in one sister Church? then you thinke there is authoritie in a Synod; for by good Logick, wee may inferre the positive degree from the comparative, and there is no other reason why the matter should come before a Synod, for all in a Synod wanteth authority and power to censure, as you thinke, yet to complaine to a Synod is an acknowledgement of the authoritie of a Synod, as Christs order saith, *Matth.* 18. 17. *If hee neglect to heare them, tell it to the Church.*

3. What is the withdrawing of brotherly communion from obstinate sister Churches, but as (*a*) *Amesius* saith well, *excommunication by proportion and analogie*? *Ergo*, say I, in this a Synod hath a Synodicall authoritie over the Churches within the bounds of the Synod by proportion, for who can inflict a punishment of a *Church censure*, by proportion answerable to excommunication, but a Church, or a Synodicall meeting, which hath the power of the Church by proportion? *Amesius* would prove that a particular *Church cannot bee excommunicated*, because *a Church cannot bee cast out of communion with it selfe, for then she should bee cast out of herselfe.* But this argument with reverence of so learned and godly a man, proveth onely that a

(*a*) *Amesius*, l. 4. c. 11. n. 26. de conscient.

particular Church cannot excommunicate herſelfe, which I grant, but it concludeth not, but a particular obſtinate Church may bee excommunicated out of the ſocietie of all ſiſter Churches, who meeting in a Synod in the name of Jeſus Chriſt have power to *ſave the ſpirits of ſiſter Churches in the day of the Lord*, and are to edifie them by counſell and rebuking, as the Author granteth, and why not by an authoritative declaring that they will have no communion with ſuch an obſtinate ſiſter or rather daughter Church?

Manuſcript. Wee have never, ſaith the Author, been put to the utmoſt extent of this dutie, the Lord hitherto preventing by his grace, yet it is our dutie. *The Church, Cant. 8. tooke care not onely for her owne members, but alſo for her little ſiſter, that had no breſts, and would have taken care, if having breaſts they had been diſtempered with corrupt milke: if the Apoſtles had a care of all the Churches, 1 Cor. 8. 11. is that ſpirit of grace and love dead with them? ought not all the Churches to care for ſiſter Churches, if not,* virtute officii, *by vertue of an office, yet* intuitu charitatis, *for charities ſake?*

Anſw. That you have never beene put to theſe duties to the utmoſt, will never prove that the government is of *God*, for *Corinth, Epheſus, Pergamus, Thyatira*, which were glorious Churches by your owne confeſſion, were put to a neceſſitie of the utmoſt extent of theſe duties; yea it proveth your government to bee rather ſo much the worſe, becauſe Chriſts government is oppoſed by ſecret enemies in the Church.

2. You make the ſpirit of love in a paſtorall care over other Churches to bee dead, becauſe none have any paſtorall care over any other Churches, but the particular Congregation over which they are Paſtors, and paſtorall love to unconverted ones, as paſtorall, you utterly deny.

Manuſcript. *The laſt way of communion* (ſaith the Author) *is by propagation or multiplication, which is, as the Apoſtles had immediat calling from God to travell through the world, and to plant Churches, ſo have particular Churches given to them immediatly from Chriſt, the fulneſſe of meaſure of grace, which the inlargement and eſtabliſhment of Chriſts kingdome doth require, that is, when the Bee-hive a pariſhionall congregation is ſurcharged, they have power to ſend forth their members,*

to

to enter, by Covenant, in Church-state amongst themselves, and may commend to them such able gifted Ministers, as they thinke may bee Ministers in that young Church.

Answ. 1. This way of inlarging Christs kingdome is defective. 1. It sheweth the way of inlarging the number of invisible Churches, and multitudes of converts into new incorporations, but doth shew no way how to plant soules who were non-converts, and branches of the wild olive in Christ Jesus, and to make new visible Churches; but it is certaine that the Apostles as Apostles, and as Pastors, by vertue of their office converted obstinate sinners to the faith of Christ, and planted them in a visible Church, consisting of professors of the faith, partly converted, partly not converted; but the pastors by your doctrine have no power as Pastors, or by any Pastorall authoritie, to plant the Gospell where it hath never beene, that pastorall spirit is dead with the Apostles; and in this, contrary to all reason and sense, and contrary to the Scriptures, you make private Christians the successors of the Apostles to plant Churches, and to convert soules, and to make them fit materialls for the visible Church of regenerate persons; for Pastors as Pastors, and visible Churches as visible Churches doe nothing at all to the multiplying of Churches, seeing Pastors and visible Churches as they are such, by your doctrine, are but nurses to give suck to those who are already converted, but not fathers to convert them; for private Christians, or pastors as Christians gifted to propheſie, not as Pastors, doe multiply Churches, and convert men to Christ, as you teach, now wee all know that nurses as nurses doe not propagate, or by generation multiply people in the Common-wealth, that fathers and mothers onely can doe; your Churches have no ministeriall breasts, but to give suck to babes who are already borne: but wee see by your doctrine no ministeriall power of Pastors or Churches to *send forth members* to enter in a Church covenant, or to enter in a new Church relation of a daughter, or a *sister visible Church*; if they send a number to bee a new Church, your Pastors or visible Church did not multiply them, it is presumed they were converts, before they were members of the visible Church, which now sendeth them out,

and if they bee multiplied in the boſome of your viſible Church and converted, they were not truely members of that viſible Church before their converſion, and alſo that they were not converted by any publike miniſtery, but by private Chriſtians gifted to propheſie, who are the onely ſucceſſors of the Apoſtles to plant viſible Churches: but what paſtorall authoritie have you to ſend them forth to bee a new viſible Church? none at all? they have as beleevers power to remove from you, and becauſe of multiplication, to make themſelves a new Church, and this miniſteriall power of making themſelves a new Church they have not from you, but from their fathers who converted them, ſo that you make a viſible Church within a viſible Church, but not a Church begotten or borne of a viſible Church, as a child of the mother; and wee deſire a word of God, either precept, promiſe, or practiſe of ſuch a Church multiplication, mans word is not enough.

2. Wee hold that the ſending of the Apoſtles to all the world was not in it ſelfe, that which eſſentially diſtinguiſheth the Apoſtle from the now ordinary Paſtor, who is fixed to a ſingle Congregation, but the gift of tongues to preach to all the world upon the Lords intention to ſend the Goſpel to all nations, that as many as were choſen to life, might beleeve, was that which eſſentially differenceth the Apoſtle from the ordinary paſtor, together with a ſpeciall revelation of God, to goe to ſuch and ſuch people, to *Macedonia*, and not yet to *Bythinia*. And now ſeeing theſe two are taken away, the ordinary Paſtors which now are, have as Paſtors a ſufficient calling to preach the Goſpel to all nations, to whom by Gods providence they ſhall come, and can underſtand their language, whether of their owne Congregation or not. Neither is a Paſtor tied as a Paſtor by Gods Word, to one onely Congregation, for then it ſhould bee unlawfull for a Paſtor as a Paſtor to plant a new Church; but ſhall it bee lawfull for private Chriſtians to plant new Churches, who are not the Apoſtles ſucceſſors, and yet it ſhall bee unlawfull for Paſtors, who are the undoubted ſucceſſors of the Apoſtles, to plant new Churches? I would think that admirable doctrine, for ſo you give to private Chriſtians that which you make eſſentiall to the Apoſtles, and you deny

deny it to the undoubted ſucceſſors of the Apoſtles, to wit, to Paſtors. But we hold a lawfull Paſtor is a Paſtor in relation to all the world, with this diſtinction, hee is by Chriſts appointment and the Churches a Paſtor to all congregations, to plant and water, and preach, but by ſpeciall deſignation of Gods providence, and the Churches appointment deſigned and ſet apart for ſuch a determinate flock, juſt as the Apoſtles in generall were made Paſtors to all the world, *Matth.* 28 19. *Go teach all nations*, but by ſpeciall revelation and Apoſtolick appointment, *Peter* was appointed the Apoſtle of the *Jewes*, *Paul* of the *Gentiles*, *Gal.* 2. 9. yet *Paul* was a Paſtor in relation to the *Jewes*, and *Peter* alſo in relation to the *Gentiles*: ſo by ſpeciall revelation, *Act.* 16. they are forbidden to preach the word in *Bythinia*, and commanded to preach it elſewhere; and for this cauſe, pious antiquity, as *Morton* (*a*) obſerveth, called ſome learned fathers Paſtors of the World, (*b*) *Athanaſius is ſaluted Pontifex maximus*, as *Ruffinus* ſaith, and *Origen magiſter eccleſiarum*, *maſter of the Churches*, ſo (*c*) *Hieronymus*, and *Cyprian totius orbis præſes*, *Cyprian the Biſhop of all the world*, yea and *Pope*, ſo (*d*) *Nazianz. Hilarius* is called by (*e*) *Auguſtine inſignis eccleſiæ doctor*, *a renowned teacher of the Church*, and (*f*) *Nazianzenus* calleth *Baſilius the light of the word*, and (*g*) *Damaſcenus the light of the whole world*, and (*h*) *Theodoret* ſaith *Chryſoſtome is called totius orbis terrarum doctor*, the Doctor and teacher of the whole world: all which titles ſaith evidently that antiquitie beleeved never a Paſtor, or Biſhop, not to bee a Paſtor onely in relation to the one ſingle Congregation, whereof hee is Paſtor, but a Paſtor in relation to the whole viſible Church, though by deſignation of the Church his miniſtery bee appropriated to one particular Church. Thus it is cleare that our brethren deny all communion of Churches, while they confine a viſible Church to one onely ſingle and independent Congregation, ſubjected in its viſible government to Chriſt Jeſus immediatly, and to no univerſall viſible Church or Synod on earth.

(*a*) *Morton Apol. par.* 2. *c.* 14. *pag.* 422. (*b*) *Ruffinus l.* 2. *hiſt. c.* 26. (*c*) *Hieronymus de loc. hebre.* (*d*) *Nazianz. Sermon. de Cypriano.* (*e*) *Auguſtin l.* 1. *contr. Julian.* (*f*) *Nazianz. Epiſt.* 10. *ad Baſilium.* (*g*) *Damaſc. de fid. orthod. l.* 4. *c.* 17. (*h*) *Theodoret. hiſt. l.* 5. *c.* 32.

Queſt.

Quest. II. *Whether the Magistrate hath power to compell persons to a Church profession?*

Anent Magistrates sundry things are questioned to make presbyteriall government odious. And first our brethren complaine that our Churches are constitute by the authoritie of the Magistrate, (*i*) *Robinson* saith, *it was a presumptuous enterprise, that people were haled against their will into covenant with God, to sweare obedience to the protestant Faith, being a profane multitude, living before in grosse idolatry, and that by the authority of the supreme magistrate, for the commandement of the magistrate* (say they) *can make no members of the visible Church, or of Christs body, because it is a voluntary act of obedience to Christ, that men adjoyne themselves to the visible Church; Ergo, none can be compelled thereunto by the authoritie of the Magistrate; faith may bee counselled, it cannot bee compelled.* For the clearing of this question, these considerations are to bee weighed.

(*i*) *Robinson justific. of separat. pag* 374.

1. *The Magistrate may compell to the meanes, and externall acts of worship, and to desisting from externall false worship of the false God, or of the true God worshipped in a false way, bee cannot compell to internall acts of faith, love, and such like, as having no power over the conscience.*

2. *There is one consideration of a Heathen or Pagan nation which never received Christianitie, and the true faith, and another consideration of a nation baptized and professing Christ.*

3. *A Magistrate may compell a heathen nation to the negative reverence of Christ in a indirect way, and that with the sword, though he cannot compell to the positive worshipping of him: if a Christian Prince subdue a Pagan nation, hee cannot force them with the Sword to a positive receiving of the doctrine of the Gospell, but if it bee a nation expressely blaspheming Christ, as the nation of the Jewes now do, hee may compell them to an abstinence from a professed blaspheming of Christ, because he is to use the sword against blasphemy.*

4. *The weapons of the Church as the Church are not carnall, but spiritual and mightie through God.*

5. *The compelling power of the Magistrate is terminated upon externall worship as abstracted from either hypocrisie or sinceritie in worship.*

6. *Though*

6. *Though no man resist the Magistrate in a matter of religion, except in a hypocriticall way, save onely he who thinketh hee hath reason to resist, and is led by the judgement and inditement of conscience to resist, yet is not the inditement of conscience, but onely the Word of God the rule of mans obedience, or resisting in actions, purposes & conversation.*

1. Conclusion. Fire and sword, or warre, or the coactive power of a magistrate is not Gods way of planting the Gospell in a heathen nation, which never heard of the Gospell before. 1. Because the Apostles were commanded, by teaching the Gospell to all nations, *Matth.* 28. 19, 20. *Mark.* 16. 15. *Act.* 7. 8. and not by warre, to spread the Gospel. 2. Because *Christs Kingdome is not of this world, for then his servants would fight for him, Joh.* 18. 36. nor *are the weapons of our warfare carnall,* 2 *Cor.* 10. 4. nor is Christs sword any other thing, then *the Word of God, Rev.* 19. 15. *Gal.* 6. 17. And in this meaning, and with relation to the internall acts of sound beleeving, have the learned taught us, that, *religio suaderi potest, cogi non potest*: if these bee the constitutions of (*a*) *Clemens*, let it goe for a truth in this sense, that *God hath given libertie of will to men, not punishing them with temporall death, but calleth them to give an account of their doings, in the life to come*: which yet cannot bee universally true, except that the Author with *Anabaptists* take away the power of the civill magistrate; and (*b*) *Athanasius* meaned with us, when hee citeth that, *If any will come after me, let him take up his crosse*; *to prove that the will cannot bee compelled*; and that of (*c*) *Lactantius* is approved by all, *defendenda tamen religio est, non occidendo, sed moriendo, non saevitiâ, sed sapientiâ, non scelere, sed fide; illa enim malorum sunt, hæc bonorum; & necesse est bonum in religione versari, non malum: Nam si sanguine, si tormentis, si malo religionem defendere velis, jam non defendetur illa, sed polluetur, & violabitur. Nihil est tam voluntarium quam religio, in qua si animus sacrificantis est aversus, jam sublata, jam nulla est*: all which tendeth to this, that religion is like free-will, and free-will like a Virgin which cannot bee ravished. Let that of (*d*) *Tertullian* stand, *Lex nostra non se vindicat ultore gladio*: (*e*) *Procopius* saith that *Justinian* was blamed, *because hee compelled the Samaritans to imbrace the Christian faith.*

(*a*) *Clemens in constitut.* τὸ ἀυτεξούσιον τῶν ἀνθρώπων ἀφῆκεν ἐλεύθερον· ἐπὶ θανάτῳ καιρῷ δικάζων, ἀλλ' ἐν ἑτέρῳ καταστήσας λογισμὸν τῶν ἀυτό.
(*b*) *Athanasius.*
(*c*) *Lactantius Instit. l.* 5. *c.* 19.
(*d*) *Tertul.*
(*e*) *Procopius in Arca. histor.*

2. Conclusion. A Christian Prince subduing a heathen

Nation, may compell them to desist from a negative dishonouring of *Christ*, and from an externall false worship. *Dan.* 3. 29. *Therefore I make a Decree, that every People, Nation, and Language, which speake any thing amisse against the God of Sadrach and Abednego, shall be cut in peeces, and their houses shall be made a dunghill.* 2. *The Magistrate beareth not the sword for nothing, or in vaine, for he is the minister of God, a revenger to execute wrath on those who doe evill, Rom.* 13. 4. Therefore he should be Gods Minister to execute wrath on those who dishonour Christ. Nor must we approve of that of *Tiberius*, (*f*) *that Gods take care of wrongs done to themselves*: and that of the Emperour *Alexander*, (*g*) *it's sufficient that the breach of an oath hath God to be the revenger.* Yet the Emperour (*h*) *Constantine* commanded all the Churches of the Pagan Gods to be closed up, and (*i*) *Ambrose* and (*k*) *Augustine* both commended the fact; and *Ferdinand* King of *Spaine*, commanded all the *Jewes*, who would not turne Christians, to remove out of *Spaine*.

(*f*) *Tacitus in Tiberio, Deorum injuriæ Dis curæ sunt.*

(*g*) *L. 2. Cod. de reb. Ged. juris jurandi contempta religio satis Deum ultorem habet.*

(*h*) *In Lege nemo Codice de Pagan.*

(*i*) *Ambrosius Epist.* 30.

(*k*) *Augustin. Epist.* 48.

3. *Conclus.* Where a Nation hath embraced the faith, and sworne thereunto in Baptisme, it is lawfull for the Magistrate to compell them to professe that truth to the which they have sworne in Baptisme. 1. Because the Magistrate is a keeper of both Tables of the Law. *Ergo*, he may take care that these who are baptized, and sworne to be followers of Christ, should professe what they have sworne to professe. 2. Because the Magistrate may compell, *ad actus imperatos, non ad actus elicitos*, commanded and externall acts of worship, though he have no power over the conscience to command the elicit acts of will and mind. 3. He may command to use the meanes of Religion, though he cannot force Religion it selfe: and this *Jehoshaphat*, *Ezechiah*, *Asa*, and *Josiah*, and other good Kings commanded, and in that are set forth to all Princes as patterns of zeale. 4. The most pungent argument of our brethren in the contrary is of no weight, because (say they) for one to adjoyn himself to the visible *Church* in a *profession of the faith, it is a supernaturall worke of Grace, and must be voluntary, else the Magistrate should compell men to hypocrisie*, yea and he should, saith (*l*) *Gregorius de Valentia*, following *Cajetanus*, *indirectly concurre to sacriledge, to profane the holy things of God; and feare of punishment maketh an action*

(*l*) *Gregorius de Valentia to.* 3. *disp.* 1. *punc.* 6. *q.* 10. *de infidelitate arg.* 4.

action against the will, secundum quid, in some respect, and for the point of supernaturality of professing, (*m*) *Durandus* handleth it. Now (I say) that this is of no weight, because (as (*n*) *Suarez* saith) one may be compelled to heare the Word, who yet cannot be compelled to beleeve; so (say I) to make such a profession, as may constitute any one a member of the visible *Church* is no supernaturall act, though there be a morall obligation tying the professours to the supernaturall sincerity of the act, yet there is no essentiall obligation, as touching the essence of a visible member tying him thereunto, and therefore the Magistrate may compell thereunto, and so (*o*) *Antonius* following (*p*) *Gregorius* doe teach that an indirect compulsion to the faith is lawfull; and the compelling power of the Magistrate is terminated upon the profession, not upon the hypocrisie of the profession, else it were as good an argument to prove that the Magistrate by the sword cannot compell subjects to abstaine from murther, sorcery, perjury, because many in an hypocriticall and servile manner, for feare of the Magistrates wrath, not for feare of God, doe abstaine from these ills, nor is their abstinence from worshipping idols, a thing of it selfe, as the Magistrate commandeth it, supernaturall. Neither would men by the Covenant of the Lord, which King *Asa* did cause the people to sweare, to wit, *that they should seeke the Lord God of their fathers*, 2 *Chron.* 15. 12. be compelled, so as their seeking of God, should not be willingly performed. 5. This opinion is the way to *Arminian* liberty of conscience, that men in a Christian Common-wealth, may be of any Religion, and the Magistrate is to behold men as an indifferent spectator, not caring what religion they bee of, whether they be *Papists*, *Jewes*, *Pagans*, *Anabaptists*, *Socinians*, *Macedonians*, &c. which should inferre, that the Magistrate were no nurse-father of the true *Church*, nor yet a preserver of Religion, if men might be of any Religion. Neither is this the way (as saith (*q*) *Robinson*) to the *Papists implicite faith, when men beleeveth, as the Church beleeveth, though they know not what it is*: nor is it a *compelling of men* (as he saith) *to blasphemy, and apparent wickednesse*, because the Magistrate is not to compell to profession of the truth immediately, and without any foregoing information of the mind;

(*m*) *Durandus 4. senten. d. 4. q. 6. art. 1.*

(*n*) Suarez, *de tripl. virt. theol. disp. 18. sect 2. n. 5.*

(*o*) *Antonius 2. p. tit. 13. c. 2.*

(*p*) *Gregorius l. 7. Epist. 30.*

(*q*) *Robinson justif. of separa. pag. 224.*

mind; for the Church is to teach and instruct in all the externall acts of worship, before the Magistrate doth compell to these acts; yea and the same (r) *Robinson* acknowledgeth that *Jehoshaphat* made compulsive lawes about Religion. *Ergo*, if he should execute these Lawes, he should compell to some acts of Religion, and should compell to hypocrisie, as the same Mr. *Robinson* argueth against us.

(r) *Robinson. justif. pag.* 373.

4. *Conclus.* It is one thing to command acts of divine worship, under the paine of civill punishment, and another thing to punish, or inflict civill punishment, when these commandements are transgressed, Christian Princes may doe both. And that they doe the latter by Gods commandement and warrant is cleare, in that *Jehu* destroyed all the house of *Ahab* for Idolatry, and killed *Baals* Priests. Good *Josiah* killed *the Priests of the high places*, and burnt *their bones upon the Altar*. *Elias*, when the *Magistrate* would not doe his duty, in an extraordinary way, killed *Baals* Priests; and if the Magistrate also in the New Testament have the sword given to him of God, for the punishing of evill doers, as *Rom.* 13. 4, 5. that same Law must now also have force, though in the use of the sword sundry hereticks are here to be distinguished, as 1. *seducing hereticks*, drawing others away, from the worship of the true *God* to idolatry, such are not to be pitied by the Magistrate, as *Deut.* 13. 5, 6, 7. *Zach.* 13. 4, 5, 6. whereas seduced, and drawne away soules, for simple heresie, cannot be put to death. 2. Hereticks falling away in many particulars from the faith to Popery, or other heriticall wayes, are more severely to be punished, then those who are hereticks in one or two fundamentall points onely. And those who are universall Apostates, and fall from the *Christian* faith to *Judaisme* and *Paganisme*, deserve no lesse then death. 3. Selfe-condemned hereticks, after sufficient information, and malitious opposers of the truth, deserve harder dealing, then simply seduced hereticks. 4. All who beleeve blasphemies to be truth, and hold them, are not to be reckoned amongst formall blasphemers, whose malice carrieth them on to raile upon the unspotted wayes of *God*. 5. No hereticks having false opinions of *God*, such as *Antinomians* and *Libertines*, who thinke that the regenerate cannot sinne, or that the worshipping

2 King. 10.

ſhipping of a creature is not *idolatry*, can be innocent, as if 1. ſimply acts of the judgement and mind not conforme to *Gods* will revealed in his word were not ſinnes, (as *Arminians* teach) whereas all the faculties of the ſoule are under *Gods* Law. 2. Hardly doth the mind conceive falſe thoughts of *God*, or his worſhip, but there be wicked crookes in the will and affections inclining thereunto the mind, and ſmoaking the mind with will-guiltineſſe.

6. Except *God* was too rigorous and cruell in the Old Teſtament (God avert ſuch blaſphemous thoughts) what ever puniſhmenr even to bloud and death was inflicted upon hereticks, ſeducing *Prophets*, *Idolaters*, *Apoſtates*, theſe ſame ſtande yet in the plenitude of morall obligation againſt ſuch as offend in the New Teſtament, if the Magiſtrate beare the Lords ſword, as he doth in the New Teſtament, *Rom.* 13. 4, 5.

Monfortius the Anabaptiſt as (s) *Beza* ſaith, had no Scripture to ſay, *becauſe Chriſt is a meeke Saviour, all corporall puniſhment inflicted upon hereticks in the Old Teſtament, is turned over in ſpirituall puniſhment*; onely our brethren who deny that the Magiſtrate can compell any to an externall profeſſion of the Goſpel, doe herein follow *Arminians* and *Socinians*. So the (t) *Remonſtrants*, and (w) *Epiſcopius* deny *that the* Magiſtrate *can uſe any bodily puniſhment againſt hereticks*. The learned (x) Profeſſors of *Leiden* obſerve that *Arminians* here teach that ſame with the *Socinians*, and the ſame is refuted well by (y) *Vedelius*, yea and *Gerardus*, and (z) *Merſnerus*, and other pretended Diſciples of *Luther* in this ſide with *Arminians* and *Socinians*: and *Socinians* teach in this, 1. *that Hereticks ſhould not be moleſted nor puniſhed with the ſword.* So (a) *Socinus*, (b) *Theophilus Nicolaides*, (c) *Oſtorodius*, becauſe *the tares are not to be rooted out till harveſt.* 2. (d) *Epiſcopius*, (e) *Slatius* amongſt *Arminians*, and (f) *Oſtorodius*, and (g) the *Catechiſe of Racovia* teach farther, *that the Magiſtrate may puniſh by fines and pecuniall mulcts,*

(s) *Beza de hæretic. a magiſt. pun. pag.* 158. 159.

(t) *Remonſt. in confeſſ. c.* 24. *Sect.* 9. *qui hæreticidio aut ſimili tyrannidi aut perſecutioni ullo modo patrocinantur, a miniſſime Chriſti ſpiritu prorſus alieni ſunt.*

(w) *Epiſcopius, diſp.* 28. *Theſ.* 25.

(x) *Profeſſores Leidenſ. in ſua cenſ.* 16. *id Socinianæ doctrinæ conſentaneum quidem eſt.*

(y) *Nicolaus Vedelius arca. Arminianiſ. par.* 1. *l.* 2. *c.* 9. (z) *Joan. Gerard. to.* 6. *de Magiſtrat. politico. n.* 9. 2. *n.* 314 *pag.* 743. 744. (a) *Socinus de offic. hom. Chriſt. c.* 1. (b) *Nicolaides defenſ. tract. de eccleſ. c* 4. *fol.* 73. 93. 94. (c) *Oſtorodius Chriſt. relig. c.* 29. (d) *Epiſcopius diſp.* 13. *Theſ.* 18. 19. (e) Henr. Slatius *apert. defl. f.* 53. (f) *Oſtorodius inſt. relig. c.* 28. (g) *Catechef. Racovienſ. de proph. Mun. l. Chriſti c.* 1. *f.* 136.

but he cannot ſhed bloud, or puniſh to death any murtherer, becauſe the Commandement of our meeke Saviour, doth not permit to take away any mans life; now it is certaine meeke Jeſus, while hee was on earth, did neither fine nor impriſon, more then put to death.

3. *Socinians* teach that *all warres under the new Teſtament are unlawfull*; for ſaith *Smalcius*, (*h*) warres *cannot conſiſt with the love of our enemie, commanded by Chriſt*: (*i*) *Socinus* and *Oſterodius* ſay it is an old precept *not to ſhed blood, and never retracted in the New Teſtament, and God licenced it to the Jewes*, becauſe he promiſed to them an earthly kingdome, which hee hath not now promiſed under the New Teſtament. Our Divines hold ringleading and ſeducing hereticks are to bee puniſhed to death, for ſo (*k*) *Beza*, (*l*) *Junius*, (*m*) *Bucanus*, (*n*) *Zanchius*, (*o*) *Perkinſius*, (*p*) *Daneus*, (*q*) *Bullingerus*, (*r*) *the Profeſſors of Leiden teach*.

All that can be ſaid commeth to this, that *Hereticks* ſhould not bee puniſhed, 1. (*s*) *Cyprian ſaith to Demetrius that hee was greater then his Gods, becauſe he revenged the wrongs done to his Gods, and that it was a ſhame for him to hope for helpe from the Gods which hee behooved to defend.*

Anſw. This proveth that the falſe Gods of *Demetrius* were but falſe Gods, becauſe they were not able to revenge the wrongs done to themſelves, as the true *God, who made the heaven and the earth*, can doe, but nothing againſt the puniſhing of the Hereticks, for then it ſhould follow, that blaſphemy againſt the holy Ghoſt, and no ſinnes ſhould bee puniſhed, for all ſinnes are injuries done to God, and therefore neither Magiſtrates, nor parents, nor doctors, yea nor the Church ſhou'd uſe any rod, either corporall or ſpirituall, againſt ſubjects, children, or ſcandalous perſons, becauſe God can revenge his owne quarrell; yea excommunication is a revenging of a wrong done to

(*h*) *Smalcius contra Frantz. diſp. 7. pag. 241. acuta ejuſmodi dilectio eſt quæ interficere alium permittit et jubet.* (*i*) *vid. Socin. in defenſ. ſent Veref. pro Raccovienſi adverſus Jac. Paleol. de mag. polit. pag. 1 fol. 13.*

(*k*) *Beza, tract. de hæreticis a magiſt. puniend. adverſ. Martin. Belling. vol. 1. opuſ pag. 85. & ſeq.* (*l*) *Junius adverſ. Samoſat. edit. Heidelbur. an. 1591. p. 40.* (*m*) *Bucanus loc. com. 49.* (*n*) *Zanchius, to. 2. miſc. de magiſtr.* (*o*) *Perkinſ. in cathol. reformat. contro. 21. c. 2. pag. 367.* (*p*) *Daneus in Ethic Chriſtian. l 2. c. 13.* (*q*) *Bullinger. concio. 18. fol. 89.* (*r*) *profeſſo. Leydenſes cenſu. Remon. c. 24 ſect. 9.* (*s*) *Cyprian ad Demetrium. Si quid diis tuis numinis & poteſtatis eſt, ipſi in ultionem ſuam ſurgent, ipſi ſe majeſtate ſua defendent: pudeat te eos colere, quos ipſe defendis, pudeat tutelam ab ipſis ſparare, quos tu tueris.*

to God. 2. They object *the Apostles way was to watch against Hereticks, Act.* 20.29.31. *and Rom* 16.17. *to eschew them,* 2 *Tim.* 2. 25. *the servant of the Lord must bee gentle.*

Answ. This is objected by (*t*) *Gerardus*, as also because they may bee converted, *Ergo*, they are not to bee killed, Christ would not have fire *comming downe from heaven to destroy the Samaritans*, for afterward they were converted; but wee thinke not any should be put to death for simple heresie, as (*u*) *Musculus* and *Whittaker* teach, they are to bee instructed, censured, rebuked, eschewed, but though *Ananias* and *Saphira* might bee converted, *Peter* strake them with death, and *Paul* did right in striking *Elymas* the Sorcerer with blindnesse, *Act.* 13. because he laboured to turne away *Sergius Paulus* from the faith, these were extraordinary judgements, but yet they doe well prove that where the Magistrate is armed with authority, hee ought to inflict bodily punishment upon the seducing hereticks, so it bee done as (*y*) *Augustine* saith, *Animo corrigendi, non vindicandi.* See (*z*) *Beza*, (*a*) *Professors of Leyden*, and what *Elias* did by an extraordinary power in killing *Baals Priests*, that *Achab* the then supreme Magistrate should have done. 3. They object that it is contrary to the meeke spirit of Christ in the New Testament, that any should bee punished for heresie, and that it is proper to enemies of the truth, and *Antichrist* so to doe, as their (*b*) practise declare. *Nestorius* being made Archbishop of *Constantinople*, said to the Emperour, *I will give thee heaven O Emperour, if thou wilt free the earth of hereticks*; *Dioscorus compelled, with armed souldiers, the Bishops to subscribe to the heresie of Eutyches*; *Eudoxius the Arrian obliged Valens the Arrian Emperour to root out all the orthodox professors.* The *Turke* in his *Alcoran* commandeth *to kill all who obey not his law.*

Answ. The sword is expressely given by *God*, *Rom.* 13. to Christian Magistrates, and this is not against the meeknesse of Christ, no more nor to deliver to Satan, or to curse and excommunicate Apostats with that great curse called *Anathema Maranatha*, 1 *Cor.* 16.22. And though Hereticks and Mahomet teach that Hereticks, as also they teach that manslayers, adulterers, paricides should die the death, it followeth not that we are not to teach the same. Fourthly, The parable of *letting*

(*t*) *Gerardus tom.* 6. *de magist. pol. q.* 2. *n.* 331.
(*u*) *Muscul. in loc. com p.* 1319
(*x*) *Whitaker ad Campian. pag* 234.
(*y*) *Augustine epist.* 47. *ad Vincentium*, *Epist.* 50 *ad Bonifacium com.*
(*z*) *Beza de haeretic. a Magist. puniend. pag.* 161, 162.
(*a*) Professors of Leiden *in censur. confess. Remonst. c.* 24. *sect.* 9.
(*b*) *Tripart. histori. l.* 12. *c.* 4.

the

(c) *Chrysost. hom. 47. in Matth. 13.*
(d) *Chrysolog. serm. 79.*
(e) *Augustine in lib. quæst. ex Matth. 12.*
(f) *Theophylac. com. in loc. Matth. 13.*
(g) *Beza in annot. Mar. Matth. 13. 38.*
(h) *Erasmus in locum eundem.*

the Tares grow, while the day of judgement is alleaged. It is true (c) *Chrysostome* saith that *many innocent persons are killed in the rooting out the tares by bloody warres*; (d) *Chrysologus* saith, *Neither Matthew the publican, nor Paul should have beene converted, if the Sword had beene used*, and *Augustine* (e) seemeth to call the tares *hæreticorum falsitates*, and (f) *Theophylact*, *Zizania sunt hæreses*. But I answer, Christ exponeth the tares *οἱ υἱοὶ τῆ πονηρῦ*, *Syriace* בְּנֵיהִי רְבִישָׁא (g) *Beza, filii illius improbi*, (h) *Erasmus diaboli*, the children of the devill, and *Theophylact* addeth, *Zizania sunt hæreses, vel malæ cogitationes*, and *Gerardus* perverteth *Theophylact*, for he extendeth the tares not onely to Hereticks, but also to wicked men, to *Matthew* who was a publican, but not a Heretick properly. And first the field is the world of the visible Church, where the seed of the Word is sowne, and it must bee meaned of all scandalous persons in Christs visible kingdome, so all shall bee spared, and there shall neither bee use of the Magistrates sword, nor of the *Church discipline* in the Church, as Anabaptists expone the place. 2. There should not so much as rebukes and threatnings beene used, but wicked men should bee permitted to grow, while the day of judgement, that the Angels root them out. Now it is knowne that the power of the word preached hath rooted out some tares, because it hath converted them. 3. Hereticks *are not all things which offend*; the incestuous *Corinthian* offended also. 2. Onely Hereticks are not such *as worke iniquitie*, there bee others also in the visible Church, as our brethren expone, *Revel. 22. 15.* nor are onely hereticks to be cast out in the furnace of fire, where there shall *bee weeping and gnashing of teeth*. 3. Nor are onely the good wheat those who are orthodox and opposite to hereticks, who shall shine as the Sunne in the kingdome of their father, *p. 42. 43.* except wee would say that all sound in the faith and holding no hereticall doctrine shall shine in the firmament as the Sun. 4. The casting out of Hereticks out of the visible Church by excommunication is a rooting of them out of the field of the visible Church; Let more of this be seen and considered in those who have written thereof, as in *Gerardus, loc. cit. Beza de puniend. Hæret. Bellarm. de laicis, c. 21. Costerus Enchirid. de moribus hæreticor. Petr. Gregorius, lib. 12. de repub. c. 4.*

Deus non permittit hæretico bellis consumi similiter neque propter malas cogitationes vult Deus exscindi hominem: si Matthæus excisus esset ex hac vita, cum esset zizanium, simul etiam excisum esset frumentum quod postea ex ipso erat oriturum.

Suarez

Suarez de tripl. virtut. theolog. disp. 18. *sect.* 2. *Gregorius de Valent. tom.* 3. *disp.* 1. *q.* 10. *punc.* 6. *Jus Canonicum C. Quid autem. dist.* 49. *Meiser. lib.* 1. *de legibus, sect.* 1. *q.* 10, 11, 12. *Lipsius l.* 4. *politic. c.* 2. *Conrad Brunus, l.* 3. *de heretic. c.* 13. *Paulus Windeck. lib. de exstirpandis hæretic.*

APPENDIX.

A further consideration of compelling, or tolerating, those of contrary Religions and Sects, in the Church.

WE still hold (as is already said) that *Christian Magistrates* cannot compell *Pagans* to embrace the *Christian faith*. Nor can the *Church* in a *Church-way* compell *Pagans* or *Jewes* comming to remaine amongst us *Christians*, because *Pagans* are to be gathered to a *Church*, by the preaching of the Word, and by that way that the Apostles planted *Churches*, which was by the sword of the Spirit only, as *Matth.* 28. 19, 20. 1 *Cor.* 2. 1. 2. 2 *Cor.* 10. 4, 5, 6. But the argument which the (a) Jesuite *Tanerus*, & other Papists bring for it, I judge most weake, for they will not have them compelled to the faith, because, 1. faith is a voluntary and free act, 2. because it is a supernaturall worke of *God*, and so they are not under the stroke of the *Magistrates sword*; for freewill in supernaturall acts is alike uncogible and free from all externall violence, in both those who are baptized professors within the bosome of the visible Church, and in Pagans, and the truth is, neither the *Magistrate* nor the *Church* can censure opinions, even erroneous in fundamentall points, as they are opinions, for no societie, no humane authoritie can either judge of, or punish the internall acts of the mind, because as such they are in-

(a) *Tanerus, tom.* 2. *q.* 10. *p.* 87.

deed offensive to *God*, but not offensive or scandalous to either *Church* or *Commonwealth*, and so without the Spheare of all humane coercive power: nor is *Titus*, *Tit.* 1. *To rebuke gainesayers*, *v.* 9. *that they may be sound in the faith*, *v.* 13. but in so farre as that faith is visible, and as it commeth out of perverse *mouthes*, *which must be stopped*, *v.* 11. Also punishments either civill or ecclesiasticall do no other wayes worke upon the mind and heart, but by a morall & persuasory influence, for it is a palpable contradiction, that freewill can physically be compelled, & therefore here (saith (*b*) *Philip Gamachens*) there is *no need of an Emperours sword, but of a Fishers Angle*. Yet let goe then, which is taught as a truth, in this point, by (*c*) *Covarruvias*, (*e*) *Gregori. de Valent.* (*e*) *Gamacheus*, (*f*) *Tannerus*, (*g*) *Malderus*, that Princes have neither from the Law of nature, or from any divine Law, a coercive power over the faith of Pagans, nor is (*h*) *Scotus* in this to bee heard, *that the same divine Law obligeth all Princes, and the Churches, that did lie upon Israel to destroy the Canaanites.*

(*a*) *Quicunque et l. hæretici, et l. Manichei Cod. de hæretic.* as *Tertullian in Scorpiac c 2. hæretici compelli debent, non allici, et duritia vincenda, non suadenda*; which saith, that hereticks are otherwise to be delt with then those who never imbraced the Christian faith.

(*b*) *Phil. Gamacheus com. in* 22. *q.* 10. *c.* 3. *Non hic opus gladio imperatoris, sed hamo piscatoris.*

(*c*) *Covarruvias in regula peccat. p.* 2. *sect.* 10

Yet may it bee lawfull in some cases indirectly to force them, in their false worship, (as (*i*) *Molina* saith against (*k*) *Alphonsus a Castro*) if they kill their innocent children to their *false Gods*, because it is lawfull to defend the innocent, neither is that to bee regarded, as a sufficient reason that these Infants doe not consent, that they should bee defended, because as (*l*) *Malderus* saith it is lawfull to hinder a man, who is willing to kill himselfe, from unjust violence against his owne life. 2. It is lawfull as saith (*m*) *Arriaga Conim.* (*n*) *Lorca*, (*o*) *Aquinas*, and (*p*) *Cajetanus*, to compell Pagans to desist from violent impeding of Pastors to preach the Gospell to some amongst them, who are willing to heare, because in that they are injurious to the salvation of those, who are appointed to bee saved, and doe manifestly hinder the Gospels progresse, which the *Church* is (so farre as it in her power) to propagate, even as her prayer is, *let thy kingdome come.*

(*d*) *Greg. de Valent. in* 22. *q.* 10 *art.* 8. *punct.* 6 (*e*) *Gamacheus loc. cit.* (*f*) *Tannerus in* 22. *q.* 10. *art.* 8 *Dubit.* (*g*) *Malderus de Theolog. tom.* 3. *lect.* 3. (*h*) *Scotus in* 4. *dist.* 4. (*i*) *Molina de just. et jure tract.* 2. *disp.* 106. (*k*) *Alphonsus a Castro de justa haereticorum punitione lib.* 1. *c.* 14. (*l*) *Malderus loc. cit.* (*m*) *Conimb. de anim. superiorum disp.* 18. *de infidelit. dub.* 10. *n.* 216. (*n*) *Lorca in* 22. *q.* 10. *art.* 8. (*o*) *Aquinas* 22. *q.* 10. *art.* 8. (*p*) *Cajetan. in Thomam, ibid.*

2. Nor

2. Nor doe we thinke that *Princes* may compell *Pagans*, who are under their dominions, to the faith, without foregoing information of their conscience, or that simply they may compell them to embrace the faith; except that here Princes have greater libertie, indirectly to force them, because they being now living (as wee suppose) in a visible *Church*, they may infect the *Church*, and therefore here should bee an indirect hindering of the exercise of their false religion, in so farre as it is infectious to the *Church* of God, *ne pars sincera trahatur*: for to this by a certaine proportion the power of excommunication given to the Church by *Christ*, may leade us, 1 *Cor.* 5. 6. and if wee must live by Lawes, and not by examples, (q) *Paul the fourth* his suffering of the Jewes Synagogues at Rome, and their ancient feasts, which saith (r) *Malderus*) *of themselves are not evill, ie. no Law to us*, yea but (s) to Christians it is a falling from *Christ*, and his grace; nor is (t) *Rome* who tolerateth Jewish religion, nor the (u) edict of *Honorius* and *Theodosius* our warrant.

(q) *Extravag. Pauli* IIII. *decret. l. 7. tit. de de Iudæis.*
(r) *Malderus in* 12 *q.* 10. *de infidel. cap.* 31.
(s) Gal. 5. 4.
(t) *Cap. qui sincera. et cap. de Iudæis dist.* 45.
(u) *Cod. de Iudæis.*

3. Nor can wee beleeve, that no other sinnes, in opinion, concerning God, his nature, attributes, worship and Church-discipline, (except onely such as are against those points, which are called fundamentall, and the received principles of Christianitie) should bee censurable by the *Church*, or punishable by the *Magistrate*.

1. Because Jesus Christ, *Mat.* 18. ordaineth that every sin against our brother, or a *Church*, 1 *Cor.* 10. 31, 32. in which the delinquent shall continue, with obstinate refusall *to heare the Church*, should bee censured with excommunication.

But there bee divers opinions concerning *God*, his nature, attributes, worship and *Church-discipline*, which are not against points fundamentall, which being professed are sinnes against our brother and the *Church*. *Ergo*, many opinions not against points fundamentall, if professed, are censurable by the *Church*, and punishable by the *Magistrate*. I prove the propolition, because *Christ*, *Matth.* 18. maketh no distinction and exception of any sinne, but saith universally, *v.* 15. *If thy brother trespasse against thee, &c.* and wee can make no exception against an indefinit and Catholick statute,

and ordinance of *Jesus Christ*. I prove the assumption: because there bee many scandalous points of *Arminianisme*, *Pelagianisme*, of *Poperie* anent Church-government, traditions, the power and efficacie of grace, circumcision, forbidding of marriages, and of meates, *which are doctrines of devills*, comming from such, as have *consciences burnt with an hot Iron*, 1 *Tim.* 4.1,2,3. many points of *Anabaptisme*, *Antinomianisme*, *Socinianisme*, and of divers other sects are not points fundamentall, because many (no doubt) are glorified, who lived and beleeved in *Christ* and died ignorant of either opinions, either on the one side or the other, & yet being professed, preached and maintained, especially wilfully and obstinately, do wonderfully scandalize our brethren and the *Churches*. Nor can I say that such as beleeve that marriage of *Churchmen* is unlawfull, and defend it, as many holy and learned men in *Popery* did, and died in that error, if otherwise they beleeve in *Christ*, and the like I say of *Chastising the body*, and abstaining from such and such meates, which yet are *doctrines of devills*, and offensive to our brethren, 1 *Tim.* 4.1,2,3. can bee points fundamentall, so as the holding of these must bee inconsistent with saving faith. Some doe yet maintain that circumcision is lawfull, and yet beleeve all points fundamentall; shall wee say, that such are damned? and wee read, *Gal.* 5. 2. *Behold I Paul say unto you, that if yee bee circumcised, Christ shall profit you nothing.*

Opinions in points not fundamentall, are either sinnes forbidden by Gods Law, or they are not sinnes; the latter can by no reason bee asserted, because God hath in his word determined all controversies not fundamentall, as well as fundamentall, therefore it is necessary, *necessitate præcepti*, by vertue of a divine precept, that wee beleeve that to bee true, what God saith in his Word, therefore this not beleeving of it must bee a sinne and a transgression of a Divine Law. 2. If it bee no sinne, it must bee because the minde is under no Law of God, except in so far as the minde is ruled and led by the dominion of free-will, but this is *Pelagianisme and Arminianisme*, and *Papisti* and *Pelagians* will need examine the inclinations, powers, and motions of the soule, which goe before the wills consent, or arise in us without the wills consent, from all subjection to a

Law

Law, that so originall sinne may bee no sinne, because (as *Pelagius* said) it is not voluntary, and concupiscence, when the will joyneth no consent to it, is no sinne; yea so the unbeleefe and ignorance of fundamentall points, as they remaine in the mind, shall bee no sinne. 3. If this bee no sinne, we are not to pray for illumination, to see either the truth on the one side, nor on the other, and what actions wee doe according to these opinions, in things not fundamentall, wee doe them not with any certaintie of faith, or any plerophorie, but blindly, or doubtingly, and so sinfully, which is expressly condemned, *Rom.* 14.13. and is expressely against that full assurance of faith, that wee are to have in those very actions, which in their owne nature are indifferent, as is evident, *Rom.* 14.14. *I know and am perswaded by the Lord Jesus, that there is nothing uncleane of it self*, *v.* 5. *Let every one bee fully perswaded in his owne mind.* 4. If they be not sinnes, then are none to bee rebuked for these opinions, no more then they are to bee excommunicated for them, and though any erre in points not fundamentall, they are not to bee rebuked, yea nor to bee convinced of them by the light of the word. (2.) If they bee sinnes, then when they are publickly professed, they must scandalize our brother, but there bee no sinnes which scandalize our brother, but they are susceptible and in capacitie to bee committed with obstinacie; Every sinne, *sub ratione scandali*, is the subject of *Church-censure*; Yea *Rom.* 16. 17. *Every one is to bee avoyded, who causeth divisions, and offences contrary to the doctrine which the Church hath learned of the Apostles, and every one who walketh disorderly*, 2 *Thess.* 3. 11. *and obey not the commandement* of the Apostles, is to bee excommunicated, *till hee bee ashamed*, *v.* 14. but opinions contrary to the Apostles doctrine in *non-fundamentalls*, are not *fundamentalls*, and if they bee professed, cause divisions and offences contrary to the Apostolik doctrine, for many *non-fundamentalls* are the Apostles doctrine.

3. What ever tendeth to the subversion of *fundamentalls*, tendeth also to the subversion of *faith*, and so doth much truly scandalize and bring on damnation, that *Christ* hath ordained to be removed out of the *Church* by *Church-censures*: but erroneous opinions, in points *not fundamentall*, and in superstructures, being

professed and instilled in the eares and simple mindes of others, tend to the subversion of fundamentalls, as having connexion, by just consequent, with fundamentalls, and doe scandalize and bring on doubtings about the foundation, and so bring damnation. *Ergo*, erroneous opinions, in points not fundamentall, must be removed out of the *Church* by *Church-censures*. The proposition is cleare, he that falleth in a publicke scandalous sinne is to be *delivered to Satan*, both for his owne sake, that he be not damned himselfe, but that 1 *Cor.* 5. 5. *to the destruction of the flesh, the spirit may be saved in the day of the Lord*; and so also for others, because *a little Leaven leaveneth the whole lump*, v. 6. The assumption is proved by dayly experience, for corruption in Discipline and Government in the *Church of Rome*, brought on corruption in Doctrine, and the same did we find in the *Churches* of *Scotland* and *England*.

4. Fundamentalls are no other thing, then that which the Apostle calleth, *Heb.* 6. 12. τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ, *the first principles of the oracles of God*, and ch. 6. 1. τὸν τῆς ἀρχῆς τοῦ χριστοῦ λόγον, *the Doctrine of the Principles of Christ*, which are laid as foundations, as ib. μὴ πάλιν θεμέλιον καταβαλλόμενοι, *not laying the foundation againe*, &c. Then *non-fundamentalls* must be such superstructures as are not *the first Principles of the Oracles of God*, and are not the *Doctrine of the Principles of Christ*. But the *Apostle* will not have us to fluctuate and doubt as *Skeptickes*, in a *Pyrrhonian* Vacillation and Uncertainty, in these, which he calleth the superstructures. 1. *As is evident by his words*: 11. *Of whom we have many things to say, and hard to be uttered, but you are dull of hearing.* 12. *For when, for the time, yee ought to be teachers, yee have need that one teach you againe, which be the first Principles of the Oracles of God, and are become such as have neede of milke, and not of strong food.* 13. *For every one that useth milke is unskilfull in the word of righteousnesse: for he is a babe.* 14. *But strong meate belongeth to them that are of full age, even those who by reason of use, have their senses exercised to discerne both good and evill.* Chap. 6. 1. *Therefore leaving the doctrine of the beginning of Christ, let us goe on unto perfection, not laying againe the foundation of repentance from dead workes*, &c. Whence it is more then evidently apparent to any intelligent mind.

1. That

1. That when he ſaith, *they ought to be teachers of others*, he cannot be thought to meane that they ſhould teach fundamentalls onely to others, becauſe he would have them to be capable of the *food* of ſuch as are *ſtronger, and have their ſenſes exerciſed to diſcerne good and ill, and will have them carried on to perfection*: now fundamentalls are expreſſely the *foode of babes which have neede of milke*, c. 6 v. 12. and not the foode of the ſtronger; if then they ought to teach ſuperſtructures, and non-fundamentalls to others, they cannot teach and exhort privately, (for of ſuch he ſpeaketh) theſe things whereof they have no certainty of faith, and which they beleeve with a reſerve, as ready to reject them to morrow, upon ſecond thoughts, for what we teach to others, thoſe (as I conceive) we are oblieged to ſpeake, *becauſe we beleeve. Pſal.* 116. 10. 2 *Cor.* 4. 13. and thoſe we are to perſwade, becauſe we know (not with a reſerve, but with certainty of faith) the terror of the Lord, 2 *Cor.* 5. 11. If it be ſaid, teachers now are not oblieged to know all that they teach now to be divine truths, with ſuch a certainty of faith, as Prophets and Apoſtles, who were ledde by an infallible Spirit: for our private exhorting, our publick Sermons come not from a Spirit, as infallible as that Spirit which ſpake and wrote canonick Scripture, for we may erre in exhorting, in Preaching, in writing, but the pen-men of canonick Scripture were infallible. I anſwer, the pen-men of Scripture when they did ſpeak and write Scripture, were infallible, *& de jure, & de facto*, they could neither erre actually, and by Gods word they were oblieged not to erre, and in that they were freer from error, then we are, who now ſucceed them to preach and write; but what God hath revealed in his word, whether they be fundamentalls or ſuperſtructures, doth obliege us to belief and certainty of faith, no leſſe then it oblieged the Penmen of Scripture; and our certainty of ſaving faith, is as infallible as the faith of the Prophets and Apoſtles, except with Papiſts we ſay no man can be aſſured that he is in the ſtate of grace. If therefore we be oblieged to beleeve all revealed ſuperſtructures, though not fundamentall, as the Prophets and Apoſtles were, we ſinne ſcandalouſly (when obſtinacie is added to ignorance) if we beleeve them with ſuch a reſerve as is contrary

trary to faith, and because there is no ignorance of those who teach others, but it is capable of obstinacie, and consequently it is capable of Church censure, *Matth.* 18. 17. I grant the weake and unlearned, though ignorant of their Christian liberty, in that *interim*, and case when many things are indifferent, as the case was, *Rom.* 14. though they be instructed by *Paul* sufficiently, *that nothing is uncleane*, and that they erre in that, out of an erring consciences light, or rather darkenesse, they abstain from such and such meates as Gods law hath now made lawfull to both Jew and Gentile, yet are they not to be censured, nor troubled with thorny disputations, but if these weake ones, 1. persist in their error, and 2. teach it to others and mislead them, they knowing that they beleeve these errors with a reserve, are (as I conceive) false teachers, and censurable by the Church and State, and not weake, but obstinate.

2. We are not to be *dull of hearing*, but are to be fully instructed, and certainly perswaded so of superstructures, which are not the first principles of the *Oracles of God*, as that we are to teach others. *Ergo*, a *Pyrrhonian fluctuation* in these, is damnable. How then can it be a principle, next to *Gods word*, most to bee followed, *not to make our present judgement and practise, in matters not fundamentall, a binding Law to us for the future?* 2. The *Apostle* ought not to rebuke them for *being dull of hearing* of those things, whereof either sides may be beleeved, in a necessary case of *syncretisme* and *pacification*, without any hazard of punishment or *Church-censures*, for what is a necessary principle, and to be holden and enacted, as the most sacred Law of all others, next unto the Word of *God*, the matter of that principle being unknowne, and neither sides understood, received, or beleeved, cannot put on any the rebuke of *dull hearing*. For example, if the point of Presbyteriall government of the *Church*, or of independencie of single congregations, be a point not to be received, with such certainty of faith and assurance, but we are to reject either, or both, when we shall receive new light, that they are false and contrary to the rule of holy Scripture; and againe, if we are to reject the opinion contradicent to these former points of Presbyteriall government and independent congregations, for there is by this opinion, the same rea-

son

ſon of the contradicent, as of the formerly affirmed opinions; I ſee not how I may not *be dull of hearing*, yea how I may not ſimply be ignorant of both, and not ſinne againſt *God*. 3. Thoſe ſuperſtructures which are not fundamentall, are the *ſtrong perſons food*, as the knowledge of principles fundamentall is the *food of babes*, verſ. 12, 13. Then I muſt be perſwaded of the truth of them, elſe they cannot feed my ſoule with knowledge, becauſe knowledge of *Pyrrhonian fluctuation*, which is conjecturall, and may be no *leſſe falſe then true*, and which I muſt ſo beleeve for truth, as poſſible the tyde of a contrary light may carry me to beleeve the juſt contrary as truth, can never be the ſtrong food of ſuch as are *skilled in the word of righteouſneſſe*. 4. The knowledge of theſe ſuperſtructures or *non-fundamentals belongeth to thoſe who are of full age, and have their ſenſes exerciſed to diſcerne both good and ill*, verſ. 14. and *which are carried on to perfection*, c. 6. v. 1. having now left the fundamentals, as food to babes and unskilled, c. 5. v. 12. But I heartily crave to learn, what perfection doe we arive unto? and what encreaſe of fuller age, what experience of more ſpirituall knowledge, perfecting the ſpirituall ſenſes, doe I attaine, to know certaine truths, which to me may be no leſſe rotten concluſions, and meere forgeries of mens braines, then divine truths? Hence if this *Arminian* liberty of prophecying, and this perpetuall fluctuation of men *alwayes learning, and never comming to the knowledge of the truth*; be contrary *to growing in the knowledge of our Lord and Saviour Jeſus Chriſt*, 2 *Pet.* 3. 18. and contrary to that which is called, 1 *Cor.* 1. 5. *all knowledge*, and to the abundance of *knowledge*, which in the laſt dayes, *is to fill the earth, as the ſea is filled with waters*; ſo that when I have once over-ſailed that point of the coaſt of the knowledge of fundamentall articles, I am now in a Sea of foure contrary winds, and foure contrary tydes at once, and I know nothing for truth, but its contradicent may be, yea, and to me is as true, (I ſay) if this fluctuation of knowledge be contrary to *growing in knowledge*, it muſt be rejected as a *Chimera*, and the dreame of mens heads.

5. Let us take one point not fundamentall, to wit this, (*Every congregation hath abſolute power of Church government within it ſelfe, without ſubjection to Claſſes, Presbyteries, and Synods*) You are

ſo perſwaded of the truth of this, that your preſent judgement and practice is *no binding Law to you*, for the morrow; but you leave roome in your judgement to beleeve, to morrow, the contradicent, when new light ſhall appeare. Well then to morrow, this non-fundamentall, and this contradicent is now to you true, (*No congregation hath abſolute power of Church-government within it ſelfe, but hath its power in dependance upon, and with ſubjection unto Claſſes, Presbyteries, and Synods.*) Well, to morrow is come, and this you beleeve now to be *Gods* truth, yet ſo, as your preſent judgement, and practice is *no binding Law* to you, for the ſecond morrow, but you leave roome for light, which ſhall appeare the ſecond morrow; well, in the ſecond morrow, new light appeareth and convinceth you, that the contradicent is true, and you recurre in a circle, to beleeve your firſt propoſition againe is true, to wit, the contradicent of your ſecond dayes propoſition, and now to you this is true, as it was once, (*Every congregation hath abſolute power of Church-government within it ſelfe, without ſubjection to claſſes, Presbyteries, and Synods:*) Now, on the third morrow, a new light appearing, you are to beleeve the contradicent; and becauſe all circular motions are in credit to be deemed eternall, and your mind is alwayes obliged to ſtoop and fall downe before new light, and the conſcience is to render her ſelfe captive to every emergent truth: what can you here ſay but there is no end of fluctuations and doubtings? But you ſay, *Gods ſpirit, the revealer of all truth, doth not fluctuate, though I change, God Jehovah changeth not, he can reveale no contradictory truths, for one of them muſt be a lie, and he is the Lord who cannot lie.*

Anſw. Then I ſay, theſe non-fundamentals are in themſelves and intrinſecally certaine, and if *God* reveale them in his Word, he muſt reveale them under the notion of things certaine, and we are to beleeve them as certaine truths, having intrinſecall neceſſity in themſelves from the authority of *God* the revealer, therefore I am not to beleeve them with a fluctuation of mind to caſheere the truth of them, to morrow, and the next, and the third morrow.

But you ſay, *I doe beleeve non-fundamentals as they are revealed, now they are not revealed to me in the word, in that meaſure and degree of clearneſſe and evidence of light, that fundamentall points of faith*

faith are revealed, therefore I may lawfully beleeve theſe non-fundamentals, which are leſſe evidently revealed, with a reſerve, that, upon the ſuppoſall, I ſee I had an error of judgement in taking them to be truths, whereas now I ſee them to be untruths, I doe renounce them; but becauſe fundamentals are clearely revealed, I am to beleeve them, without any reſerve at all.

Anſw. The degrees of revelation and propoſals of truths to our minds, leſſe or more, evident, or leſſe evident, ſo they be revealed by *God*, in a ſufficient meaſure of evidence, they free us from obligation of faith, *in tanto*, *non in toto*, as is cleare, *John* 15. 22. If I had not come to them, they ſhould not have had ſinne, the ſin of unbeliefe, and in ſuch a meaſure; yet if *God* reveale theſe *non-fundamentals*, though not ſo perſpicuouſly as he revealeth *fundamentals*, we are obliged to know them and beleeve them with certainty of faith, and upon this formall reaſon, becauſe Jehovah ſpeaketh them in his word, no leſſe then we are obliged to know and beleeve *fundamentals*: for our *dulneſſe* and blindnes of mind doth not licence us to beleeve what *God* revealeth to us in his Word with an ἀπορία and a fluctuation of mind, no more then the naturall man is licenced to beleeve the *fundamentals* of the Goſpel with doubting, becauſe they come in under the capacity of his underſtanding, as fooliſhneſſe, 1 *Cor.* 2. 14. But, ſay you, *upon ſuppoſall that our darkened hearts doe not ſee theſe non-fundamentals clearely, we are obliged to take their meaning and ſenſe, with a reſerve, and ſo to receive and entertaine the truths of theſe non-fundamentals, as we leave roome, upon ſuppoſall of our miſapprehenſions, to retract our judgement, and to beleeve the contrary of what we once beleeved, and this hindereth not but that we are ſimply and abſolutely obliged to beleeve the non-fundamentalls.*

Anſw. If we be ſimply and abſolutely obliged to beleeve non-fundamentals, though they be not ſo clearely revealed to us as the fundamentals, as no doubt we are, then doe we contrary to the morall obligation of a divine precept, and ſo ſinne in beleeving, with a doubting and heſitation, of that which *God* hath revealed in his word: and when we beleeve *Gods truth with a reſerve to retract our judgement*, when a cleare light ſhall make naked to us our error, that revealed error, if revealed to be an error, by the *Lord ſpeaking in his word*, doth clearely evince

that *God* never revealed, nor meant to reveale in his Word, the former truth that was *beleeved with a reserve*, for *God* cannot reveale things contradictory, and *out of the mouth of the Lord* commeth no untruth: therefore *God* in these *non-fundamentals* revealeth to us but one thing to be beleeved, and that absolutely without all reserves, for *God* can no more shine with a new light, to clear the contradicent of what he hath once revealed as truth, then he can deny himselfe, or lie; which to assert were high blasphemy: and if the first truth of the *non-fundamentall* doe onely appeare truth to our understanding, and be no such thing, but in it selfe an untruth, then doth the *God* of truth reveale no such thing. 2. Upon supposall that we see not the truth of these *non-fundamentals* clearly, we are neither to beleeve with a reserve, nor to beleeve them absolutely, nor yet are we to suspend our beliefe, because I conceive all the three to be sinfull, and we are never obliged to sinne, but we are obliged to know and beleeve simply without all reserve, having laid away our darke and confused conscience, and are to know clearely and beleeve firmely that *God* speaketh this, not this in his Word; nor, because I doe fluctuate about the truth of these *non-fundamentals*, am I obliged to follow in *non-fundamentals* the endictment of a fluctuating conscience, seeing holding the plenitude and plenary perfection of *Gods Word*, the Lord hath no lesse manifested his will, in setting downe superstructures and non-fundamentals, in his Word, then he hath revealed his mind to us in fundamentals.

But our Brethren prove that we may tolerate one another in diverse and contrary opinions about *non-fundamentals*, from *Phil.* 3. 15. *Let us therefore, as many as be perfect, be thus minded: and if in any thing yee be otherwise minded, God shall reveale this unto you.* 16. *Nevertheless, whereunto we have already attained, let us walke by the same rule, let us mind the same thing. Now there is nothing more opposite to this rule, then the practises of some, who will exclude and allow communion in nothing, where there is difference in any thing. The labours of* Davenant *and others in this needfull case of syncretisme and pacification in those times are very seasonable.*

I answer, I distinguish three things that may be judged the object of syncretisme or mutuall toleration. 1. *Fundamentalia*, fundamentall

damentall points. 2. *Supra & circa fundamentalia*, things that are builded on the foundation or superstructures, or things about the foundation, as many positive and historicall things that cannot result by good consequence off, or from the foundation, as that there were eight soules in *Noahs* Arke, and some rituals of Gods institution in the Sacrament of the Supper and Baptisme, &c. 3. *Præter fundamentalia*, things meerely physicall, not morall, having no influence in *Gods* worship at all; as such a day for meeting of an Assembly of the *Church*, Wednesday rather then Thursday; a cloake when you pray in private, rather then a gowne; these have, or contribute of themselves no morall influence to the action, as in what corner of your Chamber you pray in private, these are meerely indifferent, and tolerance in these I would commend. It is true, there is a strict connexion often betwixt the physicall and the morall circumstances, so as the physicall circumstance doth put on, by some necessity, a morall habitude and respect, and then the physicall circumstance becommeth morall, as in what corner of your Chamber you pray, it is meerely physicall and indifferent, but if that corner that you pray in, call you obvious to the eyes of those who are walking in the streets, that they may see and heare your private prayers, then the place putteth on the morall respect of a savour of some Pharisaicall ostentation, that you *pray to be seene of men*; and so the circumstance now is morall, and is to be regulated by the Word, whereas the circumstance that is meerely physicall is not, as it is such, in any capacity to receive scripturall regulation, nothing is required but a physicall convenience for the action. Now for *fundamentall* superstructures, for things about the foundation, in so farre as they have warrant in the Word, to me they oblige to faith and practises, in so farre as the Lord intimateth to us in his Word, either expressely, or by good consequence, that they are lawfull. Now I may adde to these, that there be some things adjacent, circumvenient, circumstantiall to these fundamentals, superstructions, and others that I named, wherein mutuall tolerance is commendable; Nor doe we thinke any Church Reformation so perfect as that reformers have not left it in some capacity more or lesse of receiving increase and latitude

titude of Reformation; but truely I doe not see the consequence, that therefore in all points not *fundamentall* the conscience must be of that compliable latitude of Kid-leather to take in, and let out, so as none of these superstructures or *non-fundamentals* are to be beleeved but with a reserve, that you take them to day as Gods truths, and are in capacity to beleeve their contradicents to be Gods truth to morrow.

And for the place, *Phil.* 3. 14. 15. The sense given by *Zanchius* pleaseth me. *We that are reputed perfect, let us all think and mind this truth that I write, to contend for the price of the high-calling of God; and if any mind any other thing contrary to, or diverse from my doctrine, God in his owne time shall reveale it to him.* Zanchius saith, *Deus id quoque revelabit suo tempore, nempe an falsum sit vel verum. God* shall reveale it to him in his owne time, whether it be true or false: to which part I doe not subscribe; that *God* shall reveale to any other minded then *Paul*, whether his doctrine be true or false, for that may inferre a possibility that *Paul* taught in this point, or in the matter of ceremonies, something false: but the meaning is, *God* shall make him know by the revelation of truth, that what I have taught is true; and he addeth as *Zanchius*, *Estius*, *Cornelius à Lapide*, *Salmeron*, yea our owne *Calvine*, *Marlorat*, and others, *upon this condition, that they walke with us in peace and concord, according to the rule of the Gospel*: and that these words are a condition, I beleeve, because Christ saith, *John* 7. 17. *If any man will doe his will, he shall know of the doctrine whether it be of God, or whether I speake of my selfe.* But I see nothing here that reacheth the conclusion that we deny; it will beare this indeed, *if any man be otherwise minded*, and thinke that *Paul* hath not delivered sound doctrine, either concerning our *pressing forward toward the prise of the high calling of God in Jesus Christ*, or concerning ceremonies; that is, if any man beleeve untruths contrary to *Pauls* doctrine, let him beleeve these untruths, leaving roome to *Gods light*, to bow downe under truths feet, when *God* shall reveale that *Pauls* doctrine is true, and that his thoughts diverse from *Pauls* doctrine was misapprehensions and errours; but there is nothing here, that if any beleeve true *non-fundamentals*, he is to beleeve them with a reserve, that if *God*, with a new light,

Zanch. com. in Phil. 3.

light, shall appear, to discover these truths to be untruths, he shall change his mind. Now the supposition is vaine, and as unpossible, as to say, *God* can contradict and belie his owne truth, nor is there any word of toleration of Sects in the text. Yea, but (say they) *Paul professeth to walke according to the rule to which they have all attained, with those who are contrary minded. Ergo, we are to tolerate and to keepe peaceable communion with those who are contrary minded in opinions, and disagree from us.*

Answ. Marke, I pray you, that *Paul* doth not say he will walke with them, and keepe communion with them simply, but onely, 1. while God shall reveale their error, and by his light make them see that *Pauls* doctrine is true. 2. So in other things, they be of one minde with *Paul*, as perfect men should be: and so I thinke *Paul* doth indeed condemne separation and breach of love for diversity of opinions in some things; and we doubt not, but if the servant of the Lord should with gentlenesse instruct malicious *oppossers of the truth*, and wait on them to *see, if God, peradventure, will give them repentance, to the acknowledgment of the truth*, 2 *Tim.* 2. 24, 25. farre rather should *Paul* walke with those that are perfect according to the same rule, though they be of another mind; but it followeth not that those who are of another mind from *Paul*, should, 1. obstinately continue in that mind, after that *God* hath by writings and dispute convinced them of their error. 2. It followeth not that their obstinate continuance in their error should alwayes be tolerated, and never censured, especially if it be such an error as *causeth divisions and offences*, *Rom.* 16. 17. for then such should be avoided, saith *Paul*, in that same place. 3. It followeth not that we are to beleeve no *superstructures* or *non-fundamentals*, but with a reserve: it is observable that *Paul* speaketh here of those who beleeve errors and doctrines contrary to *Pauls* doctrine; Now consider then the force of the argument, those who beleeve errors contrary to *Pauls* doctrine, have no certainty of faith, that what they beleeve is true, and therefore must beleeve with a reserve, leaving roome to new light; therefore those who beleeve any true superstructures and any *non-fundamentals*, have also no certainty of faith, but must beleeve with a reserve, that when light shall appeare, they shall beleeve the contradicent of

what

what they now beleeve, there is no force in this connexion. It is just like the question betwixt us and the Papists, *whether a man can be certaine with any divine and infallible certainty that he is in the state of grace and salvation.* *Papists* say hypocrites beleeve that they are in the state of grace, and yet they have no certainty thereof. *Ergo*, (say they) the regenerate beleeving that they are in the state of grace, can have no certainty. This is a very ill consequence, for a sleeping man is not certaine whether he be dreaming or waking. *Ergo*, a waking man knoweth not whether he be waking, or not. So a distracted man hath no certainty that he is as wise *as seven men who can render a reason*; therefore a man sober in his wits knoweth not that he is in his sober wits: these be poore and loose consequences. It is true, when we beleeve some alterable circumstances of some things rather about, then in doctrine and discipline, which are disputable, and to us both sides have great probability, we have not certainty of faith, and possible here in our opinions learned and holy men; yea and whole *Churches* may looke beside their booke, and be deceived; and these we take not to be the subject of a sworne confession of faith, and here we grant a [*non liquet*] on both sides, and doe allow some graine weights of reserve to persons and *Churches*, to retract in those things: but hence it is badly concluded that we beleeve these *non-fundamentals* of discipline, for which we have certainty of evidence from Gods Word, with a reserve, and with a looseness of assent and credulity to beleeve the contrary to morrow; for so the same argument should militate against the certainty of faith in some fundamentals: for a person, yea any particular Church may erre in denying the resurrection of the dead, as some did in the Church of *Corinth*; and Christs Disciples, though true beleevers, doubted of his rising from the dead, *John* 20. 9. *Peter* and the disciples doubted of Christ dying for the loved world, *Mat.* 16. 21, 22. *Luke* 24. 25, 26. and because any true beleever may fall in that temptation and weakness, as to deny all the articles of faith, taken divisively, for they may deny this or this article fundamentall, (though I doe not thinke a regenerated person can deny the whole systeme and body of fundamentals collectively) it shall follow by this argument that regenerated persons

sons and particular Churches are to beleeve some fundamentals with a reserve, and keeping roome for light to beleeve the contrary, and so if this argument be good, wee have no certainty of faith in beleeving any one fundamentall article its alone. Nor can *Nathan* or *Samuel* have certainty of faith in beleeving their owne prophecies flowing from the immediate inspiration of the Spirit; but they are to beleeve them with a capacity to receive the faith of the contradicent prophecies, because *Nathan* had no certainty of faith in commanding *David* to build the Temple; and *Samuel* had as little certainty in pronouncing *Eliab* to be the Lords annoynted.

Another doubt against this is, *That if any, out of weaknesse and meere tenderneſſe of conſcience, deny ſome ſuperſtructures, which are indeed ſcripturall truths, they are not to be counted hereticks, becauſe out of weakneſſe, not out of obſtinacy they erre, nor to be cenſured with excommunication or cenſures of Church or Magiſtrate, and therefore in theſe we are to beleeve truths, with a reſerve, and to tolerate the contrary minded, if they agree with us in fundamentals.*

Anſw. That this may be answered, 1. The object of these opinions would be diſtinguiſhed. 2. The perſons, weak or ſtrong. 3. The manner of refuſing inſtruction, or of admitting light, of meere weakneſſe, or of obſtinacy. For the firſt, if the matter be faultleſſe or light, as *eating meats or not eating meats*, in time when they are meerely indifferent, and the perſon weake and ſcarce capable of diſputation, he is to be tolerated, and not received into knotty and thorny diſputations, about things indifferent: for ſo *Paul Rom.* 14. is to be underſtood, when he will not have the weake taken in εἰς διακρίσεις διαλογισμῶν: ſo *Michael* ſtrove with the Angel diſputing, διακρινόμενος διελέγετο: if the matter concerne an inſtitution of Christ, and our neceſſary practiſe in a Church, and the party be not weake. It is a queſtion what maketh obſtinacy, and what tenderneſſe and weakneſſe, (a) *Turrecremata* ſaith, he who is ready to yeeld to light, is not obſtinate, (b) *Scotus*, groſſe ignorance, (c) *Canus* ſaith, affected ignorance maketh obſtinacie, (d) *Maldenus* ſaith that groſſe ignorance may leave a man ready to yeeld to the informa-

(a) *Turrecrema. qui paratus eſt tenere contrarium, lr. 4 ſum. de eccle. p. 2. c. 17.*
(b) *Scotus ignorantia craſſa, 4. d. 22. q. 3.*
(c) *Canus l. 12. de loc. c. 12. affectata ignoran.*

facit pertinacem. (d) *Maldenus craſſa ignorantia relinquit hominem paratum obedire eccleſiæ, ideoque non excluderet objectum formale fidei de virtu. Theol. in 22. de hæreſ. q. 11. ad 2. mm. 4.*

(e) *A Caſtro de punitio haret. li. 1. c. 9.*

tion of the Church, (e) *Alphonſus a Caſtro* ſaith better, he is obſtinate who 1. defendeth an opinion againſt the Scripture, or, ſaith he, (which is his error) againſt the definition of a generall Councell, or of the Pope. 2. Who being admoniſhed doth not amend. 3. Who ſeeketh not reſolution from the learned, with a purpoſe to render himſelfe truths captive. 4. Who ſweareth that he ſhall adhere to the end, to that opinion. By the light and knowledge of the holder of the opinion; it may be collected whether he ſeeketh truth, and is ready to yeeld himſelfe and his underſtanding thereunto: and except the point be fundamentall, it can hardly be judged hereſie: if the point may be holden without any ſcandall, or breach of peace, much tolerance is required where error ſeemeth to be a temptation to holy men, but ſinall tolerance, and unlimitted, where the party is of great knowledge, and hath ſway in the minds of many, to prevaile to draw others after him, is harder.

Object. *But hee that ſerveth God in theſe is acceptable to God, Rom.* 14. 18. *and if a man judge ſome doctrine to bee error, though it bee no error, yet to him that ſo judgeth it is error; if hee ſuffer death for that hee judgeth truth, hee ſuffereth for righteouſneſſe, being ſtrath in his judgement, and therefore liberty of conſcience is to bee given to all ſects; Chriſt would not forbid a man that preached in his name, to preach, though hee did not follow him, Mark.* 9. 38. *Luk.* 9. 50. *The beſt way to hinder Sects, is to refute them by the Scriptures, and not to ſet decrees of Synods to others, becauſe that is done already by Chriſt and his Apoſtles; ſin Gods judgement ſhall ſtill bee on you, while you eſtabliſh Chriſtus Imbiber, and freedome of conſciences, Luke* 4. 18.

Anſw. Let none thinke that theſe bee the words of our brethren, but of a certaine *Anabaptiſt*, and of *Arminians* and *Socinians*, who object the ſame; for *Paul, Rom.* 14. 18. *hee that ſerveth God, in τέτῳ*, is to bee underſtood (as the context teacheth us) that is, that they relate the words going before, v. 17. *hee who ſerveth God in righteouſneſſe, in peace, in joy of the holy Ghoſt*, the meaning is not, that hee is acceptable who ſerveth God in following the inticement of his light and conſcience, becauſe it is his conſcience, for then ſome ſhould please God in ſinning againſt God. But it is a point worthy our conſideration, what

what tie and obligation an erroneous conscience layeth on men: hence with correction these considerations.

1. The true cause why an erring conscience obliegeth to abstinence from the fact in the case of error and misrepresentation of conscience, is, 1. Because conscience is the neareſt divine principle of our morall actions, and standeth in the roome of God, and therefore hee who doth any thing against the very erroneous ditement of conscience, is hence convinced to have a perverse will to sinne against the majestie of God, because hee who should beleeve usury to bee theft, (though we should suppose with *Calvin* and other great Divines usurie to bee in some cases lawfull) should yet take usury, hath a theeteous will in that, and doth steale. 2. Because the oblieging Law of God is not applyed to our actions at all, but by the interveening actuall use of our conscience; see (*f*) *Pirerius*.

(*f*) *Pirerius com. in Rom.* 14 *v.* 14 *disp.* 2.

2. Consideration In the question, whether an erroneous conscience doth oblige a man, or no. It is taken for a thing out of controversie, yea that this is no question at all, *Whether or no doth an erroneous conscience so bind, that we can doe nothing against the standing enditement of an erring conscience*: for the Scripture is cleare in this, *Rom.* 14. 14. *I know and am perswaded by the Lord Jesus, that there is nothing* (of meat-kind now under the Gospel) *uncleane* (or unlawfull to eat) *of it selfe, but to him that esteemeth any thing to bee uncleane*, (in the light of his il-informed and erroneous conscience) *to him* (so thinking) *it is uncleane*, that is, to this man now under the actuall darkneſse and errour of an ill-informed conscience it is not lawfull to eat, but hee must abstaine from eating, not simply from eating, but from eating, *tali modo*: *So all who have commented* on the place, *Calvin, Beza, Pareus, Rollock, &c.* and of the Fathers, all who either commented on, or handled the text occasionally, as *Theodoret, Chryſostome, Basilius, Augustine, Cyprian, Ambroſe, Origen, Anſelm*, all the Popish writers, *Lyra, Hugo Cardinalis, Aquinas, Toletus, Pirerius, Estius, Cornelius a Lapide, &c.* yea (*g*) *Adrianus*, (*h*) *Vasquez*, (*i*) *Pezantius*, say it is manifeſtly against the Scripture, and hereticall to say, *it is no sinne to doe contrary to the commandement or prohibition of an erring conscience.*

(*g*) *Adrianus quolib.* 2 *punct.* 3 *ad.* 5.

(*h*) *Vasquez in* 22. *q.* 19. *ar.* 3. 6. *disp.* 59.

(*i*) *Pezantius ib.* [illegible] 2.

3. Hence the conscience carrieth to the agent from God a twofold

twofold obligation most considerable here; 1. one from the action it selfe to be done, or not done; and this commeth wholly from the obliging Law of God, and not from the conscience: there is another obligation that consisteth not in the action, and commeth not from the action, but in the manner of doing, and this obligation commeth from conscience it selfe, and that is that we doe nothing, in such a manner, that is against the light or inditement of our conscience: for this is an imbred Rose & Flower of divinitie and majestie that groweth kindly out of conscience according to that high place of some sort of royaltie, that it hath to bee something of *God*, a little *breast-God*, a little Deputie and Judge not to bee contemned; so when a proconsull bringeth to mee a forged commandement from my Soveraigne and Prince, I may receive it with non-obedience, if I know it to bee a forgery, but I am not to despise and put any note of disgrace upon the proconsull, because hee is in respect of his office the deputie of my Soveraigne, though in this particular mandat, hee doth prevaricate, and not represent the soveraigne power and Prince, whose deputie otherwayes he is, by vertue of his office; so is this the deputed royaltie of conscience, that it standing to me, *hic & nunc*, as representing a message from God, though it represent it falsely, that I can doe nothing in the contrary, that deputry and message standing actually in vigor.

4. I desire that these two obligations of conscience bee carefully kept in mind; hence I say, that conscience carrying the former obligation of Gods Law, from which formally the action hath its lawfulnesse, and in an eccentrick and irregular discrepance from which, it hath its unlawfulnesse, it doth not obliege mee to the action, because it is conscience simply; for when it offereth an action to mee as lawfull, which in very deed, and *a parte rei*, in it selfe is unlawfull, I am not oblieged to that unlawfull action: for as God hath given to no ruler made of clay, any royall power to bee a tyrant and to destroy, where as his office is as a father to save and governe; so hath not *God* given to conscience any power to obliege me to sinnes; yea and *conscience* remaineth *conscience*, when it representeth forged and illegall mandates under the notion of things good,

even

even when men love to goe to hell by reason, yet in that false representation conscience is not *Gods* deputie; therefore though *if a man judge some doctrines to bee errors, though they bee in themselves truths, to him that so judgeth they are errors*, yet are these truths not to bee rejected *simpliciter* and absolutely, by him who judgeth so, ony they are to be rejected *vel ti*, in some respect as they come in under the notion and garments of errors; & also, *if any suffer death for an error which in conscience he conceiveth to be truth, that error is to him truth.* Distinguo: *it is to him truth*, that is, he conceiveth and dreameth that it is truth; that is most true: *but to him it is truth*, that is, it ought to bee beleeved by him *as truth*, and practised as *lawfull*, that is most false: for it ought to bee rejected both in point of beleefe, and in point of practise, and the erroneous opinion thereof should bee rejected, and therefore if hee receive it as truth, and professe it, *and die for it, hee dieth not for righteousnesse sake*, but hee dieth for errour, and for the dreames of his owne head, and so is not blessed as one who dyeth *for righteousnesse*; for this vaine reason saith, 1. that it is no sinne for the mind to beleeve a lie, to bee a divine truth: and it is righteousnesse upon the beleefe, whereby I beleeve a lie to bee a truth, to suffer for a lie under the notion of a truth. Both these are false: the former is false, for the mind is under Gods obliging Law to conceive aright of all divine truths, as all the faculties of the soule are under a Law.

2. The latter is false, for to beleeve lies as divine truths, and suffer for them, because the erring conscience saith they are divine truths, is not righteousnesse, but sinfull credulity, and blind zeale. 1. Because wee are not to beleeve what our *conscience* dictateth as truth, under this formall reduplication, because our *conscience* thus doth dictate, and saith it is truth, but because *Gods* spirit saith to our *conscience*, it is a divine truth; not because our owne spirit and our owne dreaming and misled *conscience* saith so. This is the controversie betwixt us and *Papists*, anent the authoritie of *Gods Word*, but with a little change; for our *conscience* or the testimony of our *conscience* as such, is no more the formall object of our faith, and the formall medium and reason why with a divine faith I beleeve a divine truth to bee a divine truth, then the testimony

of the *Church* or the *Pope* is the formall reason of my faith, so *Anabaptists* make a *Pope* and an infallible spirit of their owne *conscience*: but the whole formall obligation tying mee to receive this, and this point as a divine truth, is because God hath revealed it in his Word; the consciences representing of it is but a necessary condition of my beleeving, but not the formall object of my beleeving: the conscience is the cause why I beleeve it, *tali modo*, after a rationall way, and by the evidence of practicall reason, but it is not the formall cause why I beleeve it *simpliciter*; for *Papists*, *Arrians*, *Macedonians*, and the most detestable Hereticks have consciences representing to them fundamentall truthes, as lies and untruths, and have died for these lies, *did they suffer for righteousnesse for that?* and *yet to their judgement* that which they suffered for was truth. All the legall obligation is here from Gods Law, not from our conscience. *Arminians*, *Socinians*, *Anabaptists* imagine that our conscience is the nearest rule of our actions, which is most false; *our present judgement is never a binding Law to us for the time to come*, no not when we beleeve fundamentalls; Gods Word, because *it is Gods Word*, is a binding Law onely; our judgement is *regula regulata*, and not *regula regulans*, to be led, and not a leading or binding Law to us; for conscience, because conscience, is no more a *Pope* to us, then the dictates of the Bishop of *Rome* speaking out of his chaire, can captivate the conscience of any man; and *Malderus* (*g*) holdeth that *our opinion is a Law*, according to (*h*) *Ambrose*, and hee correcteth himselfe, and saith *our opinion or conscience* (*non tam legem esse, quam legis quoddam præconium, promulgationem, insinuationem*) *is not so much the Law of God, as the promulgation of Gods Law*: but hee addeth, (which maketh the businesse as bad) and saith, *promulgatio legis recte dicitur obligare*; but the truth is, the promulgation of the Law doth not oblige, for who can say that the Law hath an obliging power from the Herald his act of proclaiming, reading or declaring the Law? the promulgation of the Law is an approximation of it to the understanding of the people, but the Law of man hath its obliging power from the honesty of the matter of the Law, and it hath its obligation to punishment not from the Herauld, but from the authoritie of the Law-

(*g*) *Malderus de virtut. Theol. q. 19 art. 5. 9. disp. 84*

(*h*) *Ambros. l. de paradis. c. 8.*

Law-giver. And our conscience doth onely promulgate Gods obliging Law, but it layeth not on us the obliging power, except wee speake of an obliging power in the manner of receiving and beleeving the Law of God, that is, (as I said) that wee receive not as a truth, what God proposeth as an untruth, or that wee receive not as a lie, what God proposeth as spoken by himselfe, for that is to receive truths against the light of our conscience. And when *Ambrose* calleth our opinion an obliging Law, he speaketh (as *Augustine* often doth) of the Law of nature, which is that habituall opinion naturall that wee have of right and wrong, or of the Law written in our heart. I would not here distinguish betwixt (*recta ratio*) *right reason*, and (*vera ratio*) *true reason*, for some make *right reason* the neerest rule of our actions, so as the action is lawfull, if our conscience perswade to it, though the action swarve and decline from Gods Law, for to meer reason is never right which is not true and agreeable to Gods Law. It is objected, *if one shall beleeve it is lawfull to kill a protestant King, because it is good service to God, to kill a heretick; (if there bee good store of consciences of this nature amongst the nation of Jesuites) if hee kill him not hee sinneth against God, because he sinneth against the light of his conscience by the sinfull omitting of good service to God, and if hee kill him hee sinneth also in committing murther, both against the sixt Commandement, and also against the fift, which commandeth to honour Kings: out of which it must follow that either an erring conscience, because it is conscience, obliegeth us to doe that, which because wee doe it, in obedience to an erring conscience, now leaveth off to bee sinne to the actor under this condition of conscience; or then that there may bee such a perplexitie wherein a man by way of contradiction, whether hee doe such an act, or doe it not, is necessitated by Gods providence to sinne, which absurdity shall make God the author of sinne.*

Answ. There is no necessitie by way of contradiction, that a man thus perplexed must sinne, *whether hee doe or not doe such an action*: for I give easily a third case different from both, for such a perplexed Jesuite is neither obliged to kill the Prince, nor yet to abstaine from killing in such a perplexed manner, but hee is obliged not to kill the Lords annointed, *tali modo*: hee is obliged to abstinence, but not to abstinence *tali modo*,

such

such a way, for hee is oblieged to lay aside his erroneous and hereticall conscience, and so to abstaine from killing with a well informed conscience: for no man is brought under a lawfull perplexitie to sinne, but men may bring themselves under sinfull perplexities of conscience, which is not to bee fathered upon the holy Lord, who hateth sinne with a perfect hatred.

I answer to the places, *Mark.* 9. 30. and *Luk.* 9. they be manifestly corrupted, for the man who *cast out devills in Christs name, and followed not Christ*, was not a man who followed the light of an erroneous conscience, who thought it service to God to cast out devills in Christs name, and not to follow Christ; for hee was not oblieged to follow Christ as the Disciples followed him, except he had had the same command to follow Christ that the Apostles had, which wee read not of; nay it is most like if it had beene the error of his conscience not to follow Christ, then should Christ have rebuked it, but Christ did not rebuke it in the man, but directly insinuateth, v. 40. that the man was with Christ, and a spirituall follower of Christ, though hee did not in such a bodily way follow Christ, as did *Judas* and the eleven, and it was the fault of the Disciples to tie all the duties of a Disciple, *casting out devills in Christs name*, to a bodily following of Christ, which was their pride.

3. It is a good way, to refute sects, and erroneous opinions by Scriptures, and so is it a good way to convince an incestuous man of the hainousnesse of his sinne by Scriptures, and to convince *Hymeneus* and *Alexander* of their blasphemous opinions by Scripture, for Scripture layeth open the vildnesse of sinnes and heresies: but it doth not follow, therefore it is not also a good way to deliver incestuous persons, and blasphemers to Satan, that *the spirit may bee saved in the day of the Lord*, and that they may *learne not to blaspheme*, 1 *Cor.* 5. 5. 1 *Tim.* 1. 5. Preaching of the Word is one meane to beare downe sects and erroneous opinions, but it taketh not away, but establisheth Church-discipline as another meane, and the one is subordinate to the other: if *Matth.* 18. an offending brother can bee convinced and brought to repentance by the power of the

Word

Word (as all rebukes must bee from the Word) it is good, but if he remaine obstinate in his offence, Christ will have the man excommunicated, and esteemed *a Heathen and a Publican.*

4. It is a vaine thing to say that God hath refuted all heresies in the Word, and therefore there is no need of Synods to refute them, and to make determinations on the contrary, for it was certaine that the Word of God had refuted the necessitie of *circumcision* and of observing *Moses* his Law, as *Peter, James, Paul, Act.* 15. doe strongly prove from the Word of God; and the word of *God* condemned the *eating of things strangled, and of things sacrificed to Idolls* in the case of scandall; therefore none of sound judgement will inferre that the determination of a Synod, such as is *Act.* 15. 22. is not necessary; yea because the bookes of *Moses* condemned the *Sadduces* in their Epicurish opinion of denying the resurrection of the dead, I hope it is not for that superfluous for Christ out of *Moses* his writings to determine and prove, *Matth.* 22. that the dead must rise againe; you may by as good reason say, nothing should bee determined in preaching, nor in writings, because all these are already determined in the Word, by the Lord, his Prophets and Apostles: this shall close evert all ministery, (as *Socinians* doe) especially now after the canon of the Scripture is closed, for they use the same very arguments against the necessitie of a ministery, because now the Gospell is fully revealed, there is no necessitie of a sent ministery, as was in the Apostles time: so teach (*a*) *Andr. Raddeccius*, (*b*) *Smalcius*, and (*c*) the *Arminians.*

(*a*) *Andr. Raddeccius in notis ad librum Smiglecii pag.* 3. *& in defens. tract. de miss. pag.* 140.
(*b*) *Smaleius in refut. Thes. Frantz. dis.* 4. *pag* 377.
(*c*) *Remonstr. in Apolog c* 21. *fol.* 226. 227. *and* 246. *and Episcopius disp.* 28. *thes.* 2.

And lastly, it is a vild abusing of Scripture to say that *the acceptable yeare of the Lord*, of which Christ speaketh, *Luk.* 4. 18, 19. is that Jubilee yeare of libertie of conscience to all sects of *Papists, Arminians, Socinians, Anabaptists, &c.* 1. Because a libertie of hereticall and blasphemous opinions of God, his nature, worship, and Word, cannot bee the *acceptable yeare of the Lord* which Christ as Mediator came to proclaime, *Esa.* 61. 2. 5. for that is licence, not libertie; *Christs acceptable yeare, Esay* 61. is the spirituall *Jubilee* of remission of sinnes, and eternall redemption proffered in the Gospel, and really bestowed upon the meeke

meeke, the broken hearted, the Captives, the prisoners, the mourners in Zion, and those whom Christ is sent to comfort, and to clothe with the garments of praise; but hee is not sent to comfort *Macedonians*, *Sabellians*, *papists*, *Socinians*, &c. because they are Sectaries, and doe adhere to their rotten and false grounds of divinitie; for then liberty of conscience should have beene a mercy purchased by Christs death, and *Arius* should obtaine by Christs death a power to bee an Arian, and to deny the divinitie of *Jesus Christ*. 2. In the Hebrew נקם *ultio*, a revenging, is an allusion to נחם *nacham*, *consolatus est*, for this yeare was to the beleevers *Nechama*, or *consolation*, and to unbeelevers *Nekama*, a *revenge* or a vengeance, which cannot sort with sectaries. 3. The acceptable yeare is as *Paul* expoundeth it, 2 *Cor.* 6.2. the acceptable time of the Gospell, and *the day of salvation*, and as (d) *Hugo Cardinalis* expoundeth it well, the time of the fulnesse of grace under the Gospel, and that which is called, *Esay* 49. 8. *the day of salvation*, רצון *ratson*, the *day of good will*; and so (e) *Beda*, (f) *Toletus*, (g) *Cyrillus*, (h) and the Jesuit *Salmeron* and (i) *Glossa Ordinaria* expoundeth it *faith and salvation*, (k) *Procopius* the day of the Lords incarnation, as (l) *Hieronymus* expoundeth the day of vengeance opposit thereunto, to bee the day of damnation; and (m) *Lyra* the *yeare of Christs suffering, in which Christ is pleased with mankind.*

(d) *Hugo Cardinalis tom. in Esa.* 6. (e) *Beda in locum.* (f) *Toletus hic.* (g) *Cyrillus.* (h) *Salmeron.* (i) *Glossa ordin. annum placabilem, id est, fidem & salutem hominum.* (k) *Procopius incarnationis dominicæ tempus innuit.* (l) *Hieronymus diem ultionis, id est, damnationis Romanis.* (m) *Lyra, annus dominicæ passionis in quo placatus est generi humano.*

Quest. III. *Whether the Jesuited Lysimachus Nicanor, and the Author of the Survey of Discipline, doth with good reason impute to the Church-Government of the reformed Churches, the eversion of the civill Magistrates power in matters ecclesiasticall?*

There came to the light of day, a night-peece of darkenesse, *Anno* 1640. A Pamphlet by one *Lysimachus Nicanor*, acting the person of a Jesuite, but better resembling his nature, against our blessed Reformation, imputing to us Treason to Kings, as the

the Popish author of the Survey had leadde the poore man: both of these, as Jesuites, doe raile against *Calvin*, *Beza*, and the *Genevan discipline*, not because *Suarez*, *Vasquez*, *Bellarmine*, *Greiserus*, and other their Doctors and teachers doe leade them. That I may adde to what I have said before, I desire the reader to eye and consider these distinctions. (a) *Survey of discipl. c. 22. 23*

1. (b) *Paraus* teacheth that there is a double Church-power, one *internall and proper, as to preach, binde, and loose, to administrate the Sacraments, &c. The other is not in the Prince, and there is another improper and externall, which is exercised about Church-matters, and Church-officers: and this distinction is grounded upon that saying of Constantine the Emperour to the Bishops, as* (c) Eusebius *reciteth it.* (b) *Earam com in Rom. c. 13. dub. 5. in appendic. ad fol. arg. resp. 1.* (c) *Eusebius l. 4 c. 24. de vita Constantini, vos istis episcopi in ecclesia, ego extra ecclesiam seu templum a deo sum constitutus.*

2. An externall power about matters ecclesiasticke is threefold.

1. *A power of order and jurisdiction about the externall, or rather in the externall acts of the Church, which are visible and incurreth in the senses*, as to preach, baptize, and these, (as saith that learned and (d) worthy preacher at *Middleburgh*, *Guliel. Apollonii*) doe properly pertaine to the spirituall and proper Church-government, and without controversie doe not belong to the Prince. (d) *Gul. Apollonii contr. Vedelium de Episco. Constan. c. 2. nu. 2.*

2. *A power externall about Church-matters, which is objective, in respect of the object, sacred or ecclesiasticke, but improperly, and by a figure onely ecclesiasticke, and essentially and in it selfe politick, such as we hold to be the Magistrates power in causing Church-men doe their duty in preaching sound doctrine, and administrating the Sacraments, according to Christs institution, and punishing heretickes and false teachers.*

3. Some have devised a mixed *power ecclesiasticke*, (as *Henric.* (e) *Salcobrigiensis*) *whereby the Prince is the head of the Church, and hath a coactive, and legislative power, in things ecclesiasticall: and this is not onely objective in respect of the object ecclesiasticall, but also subjective in respect of the subject, ecclesiasticall, in respect that the Prince by vertue of his civill office, as a King may ordaine Prelats, and make Lawes in Church-matters.* (e) *Salcobrigiens. p. 121.*

Distinction. 3. *There is a twofold power in a King, one in a King as a King, this is alike in all, and ordinary, regall, coactive; whether*

ther the King be a Heathen, a Turke, or a sound beleeving Christian. There is another power in a King, as such a King, either a King and a Prophet also, or as a Prophetical King: and that extraordinary power was in Solomon *and* David, *to write Canonicke Scripture, and to prophesie*, and is not properly a *Kingly power*: or there is in a King as such *a King, even as a Christian beleeving King*, an other power ordinary indeede, but it is not a new regall power, but *potestas executiva*, a power or a gracious hability to execute the *Kingly power* that he had before as a King; so Christianity addeth no new *Kingly* power to a *King*, but onely addeth a Christian power to use, inlarge, and dilate the Kingly power, that he had before.

Distinction 4. *The Magistrate as a Magistrate is a politicke head and ruler of the Common-wealth, but as a Christian he is a member of the Church.*

5. *The Kings power as King in things ecclesiasticke, is not servile and meerely executive, as the Churches servant, to put their decrees in execution, but it is regall, princely and supreame.*

6. *The object of the Kings power is not simply a peaceable life, and externall peace of humane societies, but also honesty and godlinesse, but to be procured by a civill, politicke, regall and coactive way, by the Sword of the secular arme, as the object of the Church power is honesty and godlinesse to be procured by a ministeriall, ecclesiasticall, and spirituall power, without any forcing of men by externall power.*

7. *The end of Kingly power,* de jure, *by Gods right and divine Law,* ex intentione Dei approbativâ, *is godlinesse, but the end of Kingly power according to its essence, and* de facto, *is a quiet life, though it attaine not Godlinesse, as it doth not attaine that end, nor can it attaine it, amongst Pagans, and yet there is a Kingly power in its essence, whole and intire amongst Pagans, where there is no godlinesse, or Christian Religion.*

8. *There is in Heathen Kings a regall and Kingly power to establish Christian Religion and adde regall sanctions to Christian Synods, though there neither is, nor can be, during the state of Heathen Paganisme, any Christian Religion there, this power is essentially and* actu primo, *regall, yet as concerning execution, it is virtuall onely.*

9. *There is a difference betwixt a royall command under the paine*

of

of civill punishment, with a royall power to punish the contrevenors of lawes ecclesiasticke, and a nomothetick power to make Church Lawes; the Prince hath the former power, but not the latter.

10. *If the royall power be of that transcendent and eminent* greatnesse, as to make Lawes in all things, belonging to Church or State, and so as (*f*) *Camero* must be heard, saying, that the King is the supreame ruler, and Church-men be as servants, and instruments under him, and doe all in the externall government of the Church by vertue of the Kings supreame authority, the King is not much honoured by this; for they must say that the King in the Physitian giveth dregs to the beke, in the Plow-man laboureth the earth, in the fashioner seweth and shapeth garments, whereas *Pareus* (*g*) who without reason also giveth to the Prince a nomothetick power in *Church-matters*, doth except some things that the Prince cannot doe, sometimes for want of right and law, other sometimes for want of knowledge, sometimes because it is against the dignity of his Majesty, as in sordid and base arts.

(*f*) *Camero praelect. to. 1. p.* 370. 372.

(*g*) *Pareus com. in Rom. 13. in append. ad dub. 5. Praecepis, 6.*

11. The power of governing the Church of the Jewes, though it was ordinarily in the Priesthood, *the Sonnes of Aaron*, whose *lippes did preserve*, ex officio, *knowledge*, Mal. 2. yet as the Prophets were raised up by God, extraordinarily to teach, they also by that same extraordinary power did governe, and therefore though the Kings of *Israel* were not Priests, yet without doubt some of them were Prophets, and as Prophets they did prophecy, and as Prophets determine many things of Government, by that same extraordinary power by which some of them, to wit *David, and Solomon*, did prophecy, and pen Canonick Scripture.

12. *There is one consideration of abuses and heresies manifestly repugnant to Gods word, and another of those things that are ordinarily doubtsome. In the former there is no neede of the Churches ministeriall power of condemning them, and therefore* Ezechias, Josias, Asa, Jehosaphat, *did manifestly by the light of nature, and Gods word reforme abuses, and Idolatry in Gods worship without the Churches determination, seeing the Church representative was guilty of these corruptions themselves; but in the latter, seeing the Kings place is to command and compell by externall force and bodily punishments, and it*

in the Church but to teach, informe, binde, and loose, therefore the King can make no Church Canons.

Hence our first conclusion. The Christian Magistrate as a Christian is a member of the Church, but as a Magistrate he is not formally a member or part of the Church.

1. Because he is neither a Pastor, Doctor, Elder, nor Deacon, as is cleare to any, for these offices were compleate in the Church without the Magistrate, *Ephes.* 4. 11. else Christ ascending to heaven should have given Kings, for the edifying of his body; Neither is hee as a Magistrate a part of the company of beleevers. 2. Because then all Magistrates as Magistrates should bee professors of the faith, which is knowne to be false. 3. Because the Magistrate, as such, is the head of an externall politick civill societie, not of Christs body.

2. The Magistrate as a Magistrate wanteth such things as essentially constituteth a member of the Church, as a Magistrate only hee hath neither baptisme, profession, nor faith, because then heathen Magistrates should not bee Magistrates, the contrary whereof the Word of God saith, *Jeremiah* in Gods name commanded to obey the *King of Babylon*, and *Paul* commanded to pray for Kings and heathen Magistrates, 1 *Tim.* 2. Hence let us have leave to deny these. (Hee who is the Churches nurse-father, is the Churches father, and a part of the family.) 2. (Whose office it is to cause all in the visible Church to professe the truth, obey God, and keep his Commandements, hee is a member of the Church.) 3. (Hee who is a keeper and preserver of Law and Gospell by his office, hee is by his office a member of the *Church.*) For the first: hee is a father metaphorically, and doth by an externall effective power, and by the sword nourish the *Church*, and therefore is not the Church, nor a part of the Church, *ex officio*, by his office, as the nurse father is not the child, nor a part of the child, whereof hee is nurse-father; and this, and both the other two are to bee denyed, because the Magistrate doth neither nurse the Church, nor cause the Church doe their duties, nor defend the Law and Gospell by any power that is intrinsecally *Church-power*, but by the sword, and coactive power, which in no sort belongeth to Christs kingdome as a part thereof,

thereof, either as it is Internall, and Invisible, or externall or visible, which is not of this world, *Joh.* 18. 36.

3. By no word of God can (*b*) *Salcebrigiensis*, and (*i*) *Weemes* prove, that the Magistrate as the Magistrate is a *mixt person*, and his power a mixt power, partly civill, partly ecclesiastick, for so the ruler commeth in amongst the ordinary *Church-officers*, *Rom.* 12. *Ephes.* 4. 11. 1 *Tim.* 2. 2. which the Word of God doth never insinuate, and hee should no lesse watch for soules, as one *who is to give an account to God*, then other *Church-officers*, *Heb.* 13. 17. for the Magistrates office may bee performed by himselfe alone, hee himselfe alone may use the sword in all things, which hee doth as a Magistrate, as is cleare, *Rom.* 13. 1, and 1 *Pet.* 2. 13, 14 the King judging his alone, and the Kings deputie sent by him judging his alone is to bee obeyed, but no Church power, mixt or pure, and unmixt is committed to any one man, but to many, as to the Church, *Matth.* 18. 17. 1 *Cor.* 5. 2, 3 4. 2 *Cor.* 2. 6.

(*b*) *Salcebrig.* pag. 121.
(*i*) *Joan Weems de Craighton de primatu re gio. l.* 1. c 8.

4. The Magistrate as the Magistrate hath a civill dominion over the body, goods and lives of men. 2. And hath the sword to compell men to doe their duties. 3. And compelleth to externall obedience, and leadeth men on to godlinesse and to eternall life, by externall pompe, force and the terrors of bodily and externall punishment, and his warfare is carnall, as the (*k*) Scripture doth prove; but the *Church*, and members of the Church as they are such, have no majoritie of dominion, 1 *Pet.* 5. 3, 4. *Luke* 22. 24. 25. over the body, and goods, and blood of men. 2. They have not the sword, nor power of the sword, *Joh.* 18. 36. *John* 8. 11. *Luke* 12. 13. 14. 2 *Cor.* 10. 4. 3. The Church as the Church dealeth by the word of admonishing, teaching, rebuking, excommunicating, praying and recheiling, as the (*l*) Scripture cleareth: therefore the power of the Church and the power of the magistrate must differ in *forme* and *nature*,

(*k*) Dan 3. 29 Dan. 6. 26, 27. Luk. 22. 24, 25 Rom. 13 4. 1 Pet. 2 13, 14 &c. 1 Tim 2. 2.
(*l*) Col. 2. 16. 1 Thes. 5. 11, 12. Lev 19. 17. Matth 18. 15. 16, 17. 1 Cor. 5. 2, 3, 4. 1 Tim 1. 20. 1 Tim. 5. 20. 2 Cor. 5. 19, 20 2 Cor. 10. 14.

5. If the Magistrate be a chiefe member of the Church, as a Magistrate with mixt power to make Church-Lawes, then is the Church not perfect in its beeing, and operations, to obtaine the end convenient to the Church, as the Church, so long as it wanteth the Magistrate, because it should bee made defective,

defective, and not able to exercise all its operations for the edification of Christs body, and gathering of the Saints, *Ephes.* 4.11. without this principall member, especially seeing the Magistrate is alleadged to bee a member, or integrall part of the Church, such as the head or eyes, otherwise without this, or that professor, a Church may be perfect, as an army may be perfect, without this or that common Souldier, but wanting a Leader it should not bee perfect. But so it is that the Church is and was perfect in its being, and operations, without the civill Magistrate; the Church of *Corinth* where the Magistrate was a heathen, and a Pagan, 1 *Cor.* 6. 1, 2, 3. *is yet a Church sanctified in Christ Jesus, called to bee Saints,* 1 *Cor.* 1. 2. *graced, v.* 4. *inriched by Christ in all utterance and knowledge, v.* 5. *comming behind in no gift, v.* 7. with power of excommunication which attaineth its proper end, *the saving of the spirit in the day of the Lord Jesus,* 1 *Cor.* 5. 4. *A perfect body of Christ,* 1 *Cor.* 12. *able to edifie the whole body,* 1 *Cor.* 14. 12. 25, 26, 27. *having power of the seales of the Covenant,* 1 *Cor.* 11. 20, 21, 22, 23. So was there a perfect Church-Synod without the civill Magistrate, *Act.* 1. *Act.* 6. *Act.* 15. and all for the saving of the redeemed Church is laid upon the Eldership of *Ephesus, Act.* 20. 28, 29, 30, 31. without the Magistrate.

6. If the King bee a mixt person indued with Church power to make canons, and because annointed with holy oyle, capable of jurisdiction ecclesiasticall, as some say, then as hee is a King by birth, so is hee also borne with an ecclesiasticall power to exercise spirituall jurisdiction: but *Paul* saith, all ecclesiasticall power that hee had, was given of God, not borne with him; *hee was made,* not borne *a Minister, Col.* 2. 25. the power to edifie was given him, 2 *Cor.* 10. 8.

2. Conclusion. Wee cannot by the Word of God acknowledge that difference, betwixt the Magistrate, and the Christian Magistrate, that the Magistrat as a Magistrate hath a kingly power to rule over men as men, and the Christian Magistrate hath a Christian kingly power to rule over men as they are Christians. Because by one and the same kingly power the King ruleth over men as men, and men as Christian men, commanding by the sword and kingly power that Pastors preach sound doctrin, admini-

administrate the Sacraments aright, that all the Church professe Christ, and abstaine from blasphemy, and Idolatry. *Hee is the minister of God for good, Rom.* 13. *Ergo*, hee is the Minister of God for all good, for a Christian good, and is a King compelling to a Christian good: Also though the King were not a Christian magistrate, yet hath hee a Kingly power to command men as Christians, and it is by accident, that hee cannot in that state actually command Christian duties, and service to Christ, because hee will not, and cannot command these duties remaining ignorant of Christ, even as a King ignorant of necessary civill duties cannot command them, not because hee wanteth kingly power to command these civill things, for undeniably hee is a Judge in all civill things, but because hee hath not knowledge of them. 3. Christianitie maketh him not a King over Christians as Christians, for then hee could not bee their King, and were not a King over Christians, so long as hee wanteth Christianitie, which is *false*, for the Christians acknowledged heathen *Emperours* as their *Kings*; the people of God were to obey *Nebuchadnezzar*, *Darius*, *Cyrus*, and other *heathen Kings*. *Paul* will have obedience and subjection due to every power, *Rom.* 13. 1,2. 1 *Tim.* 2. 1, 2,3. 1 *Pet.* 2. 7. 18. 4. It maketh way to the popish dethroning of Kings when they turne hereticks, and leave off to bee members of the Christian *Church*, which wee abhorre. 5. A King is *parens patriæ*, the father of the Commonwealth. Now Christianitie addeth no new fatherly power to a father over his children, for a heathen father is as essentially a father, as a Christian Father, and a heathen commander in warre, a heathen husband, a heathen master, a heathen doctor or teacher, are all as essentially commanders, husbands, &c. in relation to their souldiers, wives, servants, and schollers, as are the Christian commander, the Christian husband, the Christian master, and Christian Doctor, in relation to Christian souldiers, Christian wives, &c. and no man can say that Christianitie giveth a new husband-right to the husband, once a heathen, over his wife, that hee had not before.

3. Conclusion. The King is not debarred as King from the inspection, oversight, and care of ecclesiasticall affaires, but the

end of the Kingly power, is not onely externall peace, but also godlinesse, 1 *Tim.* 2. 2. And in the intrinsecall end of magistracie as magistracie, is not onely naturall happinesse, and a quiet of life, as (a) *Spalato*, and after him that learned author (b) *Apollonius* saith, but also *godlinesse that wee may lead a quiet and a peaceable life, in all godlinesse and honestie*; *Ergo*, in all that may conduce to life eternall, hee is a King by office, but in a coactive and regall way.

(a) *M. Anton. de domi. Archie. Spalatens. l. 6. c. 3. n. 4, 5, 6. seq.*

(b) *Gulielm. Apollon. de jure magistra. in sacr. par. 1. c. 4 & 5.*

2, The ruler is (*Rom.* 13. 4.) *The minister of God to thee for good, v.* 3. *Do that which is good, and thou shalt have praise of the Ruler*: then looke how farre good and well doing, which is praiseworthy extendeth, as farre doth the intrinsecall end of magistracy reach; but this good, and welldoing which the magistrate as the magistrate procureth, is not onely a naturall happinesse, and the quiet life of a civill societie, but also the good and well doing of Christians as Christians, to wit, publick praying, praysing, preaching, hearing of the word, religious administration and receiving of the Sacraments, all which the King as King is to procure; for what ever good externall Pastors as Pastors doe procure, that same also, but in a civill and coactive way, is the King as the King to procure, and therefore his end as King is godlinesse, and eternall life, but he is busied about this end, after a farre other and more carnall way then the pastor, the weapons of whose warfare are not carnall. 3. That the Kings end intrinsecall, as King, is more then externall and naturall peace, is cleare, because ill doing against which he *as the Minister of God*, is to execute vengeance, and wrath, *Rom.* 13. 3, 4. is not onely that which is contrary to externall quietnesse of the commonwealth, and the naturall happinesse of civill societies, but also that which is contrary to the happinesse supernaturall of the Church as beleevers in the way to life eternall, for hee is to take vengeance upon blasphemy, idolatry, professed unbeleefe, neglect of religious administration of the seales, and the eating and drinking damnation at the Lords Table, which are ills not formally contrary to externall quietnesse, but which are directly scandalls, and morall ills hindering men as members of the Church in their journey to life eternall; for though men should never faile

faile or sinne against the externall quietnesse of the naturall happinesse of the members of a commonwealth, yet the magistrate as the magistrate is to execute vengeance upon all externall ill-doing, as blasphemy, adoring of Idolls. 4. The magistrate as the magistrate, in the zeale of God, is to set himselfe against sinnes, as dishonorable to God, and his glory, seeing the judgement that hee executeth, *is not mans, but the Lords*, 2 *Chron.* 19. 6. and hee is a little God in the roome of God, yea God sitteth judging in, and through him, *Psal.* 82. *v.* 1. and therefore his end is not onely to punish sinnes, as they trouble the externall peace of the commonwealth, but all externall sinnes, that may wound the honour of God, and against which the magistrate, as he is such, is to be armed and cloathed with zeale. 5. Those who with *Spalato* teach, that life eternall is not the end of the magistrate, as a magistrate, but onely the extrinsecall end of the magistrate, or the end of the person who is the magistrate, must foulely erre; so it is not, in their meaning, the end of the office or kingly art to maintaine religion and pietie, but this is the end of the person cloathed with the office, and so they deny that God hath destined the kingly office to helpe men as Christians to heaven, and to promove Christs kingdome mediatory, and they must bee forced to say, *God hath ordained magistracie to helpe men as men*, or as they have a life common to them with the beasts, and not to helpe them as Christian men, *to flie from the wrath to come*, and obtaine life eternall, which certainly is against the honour of magistracie, (*b*) which of its owne nature is destined for the promoving of religion, else the magistrate as the magistrate is not a *nurse-father* in the *Church*, nor to bring *his glory to the new Jerusalem*, *nor to kisse the Sonne*, nor to exalt the throne of *Jesus Christ*, contrary to the Word of *God*. 6. Yea they were onely to promove the Church as a societie of men, and to set up the throne of justice for the second table of the Law, and not a throne for pietie, and for the first table of the Law, which is observed by (*c*) *Augustine*, who will *have Kings to serve the Lord*, *not onely as men*, *but also as Kings*, *in such sort which none can doe*, *who are not Kings*, *and that not onely in civill affaires*, *but also in matters concerning divine religion*: which passage, as (*d*) *Bellarmine* corrupteth it on the one hand, making *the King a Governour of men according to their bodies*,

(*b*) Esa. 49. 23. Revel. 21. 16. Psal. 72. 10, 11, 12. Psal. 71. v. 10, 11, 12.

(*c*) *August. contr. liter. Petilian. l.* 2. *c.* 92 *contr. Cresco. lib.* 3. *c.* 51.

(*d*) *Bellarm. de potest. Rom. l.* 1. *c.* 7.

and his old father the Antichrist a governour of men according to their soules, so doth that virulent libeller (e) *Lysimachus Nicanor*, with no reason inferre that the *King is head of the Church*, and hath a Nomothetick power to impose the service booke, and booke of Canons upon the Church of Scotland. But because the *King as King* is to promove religion, therefore (f) saith *Junius*) *Minos*, *Lycurgus*, *Charondas*, *Zeleucus*, and *Numa* obliged men to their Lawes by some colour of religion. 7. Nor doe I thinke what is said against this by some learned men of great weight; see (g) *Guliel. Apollonius*, (h) *Spalatensis*, (i) *Tilenus*, (k) *Daneus*, (l) *Bucanus*, (m) *Professor Leidens.* Some say the magistrates power and the ecclesiastick power differ in the objects, *the Magistrates powers* (say they) *object is things earthly, and the externall man; the power of the Church is things spirituall, and the inner man.*

(e) *Lysimach. Nicanor, epist.* to the Covenant of Scotland, *pag.* 16.
(f) *Junius eccles. l.* 3. *c.* 5.
(g) *Guliel. Apollon. de jure magist. contr. Vedeli. par.* 1. *c* 3. *pag.* 52.
(h) *M. Anthon. de dcems. Archiepisc. Spalat. de rep. eccle. l.* 6. *c.* 3. *sect.* 17. (i) *Tilenus Syntag. pag.* 2. *disp.* 32. *thes.* 33. (k) *Daneus polit. Ch. l.* 6. *c.* 1. (l) *Bucan loc. com* 49. *q.* 13. *q* 31. (m) *Professor. Leidens. d.* 50. *thes.* 49.

I answer, these two powers differ in the objects no question, I meane in the formall objects, not in the materiall, for the magistrate as a magistrate is a nurse-father, and keeper, and avenger of both Tables of the Law, and hath a coactive power about hearing the word, administration of the Sacraments, Idolatry, blasphemy, and the right serving of *God in Jesus Christ*, and these things are not *res terrenæ, earthly things, or things of this life*, but *spirituall* things. Yea *the affaires of Jehovah* and the Kings matters, 2 *Chron.* 19. 11. saith *Amesius*, (o) are not so different, *non ita disparata sunt*, as that the care and knowledge of the things of *God*, *belongeth not to the King*, *sed ita distinguuntur, ut in modo procurandi, rex politice suas partes agat, & sacerdos ecclesiastice suas*; the objects of the magistrates power, and of the Churches power may be materially and are one & the same, but the King worketh in a coactive and kingly way, and the Church in an ecclesiastick and spirituall way.

(o) *Amesius de Conscien. l.* 5. *c.* 25.

For doe not both the King as King, and the Church as the Church, command and forbid one and the same thing? doth not the King command the right worship of God, and forbid Idolatry, and the Blasphemy of God and doth not the Church in

Amesius Medul. Theol. l. 2. *c.* 17. *nulla enim est res, aut causa tam ecclesiastica*

in their Synodical Canons command and forbid one and these same things? yea certainly, but the King doth command and forbid by a kingly and coactive power, under the paine of bodily punishment, as incarceration, exile, proscription, or death, according to the quality of the fact. And the Church commandeth also the right worship of God, and forbiddeth Blasphemy and Idolatry, but by a spirituall and ecclesiastick power, and under the paine of spirituall and ecclesiasticall censures, as open rebuke, suspension, and excommunication; and they differ not so in their ends, as some teach, so as the end of the *Church power* should be the communion of Saints, and the edifying of the body of the Church, which I grant is true, and the end of the Ruler should be onely preservation of peace, and the externall tranquillity of the Common-wealth: yea (I say from the Word of *God*) that externall peace is too narrow an end, and it doth belong to the second Table, the Kings end as Nurse-father, and his alike care is to preserve the first Table, and as a Nurse-father, to see that the childrens milke be good and wholesome, though the milke come not from his owne breasts; and so his power hath a kingly relation to all the Word of God, and not to externall peace and naturall happinesse onely. And the King as the King, his end is edification and spirituall good of soules also, but alwayes by a kingly power, and in a coactive way, by the sword, whereas the Church, are in their care of edifying soules, to use no such carnall weapons in their warfare, 2 *Cor.* 10. 4. For which cause (*p*) that *learned P. Martyr*, and (*q*) *reverend Parker*, and also (*r*) the *Professors of Leyden* say that Ministers deale with consciences of men, *Quoniam Spiritus Sanctus* (*inquit Martyr*) *vim suam adjungit cum prædicationibus orthodoxis, the holy Spirit conjoyneth the power and influence of grace with sound preaching*; and the Magistrate doth onely exercise externall discipline. And *Parker*, reasoning against *Whitgift* and *Bancroft*, proveth well that the *Church visible, though externall, yet is Christs spirituall Kingdome*, and that Church discipline is a part of Christs spirituall Kingdome, and that the externall government of Christ by discipline, is spirituall every way, according *to the efficient*, 1 *Cor.* 12. 1. *according to the end, spirituall edification*, Ephes. 4. 12. *according to the matter, the Word and Sa-*

quin aliqua ratione pertineat ad jurisdictionem Magistratus, neq; ulla est actio tam secularis, modo ab ecclesiæ membro præsletur quin quatenus observantiam ergo Deum respicit, pertinere possit ad ecclesiasticam gubernationem.

(*p*) *Martyr. loc. com. clas. 4. loc. 3*

(*q*) *Parkerus de Politeia eccles. lib. 1. c. 6.*

(*r*) *Professor. Synop. Theol. disp. 50. Thes. 49 50, 51, 52. Parkerus 16. Ecclesia visibilis, quanquam externa, ad regnum Christi cœleste pertinet.*

craments, 2 Cor. 10. 3, 4. *according to the forme of working, by the evidence of the Spirit*, 2 *Cor.* 2. 4. 13. And this is the cause (I conceive) why great Divines have said the object of the Magistrates power as a Magistrate is the externall man, and earthly things, because he doth not in such a spirituall way of working, take care of the two Tables of the Law, as the Pastor doth; and yet the spirituall good and edification of the Church in the right preaching of the Word, the Sacraments, and pure discipline is his end. It is true, whether the blasphemer professe repentance, or not, the Magistrate is to punish, yea and to take his life, if he in seducing of many, have prevailed, but yet his end is edification, even in taking away the life; for he is *to put away evill, that all Israel may feare, and doe so no more*: but this edification is procured by the sword, and by a coactive power, and so the *Church power* and the kingly power differ in their formall objects, and their formall ends. But (*1*) *Spalato speaketh ignorantly of Kings. Who saith, as the internall and proper end of the Art of painting, the Art of sailing, &c. is not life eternall, but onely to paint well, according to the precepts of Art, and to bring men safe to their harborie, though the persons who are painters and sailers may direct works of their Art to life eternall*: so (saith he) *the end of the kingly Art is not life eternall, but onely the externall peace of the Common-wealth; hence, inferreth he, that there is no subordination betwixt the power of the Magistrate, and the power of the Church, but that they are both so immediate under God, as the Church cannot in a Church way regulate the King, as a King, but onely as he is a christian man; the Church may rebuke the King, while as he abuseth his kingly power to the destruction of soules, and that the Church power, as such, is not subordinate to the kingly power, onely the King may correct with the sword the Pastors, not as Churchmen and Pastors, but as men who are his subjects.* But, 1. whereas it is certaine the King in respect of politick power is the Immediate Vicegerent of God, and above any subject in his Dominions, so doth the Bishop, make the Shoe-maker, the Painter, the master-fashioner Immediate unto God and censurable by none, as they are Artificers, even as the King is censurable by none as King, and so the King is dishonoured, who by office *is the Lords annoynted*, and a little God on earth, *Psal.* 82. *v.* 1. (2) The intrinsecall end

(*1*) *Anthon. de Dom. Archiepisco. Spalatens. l.* 6. *c.* 3. 9. 10.

of

of *kingly power* is no more the advancing of godlineſſe, and the promoving of the Kings daughter towards life eternall, by the ſincere milke of the Word, as the Lords Vicegerent, and Nurſe-Father of the *Church*, then the Painter as a Painter, or a Sea-man as a Sea-man is to advance godlineſſe: for this mans intrinſecall end is onely a ſafe harbour and ſhoare to temporall lives, not the harbour of ſalvation to ſoules; and his end is onely a faire Image of Art in Paper or Clay, not the Image of the ſecond *Adam*; and by this the King as King is interdicted of any *Church buſineſſe*, or care of ſoules to be fed by the Word or Sacraments, to keepe them cleane; if he looke to any of theſe, as an end, that is not the eye or intention of the King as King, but of the King as a godly *Chriſtian*, (ſaith *Spalato:*) hence to care for the ſpirituall good of the Church, and the promoving of the Goſpel is as accidentall, as to ſay, an excellent Painter, ſuch as *Apelles*, intendeth in his painting life eternall: ſo the King, by this, looketh to the Law of God, to Religion and the eternall happineſſe of the Church, by gueſſe, by accident, and as King, hath neither chaire nor roome in Chriſtian Synods, nor a ſeat in the Church. 3. If the meaning be, that the King as King, that is rightly exerciſing the office of a King, is ſubordinate to no Church power, that is, he cannot be juſtly and deſervedly rebuked by Paſtors, that is moſt true, but nothing to any purpoſe; for ſo the Paſtor as a Paſtor, *Jeremiah* as he doth truly and in the name of the Lord exerciſe the propheticall office, cannot be deſervedly cenſured, nor puniſhed either by the *Church-ſynodrie*, or the King and Princes of the Land: but thus way all members of the Church, and any one ſingle beleever, doing his duty, ſhould be as immediate, and independent, and higheſt next on earth to Chriſt as the King, and his three Eſtates of the Honourable Parliament are in civill matters, and as an Oecumenick Councell, or in our brethrens meaning, independent Congregation, which is againſt reaſon. But if the meaning be, the acts of a King as aberring from juſtice, not as a King, but as a fraile man, may be cenſured and rebuked deſervedly by Paſtors in a Church way; this way alſo, the Paſtor as a Paſtor is not ſubject to the Church, but onely as a fraile man, and ſo nothing is ſaid to the purpoſe in this more then the in the former. But if the meaning

be

be thirdly, that which onely maketh good sense, that the acts of the King abstracted from good or bad, or as kingly, or not morall, nor acts of justice or injustice, more then the acts of Painting, of sailing, of making of Shooes, and thus the King is not subject to the Church power, nor is his intrinsecall end as King, justice, and godlinesse and preservation of Religion, the man speaketh non-sense, and wonders; for the King as a King is a morall agent, and not infallible in his Lawes or administration. *Ergo*, as a King he is under the Scepter of the King of Saints in discipline, and in the keyes of the Kingdome of God, and so the kingly office is subordinate to the power of Christ in his Ministers and *Church discipline*, and by that same reason, the power and offices of Ministers as they are morall agents and obnoxious to sinne, to false doctrine, blasphemy, idolatry, idlenesse and sleepinesse in feeding the flock, are under the coactive power of the supreme Governour; and he doth as King use the sword against them: hence it is cleare that both the kingly power is subordinate to *Church-power*, and that the subordination is mutuall, that also the *Church-power* is subordinate to the kingly power, and that both also in their kind are supreme; the kingly power is the highest and most supreme, and under no higher coactive power: I meane the *kingly* as *kingly* conjoyned with the collaterall power of Parliaments, where the Realme is so governed, and the *Church-power* is the highest in the kind of Ecclesiasticall power. (t) *Joan. Major* saith well, *that they are not subordinate, that is, not one of them is above another*, that I grant, but that which he and *Spalato* saith, *neutri in alteram est imperium*, that neither of the two hath a commandement over another, that we deny, yet are they powers in office and nature different, for they differ in their objects. 2. Use and end. 3. And their manner of specifick operations, and the Kings power is not ecclesiastick.

(t) *Joan. Major Parisien. lib. 4. sent. dist. 24. q. 3.*

Others say *that there was a perfect civill policy, having no need of the Church power, anent the perfect civill government amongst the Heathen, and in Christian Common-wealths, the civill power of it selfe and of its owne nature can doe nothing, for the attaining of eternall happinesse, except we would goe to the dens of* Pelagians, *whither Papists doe lead us, while as they teach that the naturall end of civill power, of*

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its owne nature and intrinsecally is ordained to eternall happinesse. But the civill power of it selfe doth conferre nothing, whereby the spirituall power of the Church hath intrinsecally, and properly, and formally its dignity, power, strength, and proper vertue; and doth produce its owne proper effect and end, because, as saith (w) Spalato, *the civill Magistrates end is of another republike different from the Church,* he is head of the *Common-wealth, and civill body*: see (x) *Apollonius*.

(w) Spalatens. de rep. eccles. l. 6. c. 3. n. 17.

(x) Gulielm. Apollonius pastor Medleburgens. Magist. par. 1. c. 3. pag. 52, 53.

But I answer, there is a Policy civill without the Ecclesiasticall Policy, and the King is essentially a King, though neither he be a *Christian* himselfe, nor his subjects Christians; and to the essence of a King, and to the essence of a civill government, Christianity and a *Church-power* is not required, yet hath the King as King essentially a right and civill coactive power to promove Christian Religion, and the edification of Christs body, though he be a Heathen; the want of Christianity doth not take away his kingly right, onely it bindeth up and restraineth the exercise thereof; but though he be a King essentially, and *actu primo*, while he wanteth Christianity, and so is a perfect Magistrate, *quoad esse*, and the State that he ruleth over, a perfect civill body, *quoad esse*, in respect of essence and being, yet is he not a perfect Magistrate, *quoad operari*, neither he nor his civill State and body are perfect in operations. And it followeth not that the King as King can doe nothing about the obtaining of life eternall, for as a King he hath a perfect right, and kingly power to doe, and being a Christian he actually exerciseth that power, as a Nurse-father of the Church, to see that the *Kings daughter* be fed with wholsome milke, to see that the first and second Table be kept, and that men *serve Christ*, and have the seales of the Covenant in purity, under the paine of suffering the weight of his royall sword; and I wonder that this should be called nothing for the obtaining of eternall happines, seeing it is a way to eternall happinesse to be thus fed under a *Christian King* as a *King*. But (say they) it is Pelagianisme *that the Kings power compelling the Nurses to let out their breasts to the Kings daughter, that she may sucke the sincere milke of the Word, should be a meane of eternall happinesse*. I answer, and it is also *Pelagianisme* to say, that the planting of *Paul*, and watering of *Apollos*, and

the ministeriall power and paines of Ministers, without the grace of God, can produce or effectuate supernaturall happinesse, and it is false that the kingly power of it self doth confer nothing whereby the spirituall and ecclesiasticall power *hath intrinsecally and formally dignity, and power, and its proper effect*; for it is true, the kingly power maketh not the ecclesiasticall power, but it setteth it on worke, in a coactive way, *for the edifying of Christs body*, and doth causatively edifie. Lastly, whereas *it is said the King as King is over the civill body and the Common-wealth, which is a body different in nature from the Christian body or Church*, I say, that is false, for the King as King ruleth over men, as men, and also as Christian men, causing them to keepe both the Tables of Law. But 3. (say they) *the office of a King is not a meane sanctified of God for a supernaturall good, because it is amongst the Gentiles.* I answer, this is no consequence, for that office of it selfe is sanctified and ordained of God, for keeping of both Tables of the Law, and that it worketh not this, in its owne kind, is not from the nature of the kingly office, but from the sinfull disposition of the Gentiles; so the Word is the savour of death to some, through their default. *Ergo*, it is not a meane sanctified for that end; it followeth not. But 4. *the office of the King of it selfe and its owne power doth not governe or subdue the inward man, for immediately and of its owne power it cannot bind the conscience, but onely by the interveening mediation of the Word of God.* Ergo, *of it selfe it intenderh not to produce a supernaturall and eternall good.* Answ. Nor can the office of a Minister of it selfe, and in its owne power, produce a supernaturall good, but onely by the authority of the Word, *Esa.* 8. 20. *Jer.* 23. *v.* 22. *Tit.* 1. 9. 10. is it therefore no office sanctified for a supernaturall end? But 5. they reason, *a supernaturall good, and life eternall, are effects flowing from the mediatory office of Christ, bestowed upon the Church: but the kingly power floweth not from the Mediator Christ, but from God as Creator, who bestoweth lawfull Kings and Magistrates upon many Nations, who know nothing of a Saviour.*

I answer, When I consider the point more exactly, I see not how Kings, who reigne by the wisdome of God Jesus Christ, *Prov.* 8. 14. 15. have not their kingly power from Christ, who

hath

hath all power given to him in Heaven and in Earth, *Matth.* 28. 18. *for they are Nurse-fathers of the Church as Kings*, *Esa.* 49. 15. *they are to kisse the Sonne, and exalt his Throne, as Kings*, *Psal.* 2. 11. they bring presents and kingly gifts to *Christ as Kings*, *Psal.* 72. *v.* 10. 11. and *they serve Christ not onely as men, but also as Kings*, as *Augustine* saith: (*y*) therefore are they ordained, as meanes, by Christ the Mediator, to promote his kingly Throne. Some of our Divines will have the kingly power to come from God as Creator, in respect God giveth Kings, who are his Vicegerents, to those who are not redeemed, and to Nations who never heard of Christ; and others hold that the kingly power floweth from *Christ-Mediator*, in respect he accomplisheth his purposes of saving of his redeemed people, by Kings authority, and by the influence of their kingly government, procureth a feeding ministery and by their princely tutory, the edification of his body the Church, which possibly both aime at truth. See (*a*) the groundlesse carping at *Cartwright*, *Calvin*, *Beza*, and others, by that sharp toothed envier of truth the Author of the Survey of holy discipline: of this hereafter more.

(*y*) *August. Epist. ad Bonifac. com.* 50.

(*a*) Survey of discipline c. 23

4. *Conclusion.* The King as King hath not a nomothetick, or legislative power to make Lawes in matters ecclesiastick, in a constitute Church, nor hath he a definitive sentence, as a Judge.

1. All power of teaching publikely the Church or the Churches of *Christ*, is given to those who are sent and called of God for that effect: but Magistrates as Magistrates are not sent nor called of God to the publike teaching of the Church. *Ergo.* The proposition is cleare from the like, *Rom.* 10. 14. *How shall they preach, except they be sent?* *Ergo*, how shall they publikely and synodically teach, except they be sent? *Heb.* 5. 4. *No man taketh this honour upon him, but he that is called of God, as was Aaron, &c.* *Ergo*, if none be a Priest to offer a Sacrifice without Gods calling, neither can he exercise the other part of the Priesthood, to teach synodically, & to give out (δογματα) decrees, *Act.* 16. 4. that obligeth the Churches ecclesiastically, but he who is called.

2. Who so hath nomothetick power to define and make Lawes in matters ecclesiastick, have onely a ministeriall power to expone Christs will in his Testament, under paine of *Church-censures*, and hath no coactive power of the sword to command

theſe Lawes enacted, and to injoyne them on the Churches. But onely Church-men, who are formally members of the Church, as *Paſtors*, *Doctors*, *Elders*, and others ſent by the Church have this miniſteriall power, without the coactive power of the ſword, and what ever the Magiſtrate as the Magiſtrate, commandeth, he commandeth it, in things eccleſiaſtick neceſſary and expedient, under bodily puniſhment; I adde this, becauſe threatning of bodily puniſhment, is not eſſentiall to Lawes in generall, becauſe ſome Lawes are ſeconded onely with rewards, as the Judge offereth by law a reward to any, who ſhall bring unto him the head of a Boar, or of ſome notorious robber.

(b) *Iunius Cont. 3. l. 1. c. 20. not. 12.*

Ergo, &c. The propoſition is cleare; the learned (*b*) *Junius* giveth to the Magiſtrate with our Divines, an interpretation of Scripture, as a *Judge*; which concerneth his owne practiſe, they are interpreters, *pro communi vocationis modo*, in a Chriſtian way, as private men, but they have no power of eccleſiaſtick interpretation. 2. (*c*) *Gul. Apollonius* ſaith, the Prince as a Chriſtian, hath an office to exhort the Synod, by word or Epiſtle, *as Conſtantius did the Fathers of the Nicen Councell*; and his Legates exhorted the Councell of *Chalcedon*, *ut Deo rationem reddituri*. See (*d*) *Ruffinus* (*e*) and the acts of the Councell of *Chalcedon*.

(c) *Gul. Apolon. de jure Magiſtr. par. 2. c. 4 pag. 257.*

(d) *Ruffinus hiſtor. eccleſ. l 1 c. 2.*

(e) *Act. conc. Chalced. act. 2.*

3. The Magiſtrate hath a power judiciall, as a Magiſtrate, in ſo farre as his owne practiſe is concerned, to expone the things defined, but this expoſition he uſeth, *non inſtruendo ſynodice, non docendo eccleſiaſtice, ſed docendo ſeu potius mandando cum certa relatione ad penam à brachio ſeculari infligendam contemptoribus*, not in an eccleſiaſticall way teaching and inſtructing ſynodically, but teaching or rather commanding with a certaine relation to civill puniſhment, to be inflicted upon the contemners; as he teacheth, what is juſt, or unjuſt in his civill Lawes, not directly to informe the mind, but to correct bad manners, and this maketh the object of kingly power about Churches matters, and the object of eccleſiaſticall power, formall objects different.

3. Thoſe who have a nomothetick power to define in Synods, are ſent by the Church to Synods with authoritative commiſſion and power for that effect, repreſenting the Church which ſent them, as all who are ſent with any ambaſſage doe repreſent thoſe who ſent them. But Magiſtrates as Magiſtrates,

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are not sent to represent those who sent them with authoritative commission of the Church. *Ergo*, they have no such power to define in Synods. I prove the proposition from the Apostles practise: *Paul and Barnabas were sent as chosen men by the Church of Antioch, Acts* 15. 2. 3. *Acts* 15. 6. *the Apostles and Elders came from the Church to consider of this matter, Acts* 21. 18. *Acts* 22. 17. *and* 2 *Cor.* 8. 17, 18. if the Apostle with the Church sent *Titus & a Brother, whose praise is in the Gospel*, as chosen of the Churches, to travell with us, *v.* 19, in gathering the charity of the Saints, for the poore at *Jerusalem*, then by the like, those who are sent to declare the minds of the Churches, are also clothed with the authority of the Churches, who sent them; but Magistrates as such, are not sent, but are there with the sword of Commonwealth, and not with the mind of the Church, as Magistrates, except they be also Christians.

4. The Apostolike Synods, is to us a perfect patterne of Synods, but persons defining in them are *Apostles and Elders*, Acts 16. 4. *Acts* 15. 6. the Church, *Matth.* 18. 18. defineth, and 1 *Cor.* 5. 4. those who are conveened in the name of the *Lord Jesus*, and the Apostles pastorall spirit, *those who are over us in the Lord, and watch for our soules*, 1 *Thes.* 5. 14. *Heb.* 13. 17. but in these Synods there are no Magistrates, yea there was at *Corinth* a Heathen Magistrate, 1 *Cor.* 6. 1. and in the Apostolike Church a persecutor, *Acts* 22. 1, 2, 3. &c. And the Magistrate as the Magistrate, is not a member of the Church, and is neither Pastor, Elder, nor Doctor, nor a professor of the Gospel, except he be more then a Magistrate.

5. No Ecclesiasticall power, or acts formally Ecclesiasticall, are competent to one who is not an Ecclesiasticall person, or not a member of the Church, but a civill person; but a power to define in Synods, and the exercise of acts Ecclesiasticall and matters Ecclesiasticall, are due to Ecclesiasticall persons, and to the Church. *Ergo*, they are not competent to the civill Judge. The proposition is evident by differences betwixt Ecclesiasticall persons and civill Magistrates, which might be more accurately set downe by others, then by me. But they differ, 1. that the Churches power is spirituall, the Magistrates causatively, effectively or objectively spirituall, but not intrinsecally and formally

mally spirituall, because he may command by the power of the sword spirituall acts of preaching, administrating the Sacraments purely, of defining necessary truths in Synods, and forbid the contrary, but he cannot formally himselfe exercise these acts. 2. The Church-men are members of the Church, the Magistrate as such is a politick Father and Tutor of the Church, but not formally, as he is such a member of the Church. 3. The power of the Magistrate is carnall, and corporall, and coactive upon the bodies, for which cause, *Tylenus*, *Daneus* and others say, the externall man is the object of his power, the power of the Church is spirituall, not carnall, not coactive, not bounded upon the body; the Church hath neither power of heading or hanging, but onely they may use the sword of the Spirit, exhortations, rebukes, censures, excommunication. 4. Edification to be procured by the Word and Sacraments and Church-censures, is the end of Church-power, but edification to be procured by the sword, is the end of the civill Magistrate. 5. The Magistrate judgeth not what is true and false to be beleeved simply, as teaching, instructing, and informing the conscience, but onely what is true and false to be beleeved or professed in relation to his sword and bodily punishment, or civill rewards. 6. The Magistrates judgement is kingly, supreame, peremptory, and highest on earth, from which we are to provoke in no sort, except in appealing to God, the Churches judgement is ministeriall, conditionall, limited by the Word of God. 7. The Magistrates power is over all, Heathen and Christian, over men as men, and over men as Christians, and agreeth to Heathen and Christian Magistrates alike; the Church power agreeth onely to members of the Church, and is onely over members of the Church as they are such. 8. What ever causes the Magistrate handleth, as hurtfull to the Common-wealth, and contrary to the Law of God, in a politicke and civill way, these same the Churches handleth as they promote edification, or if they be sinnes, the Church cognosceth of them, *sub ratione scandali*, as they are Church scandals. 9. The civill power is above the Church-men as they are Church-men, and members of a Christian Common-wealth, and the Church power is above the Magistrate as he is a member

ber of the Church and to be edified to salvation, or censured for scandals, *Matth.* 18. 17. 2 *Thes.* 15. 13. 1 *Tim.* 5. 20. and therefore there is both a mutuall subordination betwixt the honors, and also because both are highest and most supreme in their kind, they are also coordinate, and two parallel supreme powers on earth: as the Church hath no politick power at all, so hath the Church no politick power above the King, but he is the onely supreme power on earth immediate under God; so the King hath no power formally and intrinsecally ecclesiasticall over either the Church, or any member of the Church, but the Churches power is supreme under Christ the King and head of the Church. 10. The Churches power may be without the Magistrate, and is compleat both in being and operation, as *Acts* 1. 1. and *Acts* 15. 1, 2. 1 *Cor.* 5. 1, 2, 3, 4. without it, yet it is helped much by the Magistrates power, which is cumulative, to ad help to the Church, and not privative, to take away any right or priviledge from the Church, for then the Church should be in worse case and greater bondage, under a Christian King, then if there were no King to defend the Church at al, if the Kings power were privative; and it is true the Churches own power is cumulative, & not privative, because the Church hath no power to take nothing from it selfe; but the King is to adde his royall shield to the Bride of Christ, out of zeale to the honour of the Bridegroome, for a politick promoving of godlinesse, which the Church as such wanteth. But the kingly power though it may be, and is, in Heathen Nations perfect in its being without the Church power, yet is it not perfect in its operations, as is said. 11. The Church power is to goe before, and to define, prescribe and teach first, and the civill power to adde a civill sanction thereunto, as an accumulative and auxiliary supplement. 12. The Magistrate hath no power properly to define controversies, yet hath he the power of the judgement and discretion, and also may with a coactive power cognosce in a politick way of Church matters in reference to the use of the sword, but the Church as the Church hath a ministeriall power *ex officio*, to define controversies according to the Word of God. 13. Every one helpeth another to obtaine their owne ends, but they cannot be contrary one to another formally, yet doe

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theſe differences prove, that the Magiſtrate, as ſuch, cannot define in a Synod, what is truly to be beleeved and practiſed by members of the *Church*, what not. And alſo godly Princes have refuſed this. *Hoſius Cordubenſis* writeth to *Conſtantius* the Arrian Emperour, which words *Athanaſius* commendeth. *Deſine, deſine, quæſo, & memineris te mortalem eſſe, reformida diem judicii, neque te immiſceas ecclęſiaſticis, nec nobis in hoc genere præcipe, ſed ea potius a nobis diſce: tibi autem deus imperium commiſit, nobis autem quæ ſunt eccleſiæ, concredidit.*

Ambroſius epiſt. 14. ut alii. 33. ad *Marcellinam* ſororem, dicit, ſe Valentiniano dicere, *Noli te gravare, imperator, ut putes te in ea, quæ divina ſunt, imperiale jus habere, noli te extollere, ſed ſi vis divinitus imperare, eſto &c. ſubditus —— ad imperatorem palatia pertinent, ad ſacerdotem eccleſia; publicorum tibi mœnium jus conceſſum eſt, non ſacrorum.*

Auguſtin. Epiſt. 48. & 162. *Neque auſus eſt Chriſtianus imperator, ſic eorum* (Donatiſtarum) *tumultuoſas et fallaces querelas ſuſcipere, ut de judicio Epiſcoporum, qui Romæ ſederent, ipſe judicaret* 16. *iis ipſe* (imperator) *ceſſis ut de illa cauſa, poſt Epiſcopos, ipſe judicaret, a ſanctis antiſtitibus poſtea veniam petiturus.*

Chryſoſt. hom. 4. & 5. *de verbis* Eſa. *Quanquam admirandus videtur thronus regius, tamen rerum terrenarum adminiſtrationem ſortitus eſt, nec præter poteſtatem hanc, prætereà quicquam autoritatis habet.*

Leontius Tripolis Lydiæ Epiſcopus, cum Conſtantius in conventu Epiſcoporum multa præſcriberet, *Miror* (inquit) *qui fiat, ut aliis curandis deſtinatus, alia tractes, qui cum rei militari et reipublicæ præſis, Epiſcopis ea præſcribas, quæ ad ſolos pertinent Epiſcopos.*

Conſtantinus Magnus in concilio Niceno (ut ait Ruffinus hiſt. l. 1. addit. Euſebio cap. 2.) *recuſavit* ferre judicium inter Epiſcopos. *Deus* (inquit) *vos conſtituit ſacerdotes, & nobis a deo dati iſtis judices, & conveniens non eſt, ut homo judicet deos.*

Sozomenus hiſt. l. 6. c. 7. *Mihi* (inquit *Valentinianus* ſenior) *qui ſum in ſorte plebis, fas non eſt talia negotia & eccleſiaſtica, perſcrutari; ſacerdotes, quorum iſta curæ ſunt, inter ſeipſos, quocunque voluerint loco, conveniant.* Theodoſius Junius epiſt. ad Epheſinum

phemum Synodum. *Deputatus est Candidianus magnificus Comes strenuarum domesticorum transire usque ad sanctissimam Synodum vestram, ac in nulla quidem, quæ facienda sunt, de piis dogmatibus quæstiones communicare; illicitum namque est, enim qui non sit ex ordine sanctorum Episcoporum, ecclesiasticis immiscere tractatibus.* Gregorius Mag. l. 5. Epist. 25. *Notum est piissimos dominos disciplinam diligere, ordines servare, canones venerari, & in causis sacerdotalibus sese non immiscere.*

Distin. 96. C. *satis evidenter, illicitum est imperatoribus ecclesiasticis se immiscere tractatibus.*

Constantine would not take on him to judge the Arrian cause, but conveened a Councell, and commanded them to judge according to the word: So saith *Eusebius de vita Constan. l.* 3. *c.* 10. *ad Theodor. l.* 5. *c.* 9. Neither can it be said that *Constantine* judged with the Synod as Emperour, as some affirme, for though it be true, yet he judged not in the Synod as Emperour, but as *Episcoporum conservus* as he nameth himselfe, and as *Eusebius* saith, *de vita Constan. l.* 3. *c.* 16. *ipse tanquam unus ex vestro numero, non recusabam.* Now *Constantine* as Emperour was not a fellow-servant with Pastors or one of the number, but above them, *as the annointed of the Lord*; but he judgeth with them, as one of their number, as a Christian having *one faith, one baptisme, one Lord, with them*; and so as a member of the Church, and so saith he in that same place, *Literarum divinitus inspiratarum testimonio res in quæstionem adductas dissolvamus.* And let this be our first distinction.

Emperours of old defined in Synods, as *Christian* members of the *Church*, not as Emperours, for as Emperours they be politicke heads of the men of the Church. *Gerardus Tom. 6. de Magist. polit. n.* 175. *pag.* 586, 587. who giveth also a nomotheticke power to Magistrates in matters ecclesiasticall, furnisheth us with an argument here, because the Magistrate is a principall member of the *Church*, and all the members of the *Church* are to judge and try the spirits, and to try all things, now this proveth well as a member of the *Church*, and so as a Christian he may judge, and that in a mere ecclesiastick way, as Pastors and Elders doth, as private Christians may doe, being called thereunto by the *Church*, though the ground be weake, for

Distinct. 1.

Gerardus.

the *Kingly* power maketh not *Nero*, *Tiberius* and other Emperours, members of the Church, onely grace, faith, and communion with Chriſt, maketh Kings members of the inviſible Church, and baptiſme and profeſſion of the faith, and not any earthly Prerogative of Scepter, or Crowne, maketh them members of the viſible *Church*.

Diſtinct. 2. Our ſecond diſtinction from Fathers, is, that Emperours have a Kingly power politicke to confirme, and adde their civill ſanction to *Church* conſtitutions, but they have no power formally eccleſiaſticke to define and make *Church-lawes*. So (*a*) *Auguſtine*: as a man the King ſerveth the Lord, *vivendo fideliter*, by living the life of a ſound beleever, and as a King he ſerveth the Lord, by adding the convenient vigour of a civill ſanction to juſt Lawes —— as the King of *Ninive* did, by compelling the men of *Ninive* to pacifie God. And when *Gaudentius* the Donatiſt objected that the Emperour could not take courſe with the Schiſm made in the Church by their ſeparation, becauſe God hath laid upon Prophets, not upon Kings, the Preaching of the word: *Auguſtine* (*b*) anſwereth, not that Kings may either preach, or define controverſies in the *Church*, but that, ſince *Donatiſts* ſeparate from the *Church*, it ſhould be the care of Kings to ſee, that none rebell againſt the *Church* of *Chriſt*. Hence I reaſon thus, no Synods eccleſiaſticall can meddle with the blood and temporall lives of men, nor can they forbid the beliefe and profeſſion of hereſies and erroneous doctrine, or ſcandalls againſt pure diſcipline under the paine of bodily puniſhment, as baniſhment, impriſonment, heading or hanging. But Emperours and Kings, either in a Synod or out of a Synod, may lawfully forbid ſuch things, and that by a Kingly power, therefore if Emperours in Synods make any Lawes of this kinde, they are not Synodicall, nor eccleſiaſticall Lawes, nor doe they make ſuch Lawes, jointly with the *Church-Synod*, as ſome teach, nor by any eccleſiaſtick power, for coactive power, and eccleſiaſticall power, cannot be joyned together

(*a*) *Auguſtin ad Bonifac. Comit. circa epiſt.* 50. *Quia vero etiam Rex eſt ſervus, Leges juſta præcipientes, & contraria prohibentes, conveniente rigore ſanciendo, ſicut ſervivit Rex Ninivitarum, univerſam civitatem ad placandum dominum compellendo.* (*b*) *Auguſt. l. 2. contr. epiſt. Gaudentii. c. 26. quandiu vos non tenetis eccleſiam, quam prænunciaverunt Piſcatores, Apoſtoli plantaverunt, tam diu reges qui eam tenent, rectiſſime ad ſuam curam indicant pertinere, ne vos adverſus eum rebelletis impune.*

ther as one power, to make one and the same ecclesiasticall lawes. Let any judge then if the ancient Lawes of some Emperours were any other things, but civill and politick sanctions of *Church-constitutions*. And judge of this Law, which some call the ecclesiasticall determination of (c) *Heraclius* the Emperour by the consent of Pope *John*, he ordained *that there is neither one nor two operations in Christ*. *Heraclius* a Monochelite commanded this under the paine of civill punishment, as is certaine. But had Pope *John* as collaterall Judge with the Emperour in this, that same coactive power that the Emperour had? I thinke none can say it. So (d) three Emperours commanded all people to hold the doctrine of the Trinity, and that those who hold not this be heretickes. This is but a civill sanction of a Church Law. So (e) *Martianus* commandeth that the decrees of the Councell of *Chalcedon* be established, and that no man dispute or call in question these decrees. This is clearely the Emperours civill ratification of *Church-lawes*: and (f) *Justinianus* forbiddeth any publick service to be in the *Church by laicks onely*, in the absence of the Clergie, and (g) commandeth the Bishops not to *matter in to themselves, but to speake in the administration of the Sacraments with a cleare and distinct voice*. If Emperours did proceede any further, as some say that *Theodosius* deposed the *Nestorian Bishops*, though indeed he onely (h) commanded them to be deposed, their deeds are not Lawes, *a facto ad jus non valet consequentia*. *Papists* here are in two extremities. For 1. they will not have Princes to meddle with *Church-affaires*, whereas by office they are *Nursfathers* in the *Church*. *Charles the first* is rebuked by *Paul the third*, because he conveened councells for composing of dissentions in the *Church*, and he compareth him to *Uzzah*, *who touched the Arke without warrant*, as we may see (i) *Wolfius*, 2. *Stapleton*, *Bellarmine*, (k) and Papists will have them to be brutish Servants, to execute *whatsoever the Pope and Councells shall decree, good or bad, without examination also*; as (l) *Suarez*, the Councell of *Trent*, their (n) Law saith, and (o) *Innocentius the first*, and (p) *Gregory the seventh* doe teach: Making Kings in their judgement slaves to the Pope and his determinations, and to have no light but from their vertuall *Church*, as the *Moone* hath all her light from the *Sunne*.

(c) *Imperat. Constitus.* 1.

(d) *In codice* 1. *leg. cunctos populos. de sum. Trinit.*

(e) *Codice leg.* 4. *Synod. Chalcedonensis de fide Christiana justa expositiones a postolicas a sacerdotibus, per nostra decreta statuta sunt.*

(f) *Iustinian. Novell.* 123 c. 32.

(g) *Novell.* 137. c. 6.

(h) *L.* 3. *de sum. trim.*

(i) *Wolfius tom.* 2 *lect. moral. pag.* 539.

(k) *Bellarmin. l* 3. *de laicis c.* 17.

(l) *Suarez in opuscul. l.* 3. *de Primat. Summi Pontif. c.* 22.

(n) *Distin.* 96. *si imperator.*

(o) *Dist.* 22. *inc. Quoties* 24. *q.* 1.

(p) *In capite qui dubitet.*

Our third distinction is, that the Magistrate as Magistrate, and a preserver of publicke peace, may doe some thing, when a Schisme and dissention is among the *Church men* in a Synod. In this case he may punish perturbers of peace, as *Augustine* answereth (q) *Gaudentius* the Donatist, and the separaters from the Church, in which case the Magistrate indirectly condemneth one of the parties, which the Church hath condemned: but there be many other cases of dissention in this case, therefore when the Magistrate findeth the Synod divided in two parties equally; or three, if the corrupt part prevaile; or foure, in the case of the Churches aberration in one particular fact: or five, if there be an universall apostasie of the whole representative Church: or sixe, an universall defection of both the representative and essentiall Church: all these being too casuall and of too frequent occurrence, one and the same answer cannot be given, and here be sundry subalterne distinctions considerable.

(q) *Aug. ad com. epist. Gaudent. l. 2. c. 16.*

Hence our fifth Conclusion: when there is an equall rupture in the body, nothing extraordinary would be attempted, if ordinary wayes can be had: if *Saul* the ordinary Magistrate had at Gods Commandement killed *Hagag*, *Samuel* the Prophet should not have drawne his Sword, and therefore in this case the Magistrate would first seeke helpe from other Churches, as that (r) learned *Apollonius* saith. But if that cannot be conveniently had, as in a nationall Church it may fall out, then the Magistrate as a preserver of peace and truth, may command the sincerer part to convene in a Synod, and doe their duty, as the good Kings of the people of God did: 2 *Chron.* 15. *Asa* gathered together a people *who entered in Covenant to seeke the Lord God with all their heart*, and layed an obligation of punishment to death on the rest, *v.* 12, 13. and *Jehoshaphat*, 2 *Chron.* 23. 4. he layed charge on *Jehoiada the High Priest*, and the Priests of the second order, whom he knew to be better affected to the worke, to bring out the Vessels made for *Baal*; which proveth that the King should put the sincerer to doe that, which in common belonged to the whole, in which case of the erring of the most part of the Church, the Prince indirectly condemneth the erring part of the Synod, because it is his place to forbid

(r) *Apollonius de jure Magist. loc. cit. pag. 206.*

bid and to punish with the sword, the transgressors of *Gods Law*. But because his power is accumulative, not privative, under that pretence hee hath not power to hinder the least part to meet and determine according to the *Word of God*.

6. Conclusion. In the case of the prevailing of the corrupt part of the *Church*, or in the fourth case of the aberration of the *Church* in one particular, the *King* hath a regall power to punish the Canonists, if they shall decree in their Synod Popery, and heretical doctrine, and so give to the Bride of *Christ* noysome and deadly milke; the Prince as nurse-father may punish the Canonists. 1. Because hee is a keeper of both Tables of the Law, and hath a royall power to inflict bodily punishment upon all sinners, even committed, *in foro interiore ecclesiæ*, as the King may punish false teachers. 2. Because the Magistrates power is auxiliary & accumulative, as a tutor and nurse-father, who hath law to helpe the Pupill, and to adde to the inheritance, but hath no Law nor power to take away any part of the inheritance from the Pupill; *Ergo*, as a nurse-father, hee is to helpe the *Church* of *Christ*, against the wicked Canons of the representative *Church*. If any object, then the *King* as *King* hath power to rescind and annull the ecclesiasticall Canons, the contrary whereof that learned author of *Altare Damascenum* (s) doth prove.

(s) Didoclavius dad. Calderwood in altari Damascenode commentariis regiis, pa. 29, 30.

I answer, that learned and worthy author proveth that the Prince cannot annull the *Church-Canons*, and that the councell of *Trent* thought shame that the Pope should absolve any condemned by the *Church-Canons*, and certainely the same power that maketh Canons should dissolve them; but the *Kings* power cannot make *Church-Canons*, for it is a part of the ministeriall calling to make Canons, and therefore hee cannot annull and dissolve Canons: but some greater *Kingly* power is due to the *King* in the case of the *Churches* aberring, then in the case of the *Churches right* administration; and as our Divines doe justly give to the Prince an extraordinary *Kingly* power in the case of universall apostasie of the *Church*, as *Jehoshaphat*, *Hezekiah*, *Josiah*, and other worthy reformers in the Church of the Jewes, did warrantably use their *Kingly* power, when the Church-men were corrupted and negligent in their duties, so

in a particular case of a particular error of the Synod, the *King* as *King*, may use his *Kingly* power in this fact, that is, *secundum quid extraordinarie*, for the *King* is obliged as *King* to adde his accumulative power of a civill sanction to all just and necessary Church constitutions, and if the Canon or Church constitution bee wicked and popish, he is obliged to deny his civill sanction, and not that onely, (for hee that is not with Christ is against him) but hee is to imploy his *kingly* power against such Canons, and so is to deliver the *Church* of God in that; and in denying his accumulative power to unjust Canons, hee addeth his *kingly* power accumulative to the true *Church*, in saving them from these unjust Canons.

2. Also it may bee objected, *If the King by a regall and coactive power may annull and rescind unjust Canons, hee may by this coactive power make Canons, for it is that same power to make and unmake Canons.*

I answer, if hee may annull unjust Canons, that is, liberate his subjects from civill punishment to bee inflicted for refusing obedience to such Canons, and forbid the practise of wicked *Church* constitutions under the paine of the sword, It will not follow, that therefore hee may make Canons, but onely that hee may adde his civill sanction to just Canons. 2. Neither can the *King* properly annull the Canon, but onely deny to adde his civill authoritie for the execution of such Canons.

But thirdly, it is objected, that *the King hath a judgement that such Canons are wicked and superstitious, the Church-mens judgement at the assembly of Glascow, Edenborough, an.* 1638, 1639. *is that such Canons are lawfull, edificative, and necessary, then is the King obliged as King to deny his royall sanction, and who shall bee Judge in the matter?*

If you say the Word of God, is satisfyeth not, because both the *King*, and the Synod alledgeth the Word of God, as *norma judicandi*, a rule of judging, but the rule of judging is not formally the Judge, but wee aske who shall bee the visible ministeriall and vocall Judge under Christ, speaking in his owne Testament, for the *King* is a Politick and civill Judge, and the Church an Ecclesiasticall Judge.

I answer, this same is the question betwixt us and Papists anent the Judge of controversies, whether the Judge bee a Synod or the Scriptures; and wee answer by a distinction, the Scripture is *norma judicandi*. 2. Christ, the peremptory and infallible Judge speaking in his owne Word. 3. A Synod lawfully conveened, is a limited, ministeriall, and bounded visible Judge, and to bee beleeved in so farre as they follow Christ the peremptory and supreme Judge speaking in his owne Word. But wee deny that there is on earth any peremptory and infallible visible Judge. But to come yet nearer; if the King have sworne to that same religion which the Church doth professe, and so acknowledge and professe the reformed religion of that Church, hee must then acknowledge the lawfull officers of that Church to bee his ordinary teachers, and the lawfull ministers of the Church, and that they are both in a Synod, and out of the Synod, to preach, and to bee ministeriall definers of things contraverted, and that they shall first determine in an ecclesiasticall way according to Gods Word, and hee as *King* is to command them to determine according to *Gods Word*, under the paine of civill punishment, and the *Kings* civill and coactive way of judging is *posterior* and *ratificatorie* of the right and orthodox ecclesiasticall determination, and *Junius* saith that the Magistrates judging politick, presupposeth the *Church* judging ecclesiasticall, going before; and (*d*) *Calvin* (*e*) and *Amesius* are cleare that in this case the *Church* is to cognosce of her owne ecclesiasticall affaires. *Ambrose* writeth to the Emperor *Valentinian*, that none should judge of this cause which is ecclesiasticall as one said, but a *Church-man*, *qui nec munere sit impar, nec jure dissimilis*. *Gelasius* the Pope inveigheth against *Anastasius* the Emperour, because hee confounded these two, civill and ecclesiasticall causes. But if the Emperour or King professe not the religion of the land, and repute it false, and if the religion bee indeed heretical, then the *Church* is not constitute, and the case extraordinary; but the truth is, neither the Kings judgement, as a certaine rule to the representative *Church*, nor the representative Churches judgement a rule to the *King*, but the Word of *God* the infallible rule to both. Judgement may crooke, truth cannot bow, it standeth still unmoveable

(*d*) *Calvinus instit. l. 4. c. 11. sect. 15.*

(*e*) *Amesius tom. 2. in Bellarm. enervat. c. 6. n. 1.*

unmoveable like *God the father of truth*; but in this case if both erre, excellently saith (f) *Junius*, the Magistrate erring *the Church may do something extraordinarily, and the Church erring the Magistrate may do something also in an extraordinary way, as common equitie and mutuall love requireth that friends with mutuall tongues licke the wounds of friends.* Also fourthly, some say, they who make the *King* the head of the *Church*, acknowledge that the *King* doth not judge, *except the matter be first defined in the Scriptures, and in the generall councells*, yet they give a primacie (spirituall in matters ecclesiasticall to the *King*, and therefore if the *King* as *King* may forbid the inacting of wicked Canons, *hee determineth them to bee wicked, before the Synod have passed their judgement of them.*

(f) *Junius animad. in Bellarm. de concil. l. 1. c. 12. not. 18. Deficiente conjunctione Magistratus, potest aliquid ecclesia extra ordinem facere, quod ordinarie non potest, & contra deficiente ecclesia a suo officio, potest magistratus extra ordinem procedere, nec ecclesia ad officium revocari, id enim jura communis est, extraordinariis malis remedia etiam extra ordinem adhiberi posse.*

I answer, that learned (g) *Calderwood* saith indeed, *the pretended Lords of high Commission have an act for them under* (b) *Queene Elizabeth for this effect*, but it is made for the fashion, for all errors and heresies are condemned in Scripture, but not onely should there bee a virtuall and tacit determination of matters ecclesiasticke, which is undeniably in Scripture, and may bee in generall councells also, but also a formall Synodicall determination in particular must goe before the Princes determination in a constitute *Church*. The Prince may before the Synods determination exhort to the determination of what hee conceiveth is Gods will in his Word, but hee cannot judicially and by a Kingly power determine in an orderly way, what is to bee defined in a Synod, except hee infringe the Churches liberties, and judicially preiudge under the paine of civill punishments, the free voyces of the members of the Synod, which is indeed, an abuse of the authoritie of a nurse-father.

(g) *Calderwood in altari Damascæno, pag. 20.*
(b) *Elizabeth stat. 1. c. 1.*

But fiftly, it may bee objected that hee may, in a thing that is manifestly evident by the Word of God to bee necessary truth, command by the power of the sword, that the Synod decree that, or this particular, so cleare in the Word, *the contrary whereof being Synodically determined, hee may punish by the sword,*

ſword, and ſo hee may judicially predetermine ſome things before the Synod paſſe their Synodicall act thereon, and if hee may predetermine judicially one thing, hee may predetermine all things.

I anſwer: what the King may judicially determine and puniſh with the ſword, that hee cannot judicially predetermine and command in any order that hee pleaſeth, but in a conſtitute Church, whereof hee is a member and to bee taught, hee is to determine judicially in an orderly way, as a nurſ-father.

But ſixtly, it may bee objected, *that if the King have a judiciall power by the ſword to annull unjuſt acts, then hath hee a power to make them, though hee abuſe that power in making them, as unjuſt, and then hath hee a power to interpret Church acts, and to defend them; but the Law (i) ſaith, it is not ſame power to make Lawes, and to defend them, and interpret them*: ſee (k) *Paræus.*

(i) *Lib 22. ſi imperialis C. de legibus princip.*

(k) *Pareus Comment. in Rom. 13. dub. 5. in append pro. 8. arg. 2.*

I anſwer, the propoſition is not univerſally neceſſary, except onely in civill matters, in the which, as the Prince who is abſolute hath ſupreme authority to defend, and interpret civill lawes, ſo hath hee power to make them; for if the Magiſtrate hath a ſupreme judiciall power to interpret Church-Lawes, hee is a miniſter of the Goſpell in that caſe, and may by that ſame reaſon adminiſter the Sacraments, ſo the argument is a juſt begging of the queſtion. 2. Though the King have power in caſe of the Church aberration (which is ſomewhat extraordinary) it followeth not therefore, in ordinary, hee hath a nomothetick power to make Church-Lawes.

Alſo ſeventhly, it may bee objected, if the King in caſe of the Churches aberration, may by the ſword reſcind Church-Lawes, then may hee make a Law to reſcind them: but thoſe who affirme that the King hath a ſort of primacie and headſhip over the Church, ſay not that the King hath any power formally eccleſiaſticall to make Lawes, as Miniſters in a Synod do, but onely that hee hath a power to command any forme of externall worſhip, under the paine of bodily puniſhmrnt, they ſay not that the King may preach, adminiſtrate the Sacraments, or excommunicate or inflict any Church-cenſures.

I anſwer, the tranſcendent power of Princes and their commiſſioners is not well knowne, for the authors (ſaith (l) *Calderwood*) agree not among themſelves; but it is true in words,

(l) *Calderwood in altar. Damaſ. pag. 36. Lancel. Andreas.*

the author (*m*) *eſt Torturæ torti*, the Biſhop of *Eli* denyeth in words (if you have ſtrong faith to beleeve him) all ſpirituall headſhip over the Church, to the *King*, and (*n*) *Burhillus* alſo. But (*o*) *Henric. Salcobrigienſis* calleth the *King primatem eccleſiæ Anglicanæ, the Primate of the Church of England*, and *reges oleo ſacro uncti, capaces ſunt juriſdictionis ſpiritualis*, becauſe they are annointed with holy oyle, therefore are they capable of ſpirituall juriſdiction; *alſo may* (ſaith hee (*p*) *creat propria autoritate, by his owne authoritie, create Biſhops and deprive them.* See what (*q*) *Calderwood* hath ſaid, and excerped out of the writings of theſe men; the *King* as *King*, 1. convocateth Synods; 2. defineth eccleſiaſticall canons; 3. giveth to them the power of an eccleſiaſticall Law; 4. executeth *Church Canons*; 5. appointeth commiſſioners, who in the *Kings authoritie* and name, may try hereſies and errors in doctrine, puniſh nonconformitie to Popiſh ceremonies, may confine, impriſon, baniſh Miniſters; 6. deſcerne excommunication and all *Church cenſures*, and uſe both the ſwords; 7. relax from the power and cenſures of all eccleſiaſtick Lawes, give diſpenſations, annull the cenſures of the Church, upon cauſes knowne to them, give diſpenſations againſt Canons, unite or ſeparate Pariſh *Churches*, or dioceſan *Churches*; and by a mixt power partly coactive and civill, partly of juriſdiction and ſpirituall, the King may doe *in foro externo*, in the externall court of *Church diſcipline*, all and every act of diſcipline, except hee cannot preach, baptize, or excommunicate.

(*m*) *Tortur. torti. n. 95. dicimus regem gubernare eccleſiaſtica, ſed non eccleſiaſtice.*
(*n*) *Burhillus in vindic. Tortuæ torti. pa. 55. non dicit* (*Epiſc. Elienſis*) *primatum ſpiritualem, ſed primatum quoad ſpiritualia, de bene regibus omni jure.*
(*o*) *Hen. Salcobrigienſis in Becano baculo pag. 140.*
(*p*) *Pag.*
(*q*) *Calderwood in altar. damaſ pag. 14, 15, 16. & ſeq.*

And whereas *Cartwright* ſaith, *when a lawfull Miniſter ſhall agree upon an unlawfull thing, the Prince ought to ſtay it; and if Church miniſters ſhew themſelves obſtinate, and will not bee adviſed by the Prince, they prove themſelves to be an unlawfull Miniſtery, and ſuch as the Prince is to puniſh with the ſword. O but*, ſaith hee (*r*) *the author of the Survey, how ſhall the Prince helpe the matter? ſhall be compell them to conveene in a Synod, and retract their mind? but they will not doe this. 2. By what authoritie ſhall the Prince doe this? even by extraordinary authority, even by the ſame right that David did eate of the Shew-bread, if by ordinary authority the Prince would doe it, yet doe you reſiſt that authority alſo.*

(*r*) *Survey of diſcipl. c. 23. pa. 262, 263.*

Anſw. Though the Prince had not externall force to compell

pell Church-men to decree in their Synods things equall, holy, juſt, and neceſſary, yet it followeth not that the *King* as *King* hath not Gods right, and lawfull power to command and injoyne them to doe their dutie; force and Law differ much, as morall and phyſicall power differ much. 2. If they decree things good, lawfull and neceſſary, the Prince hath a power given him of God to ratifie, confirme, and approve theſe by his civill ſanction, but hee hath no power ordinary to infringe, or evert what they have decreed. 3. And if the Church bee altogether uncorrigible and apoſtate, then wee ſay as followeth.

7. Concluſion. When the repreſentative Church is univerſally apoſtaticall, then may the Prince uſe the helpe of the Church eſſentiall of ſound beleevers, for a reformation, and if they alſo bee apoſtatick, (which cannot be, except the Lord utterly have removed his candleſtick) wee ſee not what hee can doe, but beare witneſſe againſt them, but if there bee any ſecret ſeekers of God, in whoſe perſons the eſſence of a true Church is conſerved. The *King* by a royall power, and the Law of charitie is oblieged to reforme the land, as the godly Kings, with a bleſſed ſucceſſe have hitherto done, *Aſa*, *Joſiah*, *Jehoſhaphat*, *Ezekiah*, in which caſe the power of reformation, and of performing many acts, of due belonging to the *Church* officers, are warrantably performed by the *King* as in a diſeaſed body, in an extraordinary manner power recurreth from the members to the politick head and Chriſtian Prince, who both, as a *King*, *ex officio*, in an authoritative way is oblieged to do more then ordinary, and as a Chriſtian member of the *Church*, in a charitative and common way, is to care for the whole body.

8. Concluſion. The influence of the Princes regall power in making conſtitutions is neither ſolitary, as if the Prince his alone could doe it; nor is it 2. collaterall, as if the Prince and *Church* with joynt concurrence of divers powers did it; nor is 3. as ſome flatterers have ſaid, ſo eminently ſpirituall as the conſultation and counſell of Paſtors, for light onely hath influence in *Churches* Canons, but the Princes power hath onely the power to deſigne, ſo as the Canon hath from the Prince the power of a Law in reſpect of us. The Kings influence in Church

Canons (as wee thinke) is as a Chriſtian antecedent, to exhort that the Lord Jeſus bee ſerved; 2. concomitant, as a member of the *Church* to give a joynt ſuffrage with the Synod; 3. conſequent, as a King to adde his regall ſanction to that which is decreed by the *Church* according to Gods Word, or otherwiſe to puniſh what is done amiſſe.

Now that the Prince as a ſolitary cauſe, his alone defineth *Church matters* and without the *Church*, and that by his ordinary *Kingly* power, wanteth all warrant of the Word of God. 2. The King might have given out that conſtitution, *Act.* 15. *It ſeemeth good to the holy Ghoſt, and to us*, which in reaſon is due to the miniſteriall function, for theſe are called *Act.* 16. 4. *the decrees of the Apoſtles and Elders*, not the decrees of the *King or Emperour*, either by Law or fact. 3. *Chriſt* aſcending to heaven gave officers requiſite for the gathering of his Church, and the edification of the body of *Chriſt*, but amongſt theſe in no place we finde the *King*. 4. If this bee true, heathen *Kings* have right to make *Church-Canons*, though they bee not able, and bee not members of the Chriſtian *Church*, and ſo without, and not to bee judged by the *Church*, nor in any caſe cenſured, *Matth.* 18. 17. 1 *Cor.* 5. 11. and this directly is a *King Pope*, who giveth Lawes by a *Kingly* power to the *Church*, and yet cannot bee judged by the *Church*. *Burhillus* and *Thomſon* acknowledge *that a Heathen King is primat and head of the Church*; and muſt hee not then have power *actu primo*, to make Lawes, and to feede the flocke by externall government? But *Lancel. Andreas*, *Biſhop* of *Ely* (*s*) *Tortura torti* ſaith *that a heathen King hath a temporall Kingly power, without any relation to a Church power, and when hee is made of a Heathen King a Chriſtian King, hee acquireth a new power.* But the queſtion is, if this new power be a new *kingly* power, or if it be a power Chriſtian to uſe rightly his former kingly power; if the firſt bee true, then 1. as learned *Voetius* (*t*) and good reaſon ſaith, hee was not a *King* before hee was a Chriſtian, for the eſſence of the *Kingly* power ſtandeth in an indiviſible point, and the eſſence of things admit not of

(*s*) *Epiſco. Elienſ. Tortur. torti pag.* 39. *in Ethnico eſt vera poteſtas temporalis, idque ſine ordine ad poteſtatem eccleſiaſticam. item Rex quivis cum de Ethnico Chriſtianus fit, non perdit terrenum jus, ſed acquirit jus novum. Itidem cum de Chriſtiano fit ſicut Ethnicus, vigore ſententiæ, amittit novum jus quod acquiſiverat, ſed retinet terrenum jus in temporalibus, quod habebat illi proprium, priuſquam Chriſtianus fieret.*

(*t*) *Voetius de poteſt. eccleſi. tract.*

of degrees. 2. Then ſhould hee bee crowned over againe, and called of God to bee a Chriſtian *King*, and ſo hee was not a *King* before, which is againſt Scripture; for *Nebuchadnezzar* was to bee obeyed, and prayed for as *King* by the people of *God*, at *Jeremiahs* expreſſe commandement. 3. So a pagan husband becomming a Chriſtian ſhould by that ſame reaſon acquire a new husband-right over his wife; contrary to the 1 *Cor.* 7. 13, 14, 15. the Captains, or Maſters, who of heathens become Chriſtians, ſhould obtaine a new right and power over their Souldiers and Servants, and they ſhould come under a new oath and promiſe to their Captaines and Maſters. 4. If the heathen *King* have onely temporall Kingly power, he had no power as *King* to take care that *God* were worſhipped according to the dictates of the Law of nature, and Law of nations, & had power to puniſh, *perjury*, *Sodomie*, *parricid*, as ſins againſt the Law of nature, and the heathen *King* ſhould not by office and Kingly obligation bee oblieged to be a keeper and a defender of the tables of the Law of nature, which is againſt all ſenſe. But if the power which a heathen *King* becomming a Chriſtian *King* acquireth, be onely a Chriſtian power to uſe for *Chriſt* the *Kingly* power that hee had while hee was a heathen *King*, then a heathen *King*, *jure regali*, by a regall right is the head of the *Church*, though hee bee a Woolfe and a Leopard ſet over the redeemed flocke of *Chriſt*; yea though hee bee the great *Turke*, hee is a Paſtor called of *God* & the Church, though for his moralls, hee bee a Woolfe and a hireling, yet by office and Law, hee is a feeder of the flocke. *Talis eſt aliquis, qualem jus officii requirit.* And certainly it is impoſſible that a heathen *King* can bee a member of the true *Church*, hee wanting both faith and profeſſion, which doe eſſentially conſtitute a *Church-memberſhip*: if it bee ſaid hee is *ex officio*, by his office a member, that is nothing elſe but hee ought to bee a member of the *Church*, ſo all mankind are members of the *Church*, for they are oblieged to obey Chriſt, and ſubmit to him upon the ſuppoſall of the revealed Goſpel, and the heathen *King* is no otherwiſe a member by the obligation regall that layeth upon him as *King*; yea when the Goſpel is preached, and the heathen *King* converted to the faith, hee is not a member of the Chriſtian *Church*, as a *King*, but as a converted profeſſor, and ſo Chriſtianitie maketh

keth him not a Kingly head of the *Church*, but what eſſentially conſtituteth him a King, that alſo conſtitureth him a Chriſtian King; Chriſtianitie is an accidentall thing undoubtedly to the office of a King.

2. They doe no leſſe erre, who make the *King* and the *Church* officers collaterall Judges in Church matters, ſo as with joynt and coequall influence they ſhould bee Canon makers. 1. Becauſe perfect Synods are and have beene in the Apoſtolick Church without any influence collaterall of Chriſtian Magiſtrates, as being againſt their will and mind, who were Rulers of the people, as *Acts* 1. 14, 15. *Acts* 2. 46, 47. *Acts* 4. 1, 2. *Acts* 6. 1, 2, 3, 4. *Acts* 15. 6, 7, 8. &c. 2. What the Church decreeth in the name of Chriſt, ſtandeth valid and ratified in Heaven and Earth, *Matth.* 18. 17, 18. *Joh.* 20. 21, 22. whether the Magiſtrate aſſent to it or not, ſo that he hath not a negative voyce in it by any eccleſiaſtick power, for Chriſt ſaith not, *What yee bind on earth, in my name, ſhall be bound in Heaven, except the Magiſtrate deny, as a collaterall Judge, his ſuffrage*; Now if he be a collaterall Judge by divine inſtitution, no Church act ſhould be valid in Chriſts Court without him, as excommunication not in the name of Chriſt, or performed by thoſe who are not the Church, but onely in civill offices, is not excommunication; alſo what ever the Magiſtrate doth, as the Magiſtrate, he doth it by the power of the ſword. *Ergo*, if he take vengeance on the ill doer, as his office is, *Rom.* 13. 3. 4. his acts are ratified in Heaven, though the Church as collaterall Judges ſay not Amen thereunto. 3. The coactive power of the King, and the Eccleſiaſticall power of the Church, differ as *carnall and ſpirituall, ſpirituall and not ſpirituall, of this world, and not of this world*, and are not mixed by the Word oft, as *Joh.* 18. 36. 2 *Cor.* 10. 3, 4. 2 *Tim.* 2. 4. and therefore if in one and the ſame *Church conſtitution*, the King and the Church be joynt and coequall Judges and joynt definers, the conſtitution muſt both be injoyned under the paine of bodily puniſhment, which the Church, whoſe weapons are not carnall, cannot command, and under the paine of *Church cenſures*, as ſuſpenſion, rebukes, and excommunication the King muſt command. Now the Canon ſhould neither be an Eccleſiaſticall, nor yet a civill Canon, but mixt, for the Canon makers injoyneth with

powers

powers and paines which are not due unto them, nor in their power. Now to make a Law (ſaith (*w*) *Feild*) is to preſcribe a Law under the paine, which the Law-maker hath power to inflict: but neither hath the Church the power of the ſword, 2 *Cor.* 10. 3, 4. *Joh.* 18. 36. nor hath the King, by Gods Law, the power of excommunication. See (*x*) *Calderwood.* And one and the ſame Law ſhould be backed both by a carnall and worldly power, and not by a worldly and carnall power. 3. The King as King muſt have a mixt power, halfe kingly, and halfe eccleſiaſtick, and by the ſame reaſon, the Church muſt have a mixt power, partly Eccleſiaſticall and partly civill, and this were to confound the two kingdomes, the kingdome of this world, and the ſpirituall kingdome of Chriſt, which is not of this world, *Joh.* 18. 36. condemned by (*y*) *Anſelme*, and (*a*) *Hilarius*, and (*b*) *Bernard*, and (*c*) *Auguſtin.* But if they ſay, that every one hath their influence *partialitate cauſæ, non effectu*, according to the nature of cauſes, then is not one and the ſame *Church conſtitution* from both King and Church. See (*d*) *Apollonius.* But the Kings Canon is civill, the Churches Eccleſiaſticall, and every one of them without another, perfect in their one kind. See (*e*) what the learned *Gerſon*, *Bucer*, and (*f*) *Ameſius* ſaith, further to adde light to this point.

(*w*) *Rich. Feild* l. 5 c. 53.

(*x*) *Calderwood* altar Damaſc. pag. 22.

(*y*) *Anſelme* in Matth. 26.

(*a*) *Hilarius* contra Auxentium Epiſt. 40

(*b*) *Bernard* Epiſt. ad Eugen.

(*c*) *Auguſtin.* See (*d*) *Apolloni.* de jure magiſtr. pag. 325. 326.

(*d*) *Gerſon. Bucer* de gubernat. eccleſ. pag. 93.

(*f*) *Ameſius* in Bellar. enervat. 10. 2. c. 1.

Thoſe who maintaine a third, that the *Church Canons* hath all the power of being Church Lawes from the King, and all Eccleſiaſticall and obliging authority from him, and that they have onely ſome helpe of conſulting power from the Church, are groſſer Divines. See (*g*) *Joan. Weemes*, for ſo the King is the onely Canon maker, and the Church-men giveth advice onely, as (*h*) the Kings Proclamation ſpeaketh, *having taken the counſell of our Clergy, we command ſuch a worſhip, &c.* and ſo the Canon runneth, *it ſeemeth good to the holy Ghoſt and the King*, as the Canon ſpeaketh, *Acts* 15. 2. the King is made an Eccleſiaſticall and miniſteriall Preacher to expone publikely the Scriptures to the Church of God, for all lawfull *Church Canons* are but Eccleſiaſticall expoſitions of Gods Word, and ſo the Emperours and Chriſtian Kings are the onely lawfull Canon makers and definers in Oecumenick Councels, and Biſhops, and Paſtors, and Doctors have all a meere power of adviſing and counſelling, which certainely all Chriſtians on earth found in the

(*g*) *Joan. Weems* de Craigton. de regis prima. l. 1. c. 7 pag. 88. 89. ſeq.

(*h*) The Kings Proclamation for the Service Book of *Scotland*, An. 1636.

the faith, except women, have. O whither are all the tomes of the Councels Oecumenick, nationall, and provinciall, evanished unto? 3. Kings justly by this are made Popes, and more then Popes, for Kings onely have a definitive voyce in councells, whereas Papists give a definitive voyce to all the lawfull members of the councell, no lesse then to the *Pope*. (*i*) *Weemes* hath a distinction to save the Kings invading the *Church-mens* place, while as hee giveth to Pastors *a ministeriall interpretation of Scripture in the Pulpit, and to the King a decretive and imperiall power of interpreting Scripture in the Senat.* But 1. there is no exposition of the word at all imperiall, but onely ministeriall by the Word of God, except that imperiall interpretation, that the Pope usurpeth over the consciences of men, and this is as (*k*) *Bancroft* said, that the King had all the honors, dignities and preheminencies of the Pope, as (*l*) *Calderwood* observeth, and yet *Edward* the sixth, and *Edward* the eighth would neither of them take so much on them. What difference betwixt a Sermon made by the King in the Senat, and the Pastor in the Pulpit? It is that same word of God preached; only the Kings is imperiall, and so must bee in his owne as King, the Pastors ministeriall, in the name of Christ; the distance is too great. The administration of the Sacraments may be imperiall due to the King also, as a pastorall administration is due to the Pastors. 4. In the government of *Church* there is nothing set downe of the King, but of Pastors, *to feede the flocke, Act.* 20. 28,29. *to edifie the body of Christ, Ephes.*4.11. *to rule the house of God,* 1 *Tim.*3.2,3,4. 16. *to feede the sheepe and Lambs of Christ, John* 21.14,15,16. and alwayes this is given to Pastors and Elders. I know that *Kings are nurse-fathers,* to feed, edifie, and watch over the Church, causatively, by causing others so to doe; but this will not content the formalists, except the King command and prescribe the externall worship of God.

Tooker, Bancroft, Whitegift, Lancelot Andreas, Salcobrigiensis have a maine distinction here: *That Pastors and Elders rule the Church, as it is an invisible body, by the preaching of the word and administration of the Sacraments, and of this government the foresaid places speake*: but as the *Church* is a politick visible body, the government thereof is committed to the *King*. (*m*) *Bancroft* said all

(*i*) *Weemes loc. cit. Duplex interpretatio Christi est, una directiva & ministerialis in suggestu, alia decretiva seu imperialis in senatu, illa pastorum, hæc principis est.*

(*k*) *Bancrofts sermon Pauli crucem.* 1589. *pag.*70

(*l*) *Calderwood in altar. Damas. pag.*4.

(*m*) *Bancroft pag.*48.

all the externall government of the *Church* is earthly, and *Whitegyft* and *Bancroft* two groſſe Divines made for the court, ſay the externall government of the *Church*, *becauſe externall, is not ſpirituall, and not a thing belonging to Chriſts externall kingdome*, (ſaith *Bilſon*:) but this is, 1. falſe, 2. Popiſh, 3. Anabaptiſticall, 4. Tyrannicall.

Falſe, 1. Becauſe externall and vocall preaching, and a viſible adminiſtration of the Sacrament in ſuch an orderly way, as *Chriſt* hath inſtituted, is an externall ruling of *Church members* according to the Law of *Chriſt* as *King*, an externall ordaining of the worſhip, is an externall ordering of the worſhippers according to the acts of worſhip thus ordered, as ſenſe teacheth us: but the externall ordaining of the worſhip, to preach, this, not this, to celebrate in both kinds, by prayer and the words of inſtitution, and not in one kind onely, is an externall ordering of *Gods* worſhip: therefore as *Kings* cannot adminiſtrate the Sacraments, nor preach, ſo neither can they have the externall government of the *Church* in their *hands*. 2. The feeding of the flocke by Paſtors ſet over the *Church* by the holy Ghoſt, *Act.* 20. 28. includeth the cenſuring by diſcipline, even the grievous Woolves *entring in, not ſparing the flocke, but drawing diſciples after them*, *verſ.* 29, 30, 31. and therefore Paſtors as Paſtors are to watch, and to try thoſe who ſay *they are Apoſtles and are not, but doe lie*, *Revel.* 2. 2. by diſcipline; ſo this externall feeding is externall governing committed to Paſtors, whereas inward governing is indeed proper to Chriſt the head of the *Church*. 3. What? doe not the *Epiſtles to Timothy* containe commandements about externall government to bee kept inviolable by *Timothy*, not as a *King* I hope, but as a Paſtor, *even unto the appearing of our Lord Jeſus Chriſt*, 1 *Tim.* 6. 14. and this taketh away that poore ſhift, that the externall government of the *Church*, as (n) *Tookerus* ſaith, was in the Apoſtles hands, ſo long as perſecuting Magiſtrates were over the *Church*, but now, when the Magiſtrates are Chriſtians, the caſe is changed, but the government of all ſuch as *Timothy* is, muſt bee viſible, externall, and obvious to men, as 1 *Tim.* 2. 1, 2, 3, 4. 3. 1, 2, 3, 4. *v.* 16. 1 *Tim.* 5. 9. 1 *Tim.* 5. 19, 20, 21, 22. 2 *Tim.* 2. 1, 2, 3, 4. 2 *Tim.* 3. 5. all which muſt bee kept *untill the comming of Chriſt*, 1 *Tim.*

(n) *Tookerus in duello de primatu regio pag.* 65. & 304.

1 *Tim.* 5. 21. 1 *Tim.* 6. 13. 2 *Tim.* 4. 1, 2. 4. If externall government were in the *Kings* power, then were it his part to rebuke publikely, to excommunicate, and to lay on hands upon the *Timothies* of the *Church*, all which are denied by the formalists, and are undoubtedly the *Churches* part, as the Church, *Matth.* 18. 17, 18. 1 *Tim.* 5. 19, 20, 21, 22, 1 *Tim.* 3. 14. 1 *Tim.* 1. 20. 1 *Cor.* 5. 2, 3, 4, 5. 5. (o) *Parker* proveth well that *the keyes are Christ as Kings ruling in word and discipline.*

(o) *Parker. de polit. eccl. l. 1. c. 7.*

(p) *Stapleton de princip doctrinal. l. 6. c. 16*

(q) *Becanus to. 5. Opisc. cont. Spalat. l. 1. de repub. christi. c. 4.*

2. This is popish, for so doth the Papists teach, as (p) *Stapleton* and (q) *Becanus*, that the Pope, *quoad externum influxum, according to externall influence of visible government* is head of the *Church*, and Christ according to the internall influence of the spirit is the head of the invisible body of *Christ*, and here the King is installed in that externall government, out of which our Divines by Scriptures have extruded the Pope, which is a notable dishonor done to *Kings*; and as (r) *Parkerus* observeth. (s) *Joan. Raynoldus* answereth that, *from two offices of the head, which is to give life and influence of motion to the members, and also to guide and moderate the actions externall of the body, wee cannot make two heads*; and because the King hath some civill government about the Church, wee cannot make two heads over the Church, Christ one, and the King another under him.

(r) *Parkerus de politeia eccles. l. 1. c. 6.*

(s) *Raynold. collat. cum Hartio. c 1. divis. 2.*

3. This is *Anabaptisticall*; for because the visible government of the Church is externall, wee are not to cut off all necessitie of the ministery to feed and rule with ecclesiasticall authority, and because the Prince is gifted and a Christian, to give all to him, for a calling there must bee from God, for the King to governe the Church of Christ by Lawes, and prescribing externall worship therein, for Christ hath left, *Ephes.* 4. 1 *Cor.* 12. 1 *Tim.* 3. men to bee feeders and governours of his Church by office, whose it is to bee answerable for soules, *Heb.* 13. 18.

4. It is tyrannicall, because it putteth power into the Magistrates hand, to take from the Church, that inbred and intrinsecall power of externall and visible government over her selfe and members, which all civill incorporations by instinct of nature have, and the Magistrate, as such, not being a member

ber of the Church hath a headship, even being a heathen Magistrate, over the redeemed body of Christ. 2. By this reason, the *Lord Jesus* as *King* hath no Pastors in his name to use the keyes of his kingdom, by binding and loosing; for discipline being an externall thing (say they) is not a part of Christs kingly power; but the King as Christs civill vicar hath this power: but I say all acts of Christ as hee is efficacious by the Gospel to gaine soules, are acts of Christ as powerfull by the Scepter of his Word, and those who are his instruments to exercise these acts are subordined to him as King of the Church, but *Churchmen* by an externall ecclesiasticall power delivering to Satan, and externally and visibly casting out of the *Church*, *that the spirit may bee saved in the day of the Lord*, are instruments subordined to Christ, who is efficacious to save spirits by excommunication, and to gaine soules by rebukes. (t) *Gregorius Magnus* saith, *those to whom Christ hath given the Keyes of his kingdome, by those hee judgeth*, and why is this word the word of his kingdome? the Scepter of his kingdome? the sword that commeth out of his mouth, by which hee governeth his subjects, and subdueth nations, so called? but because *Christs* kingly power is with those, whom hee hath made dispensators of his Word.

(t) *Greg. Magnus in Psalme penitent.*

9. Conclusion. Nor hath the King power of ordaining Pastors, or depriving them, or of excommunication. 1. All these are acts of spirituall and ecclesiasticall power, 1 *Tim.* 3. 14. 1 *Tim.* 5. 22. *Act.* 6. 6. *Act.* 13. 3. *Act.* 14. 23. *Tit.* 1. 5, 6. and flow from the power of the keyes, given by Christ to his Apostles and their successors, *Matth.* 28. 18, 19, 20. *Mark.* 16. 14, 15, 16. *Joh.* 20. 21, 22, 23. Hence I argue, to whom Christ hath given out his power, as King of the Church, *Matth.* 28. 18, 19. power of the keyes, *Matth.* 18. 18. *Matth.* 16. 19. and a commandement to lay hands, and ordaine qualified men, for the ministry, and those who by the holy Ghosts direction practised that power by ordaining of Elders, these onely have right to ordaine Elders, and their successors after them: but Apostles and their successors onely are those to whom *Christ* gave that power, and who exercised that power, as the places prove.

2. Ordination and election both in the primitive Church of the Apostles was done by the Church, and consent of the multitude, *Act.* 1. *Act.* 6. 2,3,4,5,6, &c. but the civill Magistrate is neither the Church, nor the multitude.

3. Ordination is an act formally of an ecclesiasticall power, but the Magistrate as the Magistrate, hath no ecclesiasticall power; *Ergo*, hee cannot exercise an act of ecclesiasticall power.

4. If ordination were an act of Kingly power, due to the King as King; then 1. The Apostles and Elders usurped in the Apostolick *Church* the office and throne of the King, and that behoved to bee in them an extraordinary and temporary power, but wee never find rules tying to the end of the world, given to *Timothies* and Elders of the Church anent the regulating of extraordinary and temporary power, that were against the wisedome of God to command *Timothy* to commit the Word *to faithfull men, who are able to teach others*, as 2 *Tim.* 2. 2. and to set downe the qualification of *Pastors, Elders, Doctors, and Deacons* to *Timothy*, as a *Church man*, with a charge to keepe such commandements unviolable to Christs second appearing; if *Timothy* and his successors in the holy ministry were to bee *denuded of that power*, by the incoming of Christian Magistrates. 2. The King by the laying on of his hands, *should appoint Elders in every citie, and the spirits of the Prophets shou'd bee subject to the King, not to the Prophets*, as the word saith, 1 *Cor.* 14. 32.

5. Those who have a Church power to ordaine and deprive Pastors, must by office try the doctrine, and be able *to convince the gainesayers*, and to *finde out the Foxes* in their hereticall wayes, and to rebuke *them sharpely, that they may bee sound in the faith*: but this by office is required of Pastors, and not of the King, as is evident, 1 *Tim.* 3. 2. 2 *Tim.* 2. 24. *Tit.* 1. 9, 10, 11. It is not enough to say, it is sufficient that the King try the abilities of such as are to bee ordained, and the bougates of hereticall spirits to bee deprived, by Pastors and *Church men*, their counsell and ministery, and upon their testimony the King is to ordaine, and make, or exauthorate, and unmake Pastors; because 1. so were the King a servant by office, to that which *Church men* shall by office determine, which they condemne in our doctrine, which wee hold in a right and sound meaning. 2. He who

who by office is to admit to an office, and deprive from an office, muſt alſo by office, bee obliged to bee ſuch as can try what the office requireth of due to bee performed by the officer; nor is it enough which ſome ſay, that the ignorance of the King in civill things taketh not away his legall power to judge in civill things, and by that ſame reaſon, his ignorance in *Church matters* taketh not away his power to judge in eccleſiaſticall matters, for I doe not reaſon from gifts and knowledge that is in the King ſimply, but from gifts which *ex officio*, by vertue of his Kingly office are required in him. It is true as King hee is obliged to read *continually in the booke of the Law of God, Deut.* 17. and to know what is truth, what hereſie, in ſo farre as hee commandeth that Paſtors preach ſound doctrine, and that as a Judge hee is to puniſh hereſie. Some ſay hee is to have the knowledge of private diſcretion, as a Chriſtian, that hee puniſh not blindly. I thinke hee is to know judicially as a King, 1. Becauſe hee hath a regall and judiciall knowledge of civill things, even of the major propoſition and not of the aſſumption and fact onely. *Ergo*, ſeeing hee is by that ſame kingly power to judge of treaſon, againſt the Crown & the civill State, by which he is to judge of hereſie, & to puniſh hereſie, it would ſeeme as King hee is to cognoſce in both, by a kingly power, both what is Law, and what is fact. 2. Becauſe the judgement of private diſcretion, common to all Chriſtians, is due to the King as a Chriſtian, not as a King: but the cognition that the King is to take of hereſie and blaſphemy, whether it bee hereſie or blaſphemy, that the Church calleth hereſie and blaſphemy, is due to the King as King, becauſe hee is a civill Judge therein, and if the Church ſhould call *Chriſts* doctrine blaſphemy, *Ceſar* and his deputie *Pontius Pilat*, as Judges civill, are to judge it truth. Neither would I ſtiffely here contend; for whether the Kings knowledge of hereſie in the major propoſition bee judiciall, or the knowledge of diſcretion onely, as ſome ſay, wee agree in this againſt *Papiſts*, that the King is not a blind ſervant to the Church, to puniſh what the Church calleth hereſie, without any examination or tryall; but though the Kings knowledge of hereſie in the propoſition and in Law, bee judiciall and kingly, yet becauſe hee is to cognoſce onely in ſo farre as hee is to compell and puniſh

with the ſword, not by *inſtructing and teaching*. It would not hence follow that hee is to make *Church conſtitutions* as King, but onely that hee may puniſh thoſe who maketh wicked conſtitutions, becauſe the Canon maker is a miniſteriall teacher, the King as King may command that hee teach truth, and hee may puniſh heretical teaching, but as King he is not a teacher, either in Synod or Senate, in Pulpit or on the Throne; now if the King by office ordaine Paſtors, and deprive them, by office hee is to know who are able to teach others, and muſt bee able alſo to ſtop the mouthes of the adverſaries, and *to rebuke them ſharpely, that they may bee ſound in the faith*, and this is required in *Titus*, Ch. 1. 9, 10, 11, 12, 13. as a Paſtor, and as an ordainer of other Paſtors; therefore that which is required of a Paſtor by his office, muſt alſo bee required to bee in the King by his office.

6. It is admirable that they give to Kings power to deprive miniſters, but with theſe diſtinctions. 1. *He may not diſcharge them to preach and adminiſter the Sacraments, but to preach and adminiſter the Sacraments in his kingdome, or dominions, becauſe the King hath a dominion of places.* 2. *Hee may diſcharge the exerciſe of the miniſtery; but hee cannot take away the power of order given by the Church.* 3. *Hee may deprive (ſay ſome) by a coactive and civill degradation, becauſe the ſupreme magiſtrate may conferre all honours in the Chriſtian common-wealth, Ergo, hee may take them away againe, but hee cannot deprive by a canonicall and eccleſiaſticall degradation.* 4. *Hee may cauſatively deprive, that is, compell the Church to deprive one whom he judgeth to bee an heretick, and if the Church refuſe, hee may then in caſe of the Churches erring, and negligence, as King deprive himſelfe.*

But I anſwer, the King as King hath dominion civill of places and times, as places and times, but not of places as ſacred in uſe, and of times as ſacred and religious: for his power in *Church matters* being accumulative, not privative, hee cannot take away a houſe dedicated to Gods ſervice, no more then hee can take away maintenance allotted by publick authority, upon Hoſpitalls, Schooles, Doctors and Paſtors. God hath here a ſort of proprietie of houſes and goods as men have. Places as ſacred abuſed are ſubject to regall power, hee may inhibit

inhibit conventions of hereticks. 2. The Apostles might preach in the Temple, though civill authoritie forbid them. 3. Kings are as much Lords of places as sacred and publick, as they have a dominion of civill places, in respect the King may by coactive power hinder that false and hereticall doctrine bee preached, either in publick, or private places, for this hee ought to doe as a preserver of both tables and a bearer of the Sword for the good of Religion; and if they may command pure doctrine to bee preached, and sound discipline to bee exercised, they may command the same to bee done in publick places.

The second distinction is not to purpose. 1. To discharge the exercise of a ministery (saith (u) *Calderwood*) is a degree of suspension, and suspension is an ecclesiasticall degree to the censures of excommunication, and therefore the King may as well excommunicate, and remit and retaine sinnes, (which undoubtedly agreeth to the Apostles,) as hee can suspend. 2. As for taking away the power of order, it is a doubt to formalists, if the Church can doe that at all, seeing they hold Sacraments administred by ministers justly deprived to bee valid; *Ergo*, they must acknowledge an indeleble character in Pastors, which neither King nor Church can take away. If then the King deprive from the exercise, hee must simpliciter deprive, by their grounds it is weake that they say, the King may deprive from the exercise of a ministry within his owne dominions; for (saith *Calderwood* (x) *they all know well that the King hath not power to deprive men from the exercise of the holy ministery, in other forraine Kingdomes.* For the third way of deprivation, it hath a double meaning also. 1. If the meaning bee, that as the King by a regall and coactive power may take away all honours, either civill or ecclesiasticall, as hee giveth all honours, then this way of depriving Ministers cannot bee given to the King, for the King may give and take away civill honours, for reasonable causes, according to the Lawes. But in ecclesiasticall honours there bee three things. 1. The appointing of the honour of the office to bee an Ambassadour of Christ. 2. To give the true foundation and reall ground of a Church honour, that is, gifts and gracious abilities for the

(u) *Altar Damascen. pag.* 23, 24.

(x) *Altar Damasc. pag.* 23.

the calling, neither of these two doe come either from King or Church, or from mortall men, but onely from *Jesus Christ*, *who ascending on high gave gifts unto men*, and appointeth both office, and giveth grace for to discharge the office. Yea since morall philosophy maketh honor to bee *præmium virtutis*, *a reward of vertue*; the King doth not give that which is the foundation of honour civill, for civill vertue is a grace of God: but in Church honour there is a third, to wit, a designation of a qualified man, for the sacred office of the ministry, and an ordination by the imposition of hands used in the Apostolick *Church*, *Act.* 6. 6. *Act.* 13. 3. *Act.* 14. 23. 1 *Tim.* 4. 14. 1 *Tim.* 5. 22. Whether imposition of hands bee essentiall to ordination, or not, I dispute not, it is apostolick by practise, yet there is something ecclesiasticall, as praying of Pastors, and an ecclesiasticall designation of men, or the *committing of the Gospell to faithfull men*, *who are able to teach others*, 2 *Tim.* 2. 2. 1 *Tim.* 5. 22. No Scripture can warrant that the King ordaine Pastors by publick praying, by laying on of hands, or ecclesiasticall blessing, or by such an ordination, as is given to *Timothy*, and the Elders of the Church, *Acts* 13. 3. *Acts* 14. 23. *Tit.* 1. 5, 6. 7, 8, 9. 1 *Tim.* 4. 14. 1 *Tim.* 5. 22. 2 *Tim.* 2. 2. If any say the King hath a publick and regall power in ordaining of Ministers, and so in depriving them, or a mixt power, partly regall, partly ecclesiasticall, as hee is a mixt person, and the *Church* hath their way of purely and unmixt ecclesiasticall calling or ordaining of Ministers, or the *Church* and the Magistrate both doth elect and choose the man, yet so that he is not elected without the consent of the King or Magistrate in the Kings roome.

I answer, many things are here to be replyed. 1. That the King who may be borne an heire to an earthly Kingdome, is also borne and by nature a mixt person, and halfe a Minister of the Gospell, is against Gods word, ministers in whole, or in part, are made so of God, not so borne by nature: in *Aarons Priesthood* men by birth came to a sacred office, but that is done away now in *Christ*. 2. With as good reason may the *King* preach and administer the Sacraments, as a mixt person, as he may ordaine, by ecclesiasticall blessing, imposition of hands, ecclesiasticall

eccleſiaſticall deſignation any perſon to the Miniſtery, that ſame authority of Chriſt which ſaid to *Timothy*, *Lay hands ſuddainly on no man*, ſaid alſo to him, 2 *Tim.* 2. 15. *Study to be approved unto God, a workeman that needeth not to be aſhamed, dividing the word aright*; that is, both ordaining of Miniſters, and paſtorall preaching of the Word, or paſtorall acts flowing from an eccleſiaſticall power. How then can the one be given to the *King* by vertue of that ſame mixt power? eſpecially ſeeing baptizing is directly called 1 *Cor.* 1. 17. a leſſe principall worke of the miniſtery then preaching. If it be ſaid, as ordination is performed by the King, is not an *eccleſiaſticall action, but civill, or mixt, partly civill, partly eccleſiaſticall.*

I anſwer: by that reaſon, if the King ſhould preach and adminiſtrate the Sacraments, theſe actions ſhould not be called eccleſiaſticall actions, and *Uzzah's* touching the *Arke*, ſhould not be called an action by office incumbent to the *Levites* only; and it might be ſaid, the perſon being civill, the actions are civill. And *Uzziah's* burning of incenſe upon the Altar of incenſe, was not a Prieſtly act, but an act of a mixt power, he was partly a King, and partly a Prieſt, who did performe the action, but he was a Prieſt by ſinfull uſurpation in that action, as we know. 2. This anſwer is a begging alſo of the queſtion. 2 Chron. 26. 16, 17.

2. Whereas it is ſaid that the *Church* ordaineth Paſtors, and the *King alſo, but divers wayes: the one by a regall power, the other by an eccleſiaſtieall power.*

I anſwer: this is ſpoken to make the people, *ad faciendum populum*, for *ejuſdem poteſtatis eſt*, (ſaith the Law) *conſtituere & deſtituere*, it is the ſame power to ordaine and to deſtroy. The high-Commiſſion by the Kings authority doth deprive Miniſters, without ſo much as the knowledge of the *Church*. If then the *King* as *King* may deprive miniſters without the notice of the *Church*, then may the *King* as *King* alſo ordaine Paſtors without the notice of the *Church*. For *the action of the inſtruments as ſuch, is more principally the actions of the principall cauſe.*

3. Election of a Paſtor is farre different from ordination of a Paſtor: the whole multitude as Chriſtians have voyces in the election of a Paſtor, and ſo hath the *King* or his Magiſtrate,

as a part and member of the Church, but this giveth no negative voice to the Magiſtrate in election, but ordination is not done by all the multitude, it is a worke of authority done onely by the Church-officers. 4. The coactive and civill degradation, muſt have alſo correſpondent thereunto a coactive and civill ordination of Paſtors. Now I ask what is a coactive ordination. If it be the Kings royall and civill authority, commanding that the Church officers ordaine Paſtors at Chriſts commandement; This we deny not, they fight with a ſhadow or a night ghoſt; not againſt us, who contend for this. But if they meane a coactive degradation by the Sword, in baniſhing, impriſoning, yea and for juſt cauſes, puniſhing Miniſters to death with the Sword, this indirect deprivation we doe not deny. But ſo the *King* depriveth a man from being a Miniſter, when he is beheaded, or hanged, or baniſhed for civill crimes, no other wayes, but as he depriveth a man from being a *Faſhioner*, a *Sailer*, a *Plower*, a *Souldier*, or a Father to his owne barnes, a husband to his owne wife, for when the man is beheaded or hanged, by the ſword of the Magiſtrate, he is deprived from being a faſhioner, a ſailer, a father, a husband: and *Solomon* did not other way deprive *Abiathar* from the Prieſt-hood, then indirectly *by confining him for treaſon* at *Anathoth*, ſo as he could not exerciſe the Prieſts office at Jeruſalem. So after (*a*) *Junius*, (*b*) *Calderwood*, (*c*) *Gul. Apollonius*, (*d*) *Sibrandus*, yea (*e*) *Muketus*, a man for the times, denyeth that the Prince can take away that eccleſiaſticall power that the Church hath given. And ſo (*f*) acknowledgeth *Wedelius* the ſame. That reaſonleſſe lyer *Lyſimach Nicanor* in this, and in other things, hath no reaſon to ſay, we borrow Jeſuites doctrine to anſwer this argument, for (*g*) the Jeſuite *Becanus* is not unacquainted with Jeſuits doctrine againſt the power of Kings, yet he anſwereth that *Solomon as King had no power over* Abiathar *for treaſon, or any other crime*, and therefore following *Bellarmine* and *Gretſerus* ſaith, *that Solomon did this by an extraordinary propheticall inſtinct*, yet (*b*) *Abulenſis* a great textuall Papiſt,

(*a*) *Junius de concil. animad. l. 1. c. 20. art. 10.* (*b*) *Alar. Damaſcen. pag. 23.* (*c*) *Guliel. Apollonius de jure Magiſtr. in ſacris c. 5. pag. 327.* (*d*) *Sibrandus contra. Pag. 148. 149.* (*e*) *Muketus de politeia poteſt. pag. 302* (*f*) *Nico. V Vedelius in tractatu de epiſcopatu Conſtantini.* (*g*) *Becanus in opuſcul. to. 2. de primat. reg. l. 3. ob. 5 n 37. 38.*

(*h*) *Abulenſis q 38. & 31.*

piſt, and (*i*) *Bonaventura* a learned Schooleman ſaith this proveth that the King is above the Prieſt, and that Prieſts in the Old Teſtament were not eximed from the civill Judges ſword and power: this is very doubtſome to (*k*) *Suarez* who ſaith, *that it was a temporall civill puniſhment of exile, and that depoſition from the exerciſe of the Prieſts office followed upon the other.* But we neede not this anſwer, for *Solomons* ſentence containeth *in terminis*, a meere civill puniſhment; and theſe words 1 *King.* 27. *So* Solomon *thruſt out* Abiathar *from being Prieſt to the Lord*, ſeem not to be words of the Kings ſentence of baniſhment, but are relative to the fulfilling of the Lords word, and a conſequent of divine juſtice relative to the propheſie againſt *Elies* houſe. Though verily I ſee no inconvenience to ſay that *Solomon* did indeed deprive him from the Prieſt-hood by an extraordinary inſtinct of the Spirit, as he was led of God to build the Temple. 1. Becauſe the text ſaith, *ſo Solomon thruſt out* Abiathar *from being Prieſt to the Lord*, and *ver.* 35. and *Zadok* the Prieſt did the King put in the roome of *Abiathar*, which is a direct deprivation from the Prieſt-hood: but I contend not here.

(*i*) Bonavent. in 4. diſt. 24.

(*k*) *Suarez in opuſc. l.* 3. *de prima ſum. Pontificis c.* 26 *n.* 2.

But that the King cauſatively may deprive, that is, command the *Church* to caſt out hereticks, and to commit the Goſpell to faithfull men, who are able to teach others, 2 *Tim.* 2. 2. wee confeſſe: as for the power of convocating of Synods, ſome thinke that the King may convocate Synods as men, but as *Church men* they have power, if the Magiſtrate bee averſe, to convocate themſelves, ſee (*l*) *Junius* who inſinuateth this diſtinction. But certainly though the Kingly dignity be thought meerely civill, yet let this be thought on; it may be thought that the Kings power is divine three wayes. 1. Effectually, and ſo we thinke that the Kingly power is an Ordinance of God lawfull, *jure divino*; many Papiſts ſay the contrary, but we thinke with Gods word, it is of divine inſtitution, as is cleare, *Pſal.* 2. 11. *Prov.* 8. 14. 15. *Rom.* 13. 1, 2, 3, 4, 5, 6. *Matth.* 22. 21. 1 *Pet.* 2. 17, 18. *Eccleſ.* 9. 20. *Prov.* 25. 2. *Prov.* 20. 2.

(*l*) *Junius contrav.* 4. *l.* 1. *c.* 12. *art.* 4.

2. The Kings power may be thought divine, formally, and ſo as divine is oppoſed to civill, it is a humane ordinance, and not formally divine or eccleſiaſticall, nor *ſubjectively.*

3. It may be thought divine and eccleſiaſtick, objectively and

finaliter. The end intrinſecall being a ſpirituall good, and ſo the *King* hath power to conveene Synods not onely as they are men, and his Subjects, but alſo as they bee ſuch ſubjects and Chriſtian men, and members of Synods; as the King may command the miniſter of the Goſpell both as a man, yea and as a Preacher in the Pulpit, to preach ſound doctrine and to give wholeſome and good milke to the Church, and this is formally an act of a nurſe-father, ſuch as the King is by his Kingly office: and this way alſo doth the King ſend members to the Synod, and moderate, and preſide in Synods, *actu imperato, non elicito: actu objective eccleſiaſtico; non intrinſece, non formaliter, non ſubjective eccleſiaſtico.* The King ruleth by the Sword, and commandeth the Synods to meete, ordereth politically and civilly the members and meeting, and as King cooperateth, but by a civill and regall influence, with the Synod, for the ſame very end that the Synod intendeth, to wit, the eſtabliſhing of truth, unity, and the edification of *Chriſts-body.* But this power of the Kings to conveene Synods, is poſitive, not negative, auxiliary and by addition, not by way of impedition or privation. For the Church of her ſelfe, hath from Chriſt her head and Lord, power of conveening without the King, beſide his knowledge or againſt his will, if he be averſe, as is cleare *Matth.* 18. 17, 18. if they be conveened in his name he is with them; not upon condition that the Prince give them power. And *Joh.* 20. 19. there is a Church-meeting without the Rulers, and a Church-meeting for praying, preaching, and diſcipline, *Act.* 1. 13, 14. &c. without the Magiſtrate, & *Act.* 15. 1, 2. and when the Magiſtrate is an enemy to the Church. 2. Where Chriſt commandeth his diſciples to preach and baptize, *Matth.* 28. 19, 20. and with all faith in the exerciſe of their miniſtry, they ſhall be perſecuted by rulers, as *Matth.* 10. 17, 18, 19. *Luk.* 21. 12, 13, 14. He doth by neceſſary conſequence command Church-meetings, and Synods, even when the Magiſtrate forbiddeth, and this is practiſed, 1 *Cor.* 5. 1, 2, 3, 4, 5. where the Magiſtrate is an heathen, *chap.* 6. 1, 2, 3. 3. It ſhould follow that Chriſt cannot have a true viſible Church, and miniſtry on earth, except the Magiſtrate countenance his Church, which is both againſt experience, and *Chriſts Kingly power,* who reigneth in the

the midſt of his enemies, *Pſal.* 110. 2. And what glorious *Churches* had *Chriſt* in *Aſia*, with power of doctrine and diſcipline, and ſo with all *Church-meetings*, *Rev.* 2. *chap.* 3. where Tyrants did ſlay the witneſſes of Chriſt, *Rev.* 2. 13. and certainely by what power *Kings* alleadge that Synods may not meet, for the exerciſe of diſcipline and good order in Gods houſe, by that ſame power they may ſay there ſhould be no Church meeting for the hearing of the word and receiving the Sacraments, without their authority. For Church Synods for doctrine differ not, in ſpece, and nature, from Synods for diſcipline, all be one and the ſame acts under *Chriſt* as *King* and head of his Church, for which ſee (*m*) *Spalato*, (*n*) *Voetius*, (*o*) *Ameſius*, (*p*) *Calderwood*, (*q*) *the Profeſſors of Leyden.* Now what any ſay on the contrary, for the power of Princes in matters eccleſiaſticall, is ſoone anſwered, (*r*) *Gerardus* ſaith that *Moſes* gave Lawes both to the People and Prieſts, *Exod.* 20. *Lev.* 8. *Num.* 3.

(*m*) *Spalato de repub. eccleſ l.* 5. *c.* 5 *n.* 88, 89. (*n*) *Voetius. tract. de poteſt. eccleſ* (*o*) *Ameſius in Bellar. enervat. de concil. c.* 1. *ad.* 1. (*p*) *Calderwood altar. Damaſc. pag.* 14, 15. *&c.* (*q*) *Profeſſor. Leydenſ. diſp.* 49. *theſ.* 26. (*r*) *Gerardus de Magiſtr. polit. to.* 6. *n.* 171. *pag.* 508.

I anſwer, if this be a good argument, the Magiſtrate his alone without adviſe of the Church may impoſe Lawes, yea and inſtitute new Laws, and dite Canonicall Scripture alſo, as did *Moſes*, *Deut.* 5. *Exod.* 20. but it is certaine that *Moſes* gave theſe Laws, not as a Magiſtrate, but as a Prophet of God, who ſpake with God face to face, and it is more for us, then for our adverſaries.

David alſo brought the Ark to its place, at Gods ſpeciall direction, the Levites carrying it by Gods Law, though they failed in that ſinfull omiſſion, 2 *Sam.* 6. but 1 *David* did convocate the choſen of *Iſrael*, even thirty thouſand, to reduce the Ark to its place, and ſo the Levites and Church-men, and did it not as King his alone, as 1 *Chron.* 13. hee did it. And (*s*) *Junius* ſaith (and the text is cleare) that he did it by the counſell of an Aſſembly and the whole Church, and that a King may doe that in Gods worſhip, in caſe of the negligence of the *Church*, that is warranted by Gods word, is but his duty. Now *Jeſuites* anſwer not to any purpoſe in this, for

(*s*) *Junius* 1 Chron. 13. 1.

(t) *Becanus* in opusc. l. 3. de primat. disp. 5. n. 30. & seq.
(u) *Suarez* in opusc. l. 3. de primat. sum. pontific. c. 25. n. 12.

(t) *Becanus*, and (u) *Suarez* answer nothing to *Davids* placing of the Arke in its place, onely they say all the people conveyed the Arke and danced before it, as well as *David*, but it is not hence proved, that all the people are heads of the Church, as they say the King is; and *Lysimachus* the Jesuite seeth in this that wee agree not with his friends the Jesuits.

Solomon builded the Temple, and dedicated it to Gods service, but this is no ground to make the *King* a Law-giver in the *Church*. 1. Because none can deny but *Solomon* did all this, as a Propher, by speciall revelation: for 1. if *Solomon* might not build an house to the *Lord*, but by speciall revelation, that hee should bee the man, and not *David* his father, 2 *Sam.* 7. 6. 13. farre more could hee not as an ordinary *King*, build that typicall house, which had a resemblance of Christ, and heaven it selfe, especially seeing the signification of the Holy of holiest in the Sanctuary is expressely given to the *holy Spirit*, *Heb.* 9. 7, 8. and the Temple was a type of *Christ*, *Joh.* 2. 20, 21. and they may say *Kings* by an ordinary power as *Kings* might pen Canonick Scripture, as well as they could build a typicall Temple like *Solomons*. *God* filled that Temple with his glory, and heard prayers made in that temple and toward that Temple. I thinke *Kings* as *Kings* cannot now build such Temples; therefore *Solomon* by a Propheticall instinct built that house. Jesuites give no answer to this, for (u) *Suarez* saith *Kings* may build *Churches* to *God*; *because of it selfe it is an act of Religion which requireth riches for the building thereof, and for the dedication it includeth two*, 1. *By some religious action to consecrate a house to God; and this way onely the Priests by sacrificing dedicated the Temple, and God by filling of it with his presence, dedicated it to himselfe.* 2. *It includeth an offering and giving of an house to Gods service.*

(u) *Suarez* opusc. l. 3. de primatu Pontific. c. 25 n. 13.

I answer: by this *Solomon* as a private man builded the Temple, and dedicated it to God, and not as either *King* or *Prophet*; but this is a vaine answer, for no private man could have builded an house to *God*, with such typicall relations to Christ, and to the Church of the New Testament, except hee had been immediatly inspired by the holy Ghost. (x) *Becanus* saith three sorts of men were actors here, 1. *Solomon*, 2. *The Priests*, 3. *The people*: *Solomon prayed and gave thankes, the Priests*

(x) *Becanus de primatu regio l. 3. ob. 4. pa. 73.*

carried

carried the Arke, the Tabernacle, the holy veſſels, and ſacrifices, the people being preſent, rejoyced and gave thankes to God: there is nothing here for Solomons headſhip; Solomon dedicated a Temple to God, what, it will no more follow, hee was the head of the Church for that, becauſe hee offered ſtones and timber to God, then the women can bee heads of the Church, who offered to God gold, purple, Scarlet: hee builded a Temple to God, many Merchants build Temples upon their owne charges to God, and pray to God to accept theſe Temples; Prelates in England dedicate Temples to God, they are not for that head of the Church.

Anſw. 1. This is another Temple then Temples builded daily; 1. Becauſe it was wil-worſhip for *David* to build this Temple, and ſervice to *God* for *Solomon* a *King* of peace, and a type of our *King* of wiſedome *Chriſt*, to build this Temple and for no other; any Merchant may build a common houſe to Gods ſervice, without a ſpeciall word of promiſe, which word *Solomon* behoved to have, or then hee could not build this houſe. 1. To dedicate an houſe to God typicall of Chriſt; 2. Filled with the cloud of Gods preſence, where God ſaid, hee would dwel in this houſe; 3. With ſuch ornaments as the Holy of holieſt in it; 4. In which God ſaid he would heare prayers; whereas now in all places hee heareth prayers, *Joh.* 4. 21. 1 *Timothy* 2. 8. this is another poſitive worſhip then that a merchant build a houſe for Gods daily ſervice, which hath no relative holineſſe in it, but onely is holy in the uſe, and to dedicate a houſe in theſe termes is more then an ordinary dedication to Gods ſervice, and their Prelates in England, who dedicated Temples to God, cannot anſwer this reply of the Jeſuites, nor can the new *Jeſuite Lyſimachus Nicanor* their brother anſwer the Jeſuite herein; wee ſay from warrant of Gods Word, that *Solomon* did all this, by a propheticall inſtinct, by the which alſo hee prophecied, and did write the booke of the *Proverbs, Eccleſiaſtes, and Solomons Song*; elſe *Jeſuites* may ſay that theſe bookes doe no more prove *Solomon* to bee a Prophet, then the tomes written by *Becanus* and *Suarez*, doth prove that they were divinely inſpired Prophets.

Obj. David alſo prepared materialls for the Temple, 1 *Chron.* 22. 2. *and divided the Levites in certaine rankes and orders,* 1 *Chron.* 23. 4.

Anſw. 2 *Chron.* 8. 13. *for ſo had David the man of God commanded,* the man of God is the Prophet of God, not the King of Iſrael

Iſrael as King, 2 *Chron.* 29.25. *and hee ſet the Levites in the houſe of God with Cymbals and pſalteries and harpes according to the commandement of David, and of Gad the Kings Seer, and Nathan the Prophet, for ſo was the commandement of the Lord by his Prophets*; they may prove then *Gad* the Prophet is the head of the *Church*, and hath power to make Church-Lawes. But it is a great miſtake. *Hezekiah*, *David*, *Solomon*, commanded the people and the Levites to doe their duties according to Gods Word. *Ergo*, Kings may make *Church-conſtitutions* by a mixt power, it followeth in no ſort; wee deny not but the King may command in *Gods* worſhip, what is already of cleare and evident divine inſtitution, but that hee may obtrude it, as a thing to bee obſerved, by all *Church-men*, and urge it, as a conſtitution come from authoritie, to bee obſerved under the paine of eccleſiaſticall cenſures, wee deny: now this formaliſts teach, that hee may command in the externall government, as a *Church* conſtitution to bee in his royall name executed, by *Church men* with *Church* cenſures, though the *Church* never heard of it before.

It is true that *Jehoſhaphat*, 2 *Chron.* 19 8,9,10,11. *ſet of the Levites and Prieſts, and the chiefe of the fathers of Iſrael, for the judgement of the Lord, and for controverſies — and charged them, to doe in the feare of the Lord, v.* 11. *and behold* Amariah *the chiefe Prieſt (ſaith hee) is over you in all the matters of the Lord, and* Zebadiah *the ſonne of* Iſmael, *the ruler of the houſe of* Judah, *for all the Kings matters; alſo the Levites ſhall bee officers before you; deale courajouſly, and the Lord ſhall bee with the good.* Hence doth *Tooker* and other court paraſites inferre, 1. *That the King conſtituting Levites, and Prieſts in a Citie, muſt bee head of the Church, and* 2. *That Jehoſhaphat having conſtitute two Vicars and Deputies under him, one in Church matters, to wit,* Amariah, *another in civill matters, to wit,* Zebadiah, *therefore hath the King a juriſdiction and headſhip in both Church and State.*

Anſwer 1. The inſtitution of Prieſts is one thing, and the calling of the perſons to the Office another; the former was Gods due, who himſelfe chuſed the tribe of *Levi*, and this the King did not. But it is another thing to conſtitute Prieſts and Levites, who were inſtituted and called of God, to ſerve in ſuch a place at *Jeruſalem*, rather then in any other place; this

is

is but to apply a person, who is *jure divino*, by Gods right in office, to such places and times. This is not a point of Ecclesiastical jurisdiction, for placing and timing Preachers belongeth to the people calling them, and in the time of Apostasy, as this was, *Jehoshaphat sent Levites to teach*, and commanded them to do their duty; but that the High Priest is the Kings Deputy or Vicar, as if the King offered sacrifices to God, as the principall and Church head, or by the Ministry and service of *Amariah*, as his instrument, deputy and servant, is most idly, and untruely spoken. Yet will I not use the argument of *Becanus* the Jesuite, who saith, *If Amariah was the Kings Vicar, then may the King by himselfe sacrifice, for what ever the Vicar or deputy may doe, that may the person above him, who giveth him power, doe without the Vicar.* The Kings royall commandement is formally terminated upon the quality and manner of Ecclesiasticall acts, that they bee done according to Gods Law, rather then upon the acts according to their substance.

It* is one thing for Ministers to Preach sound Doctrine, and administrate the Sacraments in obedience, and at the Kings commandement, which wee acknowledge a truth, and another thing for Ministers to Preach in the name and authority of royall Majesty, as having a calling from him: this latter is false: as the King may do an act of justice, at the direction of a Minister, commanding him in Gods name to execute judgement impartially: yet the King doth not an act of justice in the name and authority of the Church. And that is true which *Becanus* saith, What the instrument doth, the principall cause may do, where the Vicar or Deputy, and the principall substituter of the Vicar are both civill persons, or are both Ecclesiasticall persons, for in a large and unproper sense, the nurse is a sort of deputy under the nurse father, the Father may take care that the nurse give milke, and wholsom milke to his child, yet cannot the Father give milke himself. The King may take care, *actu imperato*, as one intending, in a Kingly way, that Christs body bee edifyed, that the Priests and Prophets feed with knowledge, the Church and sister of Christ, and so are the Priests under the King, and at his command to feed, and to feed with wholsome food the flocke, and in obedience to the

Note.

King all are to do their duty, and his care is universall over all, and his end universall. That which is the end of Pastors, Doctors, Elders, Deacons, Lawyers, Judges, &c. is, in an universall intention, the Kings end, even Gods honor, by procuring in a regall way, that all do their duty in keeping the two Tables of the Law, and so is hee the great politick wheel moving by his royall motions, all the under wheeles toward that same end: yet cannot the King without sinne, and being like a Bird wandring from her nest, do that which is properly Pastorall, so that the Office is not subordinate to him, but immediately from God, yet are the operations of the Office, and to Preach *tali modo*, diligently sound Doctrine subordinate to him, but in a generall and universall way, as hee is a kingly mover of all, to keep the two Tables of the Law. Neither did the King (as (*a*) *Suarez* saith) one and the same way appoint both the High Priest and the civill Judge. And (*b*) *Cajetan* saith, he decerneth the two chiefe heads of Church and Common-wealth, but hee appointed not both, for God appointed *Amariah*, to bee High Priest, and not the King, but here is nothing to prove the Kings headship.

(*a*) *Suarez l. 3. de prima. Pontif. c. 25. n. 7.*

(*b*) *Cajetan cōment. 2. paic. 19. v. 11. suprema duo capita judiciorum decernit.*

Asa reformed the *Church* and renewed the Covenant; *Ezekiah* reformed Religion also, and brake in peeces the Brazen Serpent, and all these in the case of universall apostasie, and the corruption of the Priest-hood did reforme the Lords house, breake in peeces graven Images, but all this giveth to them no mixt Ecclesiasticall power of making Canons, of ordaining and depriving Pastors.

Whereas some object, *That the care both of temporall good, and spirituall good, belongeth to the Magistrate, therefore hee must have a power to make Church Laws.* See (*c*) *Pareus. For his care cannot bee supreme, if hee must rule at the nod and beck of Church-men.*

(*c*) *Pareus cōment. ad Rom. 13. dub. 5.*

I *Answer*, the connexion is weak: hee who hath the care of both the temporall and spirituall good of the people, hee hath a nomothetick power to procure both these two goods, it followeth no way, for then might hee have a power in his own person to Preach, and administrate the Sacraments, this power procureth the spirituall good, but such as is the care, such is the power, the care is politick and civill, *Ergo*, the power to procure

procure the ſpirituall good, muſt bee politick and civill.

2. Neither is the King to do all at the nod and direction of the Prieſthood, blindly and without examination. That is the blind doctrine of Papiſts, wee hold that hee hath a regall power to examine, if the Decrees of the Church bee juſt, Orthodox, and tend to edification, *For hee is the Miniſter of God, for good, and to take vengeance on evill doing.* And there is no juſt obligation to ſinne, hee is not obliged to puniſh with the ſword, well-doing, but evill doing, and the Church can oblige the Magiſtrate to do nothing, but that which in caſe there were no Church Law, and in caſe of the Churches erring, hee ſhould doe.

2. They object, *He to whom every ſoule is ſubject, he hath a power to make Church Laws, about all good: but all and every ſoule, without exception of Apoſtles, or Church-men, is ſubject to the civill Magiſtrate.* Ergo. *The propoſition is proved from the Law of relations, for he to whom we are ſubject, he may give Lawes unto us, for our good.* See (d) Pareus.

(d) Pareus hic.

Anſw. *He to whom we are ſubject, may give any Lawes, or command any manner of way, for our good.* I deny the propoſition in that ſenſe; for then he might in the Pulpit preach the Commandements of God, for our good. He might give Laws under the paine of excommunication. It is enough that he may give Laws by ſanction and civill enacting of *Church Laws*, and preſſing us by the power of the Sword, to doe our duty, for the attaining of a ſpirituall good. He to whom we are ſubject, he may give Laws, that is preſſe, in a coactive way, obedience to Laws, that is moſt true, but it proveth not a nomothetick power in the King.

3. They object, *What ever agreeth to the Kingly power concerning the good of Subjects, by the Law of Nations, that doth farre more agree to Kings by the Law of God. For the Law of God doth not deſtroy, but perfect the Law of Nations. But by the Law of Nations, a care of Religion belongeth to the King, for Religion by the Law of nature is indited and brought in by the Law of Nations. As* (e) Cicero *ſaith. And therefore to a Chriſtian Kingly power, the care of Religion muſt be due.*

(e) Cicero a Tuſcul. noſtra tam fera, tam immanis ut quam natio fuit, quam non imbuerit religio deorum.

Anſwer: we grant all, for a care in a civill and politick way belongeth to the *Chriſtian Prince*, but a care by any meane whatſoever,

ſoever, by Preaching, or by making *Church Canons*, is not hence proved by no light of nature, or Law of Nations, in an eccleſiaſticall care of Religion due to the Chriſtian Prince, but onely in a politick and civill way.

Object. 4. *All believers, even private men, may judge of Religion, not onely by a judgement of apprehenſion, but alſo of diſcretion, to try what Religion is true, and to be holden, and what is falſe, and to be rejected. Ergo, farre more may the Chriſtian Magiſtrate definitively judge of Religion, ſo he doe it by convenient meanes, ſuch as are ſound and holy Divines, and the rule of Gods word. The conſequence is proved, becauſe the faithfull Prince hath ſupreame power, which is nomothetick, and a power to make Lawes.*

Anſwer: it is true, *all private believers may try the Spirits, whether they be of God or not*: but hence we may as well conclude, therefore Princes may preach and adminiſter the Sacraments, as therefore the Prince may define matters eccleſiaſticall. For a civill coactive power giveth to no man an eccleſiaſticall power, except *he be called thereunto, as* Aaron *was*. 2. The meanes alleadged are the judgement of holy and pious Divines, and the word of God, but *Moſes* whom they alleadge for a patterne of a civill ruler, who had a nomothetick power in Church matters, uſed not the adviſe of Divines, nor the rule of the written word, but as a Prophet immediately inſpired of God, gave Lawes to Gods people, and preſcribed a Law to *Aaron*, and to the *Prieſt-hood*. Now if rulers have ſuch a power of defining Lawes, they needs not follow the rule of Gods word. But how ſhall they prove that *Moſes* gave the Law to the people and the Prieſthood, as a King, and not as the Prophet of God, inſpired immediatly of God? For if *Moſes* his Law came from the ordinary power of Kings, as it is ſuch, then commeth *Moſes* Law from a Spirit which may erre, for the ordinary Spirit to Kings, is not infallible, but with reverence to Kings, obnoxious to erring. God ſave our King.

Object. 5. *It is a Princes part by office to defend Religion, and to baniſh falſe Religion, and to route out blaſphemies and hereſies. Ergo, he ought to know and judge by his office of all theſe. But if he be to uſe the ſword at the nodde onely of the Church, without knowledge or judgement, he is the executioner and ſlicer of the Church, not a civill Judge.*

Anſw.

Answ. In a Church right constitute, we are to suppone, that the Lawes of Synods are necessary and edificative, and that the Magistrate is obliged by his office to adde his sanction to them not by an unfolded faith, and as blind; but he is to try them, not onely by the judgement of discretion, as a Christian, (for so all Christians are to try them) but also (saving the judgement of some Learned) by a judiciall cognition, as he tryeth civill crimes, which he is to punish: but his judiciall cognition is onely in relation to his practise, as a Judge, to authorize these Lawes, with his coactive power, not to determine truth in an ecclesiasticall way, under the paine of Church censures. Neither doe I beleeve, that the Magistrate is not subordinate to the Kingdome of Christ, *as mediator, but subordinate to God as Creator onely.* Though some Divines teach, that there should have beene Kings and supreme Powers in the world, though man had never fallen in sinne, and a Saviour had never beene in the World, and so that *Kings* are warranted by the Law of nature, and Nations, and not by any Law evangelick and mediatory; yet we thinke with reverence, this argument not strong, for generation and creation and multiplication of mankind should have beene in the World, though never a sinner nor a Saviour should have beene in the world, yet are creation, generation and multiplication of mankind, by our divines, *Junius, Trelcatius, Gomarus, Calvin, Beza, Melanchthon, Polanus, Rollocius,* and many others, and with warrant of the word of God, made meanes subordinate to the execution of the decree of predestination to Glory, which decree is executed in Christ, as the meane and meritorious cause of salvation purchased in his blood. What heathen Magistrates as Magistrates know not Christ the Mediator; *Ergo,* they are not means subordinate to *Christs Mediatory Kingdome.* It followeth not. For by Christ the wisedome of God, Kings doe reigne, though many of them know him not. As they are created by Christ, as the second person of the Trinity, though they know not the second person of the Trinity. It is their sinne that they know him not.

2. It is objected. *The Magistrate is not given to the Church under the New Testament, by the calling of Christ, as an exalted Saviour, as all the gifts instituted for the government of the mediatory Kingdome are instituted for that end,* Ephes. 4. 11. *but it is instituted by*

God, as governer of the World, rewarding good and ill, Rom. 13. 1.

6. *Answ.* Neither is creation a gift of Christ as exalted mediator, therefore it is not a meane leading to the possession of that life purchased by the mediators bloud, it followeth not. For the Magistracy is a nurse-father of the redeemed spouse of Christ with the sincere milke of the word. I meane a formall meane procuring, by a coactive power, that the Church shall be fed, and it procureth not onely the *Churches* peace, which respecteth the second Table of the Law, but also godlinesse, which respecteth the first Table of the Law, 1 *Tim.* 2. 2. and *Ephes.* 4. 11. there be reckoned downe onely officers, which *actibus elicitis*, by formall elicit acts, procureth the intended end of Christs mediatory Kingdome. Not all the offices which procureth edification any way. Such as is in civill Governours, who are to see that the body of Christ be nourished, and grow in godlinesse, for that is an essentiall and specifick act of the Churches nurse-father.

3. It is objected. *Magistracy compelleth men to the observance of Gods Law*, Deut. 17. *and doth not immediately, of it selfe, by spirituall gifts of the evangell, produce its effects. But all the mediatory Kingdome of Christ and the Government thereof, of its selfe and its owne nature, produceth the saving effects of the evangell, by vertue of its institution, as faith, repentance, and salvation.*

Answ. A Magistracy as a Magistracy, of it selfe concurreth, but in a coactive way, for producing of peace, honesty, and godlinesse, and serveth to edification; but I grant, not in such a spirituall way, as a Church-ministry, therefore it is not a meane subservient to the end of Christs mediatory Kingdome. It followeth not. It is not a spirituall meane. *Ergo*, it is not a meane. The consequence is null, and it is false, that all the meanes of Christs mediatory Kingdome are of their owne nature spirituall, for that is to begge the question, for the Magistrate procureth that the *Church* be fed, he punisheth blasphemers, that others may feare, and so abstaine, and so be edified, though the way be coactive, yet is it a way and meane appointed of *God*, as the *nurse-father* is a meane for the childs nourishing, though the nurse-breasts be a more subordinate meane, immediate meane.

4. It

4. It is objected. *The Magistrate is not the Lords Ambassadour and minister in name of the Mediator Christ, as the Minister is, but it is extrinsecall to the government of Christs Mediatory Kingdome, and conferreth helpe onely to those things, which concerne the externall man.*

Answ. Hee who is called God, and so is the vicegerent of God, is Gods Ambassador politick commanding in Gods name, but in another way then a preaching Ambassador commandeth: and though Christ as Mediator, may attaine to his end without the King, as many were edified in the Apostolick Church where the civill Magistrate contributed no helpe, and was rather an enemy to the kingdome of Christ, and so Magistracy may bee called accidentall to Christs mediatory government: but if this bee a good argument to prove that Magistracie is not subordinate to Christs mediatory kingdome, then Oecumenicall and provinciall Synods consisting onely of Church men shall be no meanes subordinate to Christs kingdome, becaus Christs kingdome may subsist in one Congregation, without a provinciall assembly, and circumcision is no meane subordinate to that kingdome in the Jewish Church, because that mediatory kingdome subsisted fortie yeeres in the Jewish Church in the Wildernesse without circumcision; yea and Apostles and Evangelists are no meanes subordinate to that kingdome, becaus Christs mediatory kingdome subsisteth now without these officers. 2. Neither is it true that magistracie conferreth no helpe to this kingdom, but in these things which concerne the externall man, for in a politick and coactive way, the Magistracy taketh care by commandements, that the Church bee fed with the pure Word of God; onely this proveth that magistracie, and Church ministery have two different objects, and the way of proceeding of these two states, the one carnall and with *the sword, Job.* 18. 36. *Rom.* 13. 3, 4. the other spirituall, *to the manifestation of the truth to the conscience,* 2 *Cor.* 4. 2, 2. *Psal.* 110. 1. 2. *Esay* 11. 4. *Heb.* 4. 12. which we grant to be true.

5. It is objected, *Christ himselfe performed all the parts of his mediatory kingdome, and all the functions thereof, in his owne person, and by his disciples, while hee was on earth, but hee refused all civill Magistracy, and did inhibit his disciples thereof, because it is not contained*

tained under the administration of his mediatory office, as subordinate thereunto.

Answ. Christ refused magistracie, not because it is not subordinate to edification, which is the end of Christs mediatory kingdome, but because it is not compatible with his spirituall kingdome, in one and the same person, and therefore this is a *caption, à non causa pro causa*, in one and the same person and subject; the civill and the Ecclesiasticall power are inconsistent and incompatible, that is true. *Ergo*, in the kind of lawfull meanes these two powers are unconsistent and uncompatible. I deny it to follow, for both royall power and Church power concurre for the producing of one and the same end, to wit, edification and obedience to both Tables of the Law, but after different wayes, carnall and spirituall. * I think it most considerable that though the Prince may by a coactive way, command that same which a Church Synod may command in an ecclesiasticall way, yet differeth these same powers in their formall objects, because the King commandeth that which is good, religious, decent in Gods worship as a thing already taught and determined judicially, either expressely in Gods Word, or then by a pastorall or Synodicall determination, and that not by way of teaching, informing the mind, exponing the Scripture, or by pastorall dealing with the conscience, as oblieging to a Church Liturgie, and ceremonies, as one who intendeth formall edification and faith, repentance, and obedience to God; but the King commands that which is good and *extra*, as it is already taught, and expounded, and as it is an imperated act of externall worship, or mercy and justice done by a coactive power.

Note.

Hence the Magistrates power is not to edifie formally, but to procure that edification may bee. 2. The Magistrates power is Lordly, the Churches power is onely ministeriall. 3. The Magistrates power may bee in one, to wit, in the King, the Churches power of the keyes is in the Church. 4. They differ in formall objects, as hath been said.

Now to obviate what the Jesuite *Lysimachus Nicanor* saith, wee are no wayes of Papists mind in the matter of the Magistrates power, for Papists, 1. exclude *Kings* and *Emperours* from

from any medling with *Church matters*. *Charles* the fift was upbraided by *Paul* the third, the *Pope* of *Rome*, becauſe hee did, as became a Prince, ordaine meetings, conferences, and aſſemblies for compoſing of differences in *Churches matters*, not giving the power of conveening councells, onely to the Pope, (*a*) comparing his fact to the attempt of *Uzzah*, who put his hand to the Ark, and to *Corah*, *Dathan* and *Abirams* conſpiracie againſt *Moſes*; yea and (*b*) *Nicolaus* the firſt in his Epiſtle to *Michael* the *Emperour*, denyeth that Emperours are to bee preſent in Synods, except in generall Synods, where both Church men and laicks are preſent: wee teach that the Magiſtrate is as the hand, the miniſtry as the eyes, and both are to concurre for the ſpirituall good of the body of Chriſt.

(*a*) *Litera Pauli 3. ad Carol. 5. imperatorem. apud Wolfium tom. 2. Lect. memor. pag. 539.*

(*b*) *Nicol. 1 in Epiſt. ad Micha. Impera. C. ubinam diſt 96.*

2. *Papiſts* will have the Magiſtrates ſo to defend the faith, as they have not power to judge, not as Chriſtians with the judgement of deſcretion what is right, or wrong, but they muſt, as blind ſervants, execute what Prelates decree, yea and ſee (*non propriis* (ſaith (*c*) *Henr. Blyſſemius*) *ſed alienis Epiſcoporum ac prælatorum ſuorum oculis videre*) *not with their owne eyes, but with the eyes of their Prelates*, yea and the Magiſtrate *ſhould not read the Scripture*, (ſay *Papiſts and Nicanors* brethren the Jeſuits) expreſly contrary to Gods Word, *Deut.* 17. 17. *Hee ſhall read in the booke of the Law, all the dayes of his life*, *Joſhua* 1. 8. *but onely beleeve as the Church beleeveth*, and this is blind obedience that they require of *Princes*; this faith or obedience wee thinke abominable in all men, as in Princes.

(*c*) *Henric. Blyſſemius* 1. 8. *de Eccleſ. p.* 37.

Of old, *Popes* and *Prelates* were ſubject to *Kings* and *Emperors*, as wee teach from the Word of *God*, *Rom.* 13. 1. and 1. wee teach againſt the Jeſuit *Lyſimachus Nicanor*, that his *Prelates* ſhould not invade the *King* and civill Magiſtrates ſword, and be civill Judges, as *Popes* and *Prelates* are; againſt which writeth (*a*) *Tertullian*, (*b*) *Origen*, (*c*) *Hilarius* (*d*) *Chryſoſtome*, (*e*) *Ambroſius*, (*f*) *Auguſtinus*; *The* (*g*) *author* of the Survey

(*a*) *Tertullian de idol. c.* 8. *Chriſtus gloriam ſeculi & ſibi & ſuis alienam eſſe judicavit.* (*b*) *Origen homil.* 12. *in Matth.* (*c*) *Hilarius ad Auxent.* (*d*) *Chryſoſtom. hom.* 42. *in Joan. Chriſtus fugit (diadema terrenum) ut oſtenderet ſuum regnum nullis ſeculariibus rebus indigere.* (*e*) *Ambroſius* 2. *tom.* 2. 4. *in Dei rebus ſollicitus (ſis Epiſcopus) a ſeculari negotio alienus, non enim convenit unum, duplicem habere poteſtatem.* (*f*) *Auguſt. trin. Coſ. in Joan.* (*g*) Survey of diſcipline, *cap.* 23. *pag.* 280, 281.

ſaith, *that if every Elderſhip be the tribunall ſeat of Chriſt, what appellation can bee made therefrom to either provinciall or generall counſell?* and hee meaneth, *that there can bee no appellation to the King*, ſeeing the Presbytery in *Churches* cauſes is as immediatly ſubject to *Jeſus Chriſt*, and the higheſt Judicature on earth, as the King is *Gods* immediate vicegerent on earth, neareſt to *Jeſus Chriſt*, in civill cauſes.

I anſwer: the cauſe that is meerely eccleſiaſticall, as the formall act of preaching and eccleſiaſticall determining of truth in Pulpits, and the determining the truth in *Church aſſemblies*, in an eccleſiaſticall way in Synods, and the excommunicating of a ſcandalous perſon, are immediatly ſubject to *Jeſus Chriſt*, ſpeaking in his owne perfect Teſtament: and theſe cauſes lie not at the feet of Princes to bee determined by them, as Kings, but in a conſtitute *Church* they are to bee determined by the ordinary Church aſſemblies, and in this place there is no appeale from the Presbytery to a King; but it followeth not, that there can bee no appellation from a Presbytery to a provinciall, or to a nationall aſſembly: 1. Becauſe though every Presbytery bee the tribunall ſeate of *Chriſt*, yet it is but a part of the tribunall ſeat of *Chriſt*, and ſuch a part as may eaſily erre, and therefore appellation may bee made from the weaker, and the part more inclined to erre, to the ſtronger and manieſt, or the whole, who may more hardlier erre: and that is not denied by this author, who dare not deny, but they may appeal from a Biſhop who doth; and may miſleade ſoules, and emptie purſes, to a Metropolitan, and an Archbiſhop, who is as dexterous and happy in emptying of poore mens purſes, and deſtroying ſoules, if not large better, as a pettie *Lord Prelate*, from whom hee appealed; yet is the one Lord Prelate the Vicar of *Chriſt*, as well as the other, by formaliſts bookes. And, 2. If the cauſe bee proper to the Presbytery, they have juſt right to judge it, as well as the provinciall aſſembly hath, but poſſibly not ſuch knowledge, and if the partie complaine that hee is wronged, or may bee wronged, hee may well appeale to a larger part of Chriſts tribunall, leſſe obnoxious to erring, which is no wrong done to the Presbyterie. This man laboureth to make a diviſion amongſt our Divines, becauſe we know

not

not whether to make our *Paſtors, Doctors, and Elders immediatly ſubject to Chriſt, as Prieſts, becauſe then they are Prieſts of the New Teſtament, or ſubject to Chriſt, as King, and then all our officers ſhall be little Kings, under Chriſt, and the Chriſtian Magiſtrate ſhall be ſo thruſt out of his kingdome and chaire.* And the ignorant railer maketh much adoe in this matter, but the truth is ſtronger then this Popiſh ſcribler; for 1. as *Chriſt* is a Prieſt having a body to offer for the ſinnes of the people, and a reall Sacrifice, our Divines deny that Chriſt hath any ſubſtitute and demie Prieſts under him, or matter Prieſts to offer ſacrifices reall to God: if this Author put any Prieſts under Chriſt in this meaning, hee is upon an unbloody *Maſſe-ſacrifice*, much good doe it him; if (*b*) *Fenner* make this propheticall office of Chriſt a part of Chriſts Prieſthood, becauſe the Prieſt was to teach the people, *Matth.* 2. 7. *Hol.* 4. 6. and (*i*) *Abraham Henrick* ſay the ſame, there is no abſurd to make the officers of the New Teſtament ſubordinate to Chriſt, as to our high Prieſt teaching us Gods will, not to Chriſt as our high Prieſt offering a bloody or a reall ſacrifice to God, & this Author maketh much ado to cite (*k*) *Cartwright*, (*l*) *Fenner*, (*m*) *Beza*, (*n*) and *Sonnius*, men whoſe bookes hee is not worthy to beare, making the officers of *Chriſts* kingdome ſubordinate to *Chriſt* as *King*, for as much as *Chriſt* as *King* preſcribed the forme of eccleſiaſticall government, and then ſaith the poore man (*o*) *the Paſtors under Chriſt the King muſt bee all Emperors, the Doctors Kings, the Elders Dukes, the Deacons Lords of the treaſury, &c. and if they bee Chriſts immediat vicegerents, within their owne Kingdomes, who ſhall controll any of them, or whither ſhall an injured man appeale? Anſw.* 1. Wee are to bleſſe God that theſe Officers, Paſtors, Doctors, Elders & Deacons are expreſly in the Word of God, and that this railers officers, to wit, *Biſhops, Archbiſhops, Metropolitans, Primats, Deanes, Archdeanes, officials, &c.* are in no place of *Chriſts* teſtament, onely they are in the Popes Maſſe book: now if the man offend, becauſe hee is no ſubject; The Jeſuits vow out of *Julius* the third his Bull, *qua confirmatur inſtitutio Jeſuitarum, c.* 21. *l.* 3. *de vita Ignat. Laiolæ.* All people are ſubject to the Pope; we Jeſuites beſide the communitie of the three ordinary vowes be bound by a more ſpecialty to whatſoever the preſent Pope and all others hereafter ſhall command, &c. and that is as Mr. *Allen* principall of the Colledge of Jeſuits at *Rheimes* in a ſolemne oration; It is permitted to us to kill Kings.

(*b*) *Fenner Theolog. pa.* 96.
(*i*) *Henrik. theſ. Geneſ. pag.* 219.
(*k*) *Cartwright l.* 2. *p.* 460.
(*l*) *Dudlie Fenner, theolog l.* 4. *pag.* 110.
(*m*) *Beza annot. Joh.* 18. *v.* 36.
(*n*) *Sonnius ap. tom.* 1. *pag.* 399
(*o*) *Survey of diſcipl. cap.* 23. *pag.* 280.

Emanuel Sa. in verbo Clericus ſpake like a Jeſuite, the rebellion of a Clergy man, againſt a King, is no treaſon

cauſe they are ſubordinate to *Chriſt* as *King*, hee muſt make his Primates, his Metropolitans, his Dioceſan Lords, his Deans, Officials, and ſuch wild Officers, Emperours, Kings, Dukes and Lord Treaſurers under Chriſt, for ſome roome theſe creatures muſt have, elſe they muſt bee put out at the Church doors, and if a man bee injured by the Primate, to whom ſhall hee appeale, but to ſome above him, a Cardinall? and if that creature be a Chriſt, who cannot do wrong, well and good it is, wee reſt, but if hee bee a man like the reſt of the world, ſurely poor folk muſt appeale to his high holines the Pope. 2. Deacons are not men of eccleſiaſtick authoritie in our account, but are *to ſerve tables, Acts* 6.3. nor are our officers little Kings under Chriſt, (for the man cannot hold of the ſent of a *Lord Biſhop*) but meere miniſters and ſervants, and the Ambaſſadors of the King of Kings, who have no power to make lawes, as if they were little Kings, but are to propound Chriſts lawes; hee is ignorant of Chriſts kingdome, for the officers of the New Teſtament are under Chriſt as their King; *Ergo*, they are under him as little deputie Kings to make Lawes, as Judges earthly are under thoſe *whoſe kingdome is of this world, Joh.* 18. 36. the man is both beſide his booke, and his wit, to infer this; Chriſt hath no Popes nor viſible ſubſtitute Kings under him, but under him are meere ſervants and heralds.

4. Wee are farre from holding, that one *Church man* ſuch as the Pope may excommunicate Kings; *Gregorius* the ſecond excommunicated the *Emperour Leo*, and *Gregorius* the ſeventh, *aliàs* wicked *Hildebrand*, excommunicated *Henry* the fourth; *Chriſt* hath committed the power of excommunication to the whole *Church*, 1 *Cor.* 5.4. *Matth.* 18. 17, 18. and therefore *Liſimachus Nicanor* cannot but ſide with Papiſts in laying this power upon one Prelate, as the *Kings* ſubſtitute, or rather the Popes Vicar.

5. Wee doe not teach that the Pope or any *Church man* may dethrone *Kings*, and alienate their crownes to others. *Gregory* the firſt in a certaine decree ſaith, *Kings and Judges, who contraveneth the conſtitution of the Sea of Rome, are to bee deprived of her honour*; *Gregory* the ſecond having excommunicated the *Emperour Leo*, diſcharged the Italians to pay him tribute, and that becauſe

becauſe *Leo* was againſt the worſhipping of Images; See (*p*) *Haiminsfieldius*, and (*q*) *Arniſeus*, and (*r*) *Baleus* ſaith the Pope drew the ſubjects of this *Leo Iſaurus*, *in apertam rebellionem*, *to open rebellion*, and ſo the Emperors of the eaſt were deprived of the kingdome of *Italy*, *per ſanctiſſimum diabolum*, by a moſt holy devill: *Pope Zachariah*, (not the Prophet) deprived *Childericus* King of *France* of his kingdome, and procured that *Pipinus* the father of *Charles* the great, ſhould bee created King, ſo ſaith (*s*) *Baleus* alſo.

(*p*) *Haiminsfield in conſtit. Imper.*
(*q*) *Arniſeus de exemptio. clericor.*
(*r*) *Baleus in ventur pag. 81.*
(*s*) *Baleus*, 16.

Leo the third transferred the Empire from the Grecians to the Romans, and by the hand of *Pope Leo* (ſaith *Sigebertus*) *Charles* was crowned; See for this (*t*) *Shardius*. *Gregorius* the fift being the brother germane of *Otho the Emperour*, made *a Law that the Emperour ſhould bee choſen by ſeven Princes electors*, which fact weakned the majeſtie of the Empire, which went before by inheritance, hence *An.* 1350. *Charles* the fourth, that his ſonne might ſucceed him in the Empire, laid in pledge the free Cities of the *Empire*, in the hands of the Prince electors, which to this day are not redeemed. So did the *Pope* ſhake the Empire, at his owne will. *Gregory* the third began, and *Leo* the third finiſhed the deviſe of erecting a new Empire in the Weſt, and weakned the power of the Emperour of *Conſtantinople*.

(*t*) *Simonius Shardius in polit. imper. Goldſtad par.* 4. *pag.* 276.

Gregorius the ſeventh, *alias graceleſſe Hildebrand*, *deprived Henry the fourth*, and created another in his place, as (*u*) *Sleidan* and (*x*) *Lampadius* relateth. *Innocentius* the third dethroned *Otho* the fourth; and *Innocentius* the fourth dethroned *Frederick* the ſecond, and the like did *Clemens* the ſixth to *Lodovick* the fourth, by *Bellarmines* owne confeſſion. No Emperours can bee created but by their conſent, ſaith the (*y*) Author of that learned worke, *Catalog. teſtium veritatis*. They looſe the ſubjects from the oath of fidelitie. *Lodovick* the fourth anſwering the calumnies of *John* the 22. (*z*) ſaith it is *againſt all Law that the Emperour hath no imperiall authoritie and power, except hee bee anointed, conſecrated and crowned by the Pope*; he citeth their owne (*a*) Law on the contrary. That *Joannes* the 22. (ſaith the Emperour) inſinuateth in his Bull, *that hee is univerſall Lord in both temporall and ſpirituall matters*. *Bonifacius* the eighth ſetteth out a Bull againſt *Philip the Faire*, *Philippus Pulcher King of France* (as

(*u*) *Sleidan period.* 5 c 8.
(*x*) *Lampadius part.* 3. *pag.* 203.
(*y*) *Catalogus teſtium veritatis lib.* 15 *ſeculo* 12. *pag.* 1544, 1545.
(*z*) *Apologia Lodov.* 4. *contra calumnias Joan. papæ* 22.
(*a*) *In decret.* 96. *diſt. c. cum ad verum & canone duo ſunt.*

ſaith (*b*) *Stephanus Aufrerii*) and ſpeaketh thus, *that he is univerſall Lord of the earth in both temporall and ſpirituall things.* Bonifacius *Epiſcopus ſervus ſervorum dei*, Philippo *Francorum regi, deum time & mandata ejus ſerva, ſcire te volumus quod in ſpiritualibus & temporalibus nobis ſubes, beneficiorum & prebendarum ad te collatio nuda ſpectet*, &c. Beleeve if ye will, that *Conſtantine* gave to the Popes of Rome freedome and immunity from the imperiall Laws, and that he gave to the Pope the territories of *Rome*, and the City of *Rome* the Seat of the Empire to be *Peter* the fiſhers patrimony, and this (ſay they) *Conſtantine* gave to *Silveſter*, which is the Patrimony of the Crowne, and the very Empire it ſelfe given to *Peter*, we teach no ſuch Kingly power given to *Church-men*, and judge this donation to be a forged lye, invented by Papiſts, becauſe they are their owne witneſſes of this donation. For (*c*) *Hieronymus Paulus Catalanus*, a Lawyer, and Chamberlaine to Pope *Alexander* the ſixth, ſaith expreſly there was no ſuch donation made by *Conſtantine*. And becauſe thoſe who are moſt diligent obſervers of memorable antiquities ſpeake nothing of this donation, as neither *Euſebius*, nor *Hieronymus*, nor *Auguſtine*, nor *Ambroſe*, nor *Baſilius*, nor *Chryſoſtome*, nor *Ammianus*, nor *Hiſtoria Tripartita*, nor *Pope Damaſus in his Chronicle*, nor *Beda*, nor *Oroſius*, it is but a dreame, yet it is certaine that three hundreth yeares after *Conſtantine* the Emperours keeped *Rome*, and the Townes of *Italy*, by their preſidents and deputies, as may be ſeene in (*d*) *Juſtinian*. And this they did to the time of *Innocentius* the ſecond, as Chronicles doe beare.

(*b*) *Stephanus Aufrerii.*

(*c*) *Hieronymus Paulus in Libello qui inſcribitur praſtica Cancellaria Apoſtolica.*

(*d*) *Iuſtinian lib. 1 & 2. de off. præf. præf. Aphric.* (*e*) *Bellarmin de clericis c. 28.* (*f*) *Innocentius III. decret. l. tit 32. de Major. & obed. C. ſolitæ. imperium non præeſt ſacerdotio, ſed ſubeſt, & ei obedire tenetur.* (*g*) *Bonifacius 8. extra. de Major. & obed. C. unam ſanctam. omnes Chriſti fideles de neceſſitate ſalutis ſubiuni Pontifici Romano, qui utrumque gladium habet, & omnes judicat, a nemine judicatur.*

6. Wee doe not teach that *Church-men* are looſed from the poſitive Lawes of *Emperours* and *Kings*. *Bellarmine* (*e*) ſaith that the Magiſtrate can neither puniſh *Church-men*, nor conveene them before the tribunall: ſo *Innocentius* the third, ſaith (*f*) *the Empire is not above the Pope, but the Pope is above the Empire.* And Bonifacius the eighth (*g*) ſaith, *all upon hazard of their ſalvation, are ſubject to the Pope of Rome, who hath the power of both ſwords,*

ſwords, and judgeth all and is judged by no man. Now it is knowne to *Lyſimachus Nicanor*, that the Prelats of *England* and *Scotland* in their high Commiſſion, had the power of both ſwords, and that by Epiſcopall Lawes, the Primate judgeth all the Kingdome, and is judged by none, and who but he? and who ever ſpake as (*b*) *Suarez*? *That Church-men may uſe a coactive power againſt Princes, even to dethrone them.* And as he ſaith, *jure divino, by divine Law the Pope is eximed from all Laws of Princes*: and ſhall we in this beleeve (*i*) *Bellarmine*, (*k*) *Soto*, (*l*) *Cajetanus*, (*m*) *Turrecremata*, (*n*) *Gregorius de Valent.* (*o*) *Suarez*? and then forſooth they bring us their (*p*) Canon Law to judg the Law of *God*, & to prove it, becauſe it is ſaid by their *Silveſter*, *nemo judicabit primam ſedem*, and their (*q*) *Gratian* learned this *jus divinum*, this divine Law from *Innocentius* the Pope. And what they alledge for *Peters* exemption from paying tribute, will exime all the diſciples, and ſo all Church-men by divine right from the Lawes of Princes. Yea all Clergy-men (ſay they) *by a divine poſitive Law are eximed from the Laws of Magiſtrates.* So ſaith (*r*) *Suarez*, (*s*) *Bellarmine*, and (*t*) *the Jeſuits of Rheimes*, but with neither conſcience, nor reaſon. And contrary to their owne practiſe and doctrine. For *Paul* will have *every ſoule ſubject to ſuperiour Powers*, and except the Roman Clergy want Soules, they muſt alſo be ſubject. *Salomon* puniſhed *Abiathar*, *Joſiah* burnt the *bones of the Prieſts upon the Altar*, *Chriſt* ſubjected himſelfe to his Parents, payed tribute to *Cæſar*, and commanded Scribes and Phariſees to doe the like, *Matth.* 22. Willing *that they ſhould give to* Cæſar *thoſe things which are* Cæſars. *Paul* appealed to *Cæſars* Tribunall, and *Rom.* 13. as many, as may doe evill, as many, as are in danger of reſiſting the power, are to be ſubject. *Rom.* 13. 4. 2. but *Church-men* are ſuch, therefore they are ſubject.

Agatho Biſhop of Rome writing to *Conſtantius* the Emperour, calleth himſelfe *imperii famulum*, a Subject of the Empire, and ſaith,

(*b*) *Suarez epuſc. l.3. de primat. ſum. Pontific. c.23. Portaſicam ſummum poteſtate coactiva in reges, ut poſſe uſque ad depoſitionem etiam a regno, ſi cauſa ſubſiſtat.* (*i*) *Bellarmin. l.2 de pontif. Rom. c.26.* (*k*) *Soto l.5. de inſtit 4 ar. 1.* (*l*) *Cajetan. tom. 1. epuſc. tract. 1. de poteſt Papæ c.27.* (*m*) *Turrecrema. l.2 ſum. c 93.* (*n*) *Gregorius de Valen. 3 10. diſ. 5 q. 11. punct. 1.* (*o*) *Suarez in opuſc. l 4. de immunit. eccleſ. c.4. n 3.* (*p*) *Silveſt. in Concil. Rom. c. 20.* (*q*) *Gratian 9. 43. c. nemo judicabit.*

(*r*) *Suarez in opuſc. l.4 de immunita. eccleſiaſt. c.c.8. n.9.*
(*s*) *Bellarm. de Cleric. l.1. c.28.*
(*t*) *Ieſuit. Rhem. annot in Rom 8. v.1.*

ſaith, *pro obedientia quam debuimus.* *Leo* ſubmitted himſelfe to *Lodovick* the Emperour. (*w*) The Clergy of *Conſtantinople* may be conveened before the Patriarch or Preſident of the City. See the (*x*) Law. And (*y*) and (*z*) *Biſhops, Clerks, Monkes,* &c. *for criminall cauſes are judged by the Preſidents: If a man have a ſuit with a Clerk, for a money matter, if the Biſhop refuſe to heare, tunc ad civilem judicem,* &c. (*a*) ſay they. *Sigebertus*, as alſo (*b*) *Luitprandus* doth witneſſe *that the Biſhops of Rome were compelled to pay a certaine ſumme of money to the Emperors, to be confirmed in their Biſhopricke, even till the yeare* 700.

(*w*) 2. *queſt.* 7.
(*x*) *Cod. l.* 1. *leg.* 31. *Anthemius, Clerici extranei.*
(*y*) *Cod. l.* 1. *tit.* 5. *leg.* 24.
(*z*) *Cod. l.* 1. *tit.* 6. *leg.* 34. *Anthemius præſidali juriſdictio.* 111. &c.
(*a*) *Cauſ.* 11. *qu.* 1. *ca.* 45. *decret. Grego. l.* 5. *tit.* 39. *c.* 23. *Clem.* 3.
(*b*) *Luitprandus in vita Pontif. in Agathone.*

Leo the fourth, who is canonized by Papiſts as a Saint, (*c*) writeth to *Lotharius* the Emperour, *that they will keepe the Emperors Lawes for ever, and that they are lyars who ſay the contrary. Arcadius* made a Law, *that if a Prieſt were found to be ſeditious and troubling the publick peace, he ſhould be baniſhed an hundred miles from that place.* But how farre Popes have ſurpaſſed bounds in theſe; ſee their blaſphemies. As they ſay (*d*) *God ſhould not have beene diſcreet,* niſi poteſtatem Pontifici ſuper principes contuliſſet, *except he had given power to the Pope above Princes. Alſo* (*e*) Papam ſuperioritatem habere in imperatorem, & vacante imperatore, imperatori ſuccedere. *Alſo* (*f*) Papa habet utriuſque poteſtatis, temporalis nempe & ſpiritualis, Monarchiam. *Alſo* (*g*) Quanto ſol lunam, tanto Papa ſuperat Imperatorem. *The Pope is above the Emperor and ſucceedeth to the Emperors throne, when it is vacant, and he is as farre above the Emperor, as the Sunne is above the Moone. The Pope alſo* (*h*) *in the Nativity night, bleſſeth a Sword, and giveth it to ſome Prince, in ſigne, that to the Pope is given all power in heaven and in earth.*

(*c*) *C. fundamen. de elect. in* 6
(*d*) *Clement. Paſtor de re jud.*
(*e*) *C. ſolit extrav. de Major. & obed.*
(*f*) *C. ſolit extrav. de Major. & obed.*
(*g*) *In l.* 11. *ceremoni. eccleſ. Rom. tit.* 7.

7. The Pope may looſe all Subjects from their oath of Loyalty and may command that a Jeſuite ſtabbe or poyſon a King, when he turneth enemy to the Roman Faith. All theſe Satan and envy it ſelfe cannot impute to our doctrine. Let *Lyſimachus* the Jeſuite heare this, and ſee if his owne little Popes, the Prelats, doe not teach or aime at all theſe points againſt the Kings of the earth.

CHAP.

Chap. 7. Sect. 1.

Of the way of Reformation of the Congregations of England.

The way of the Churches of Chriſt in New England.

In the firſt article, the Author acknowledgeth the *Church of England was once rightly, and orderly gathered, either by Apoſtles or apoſtolick men, whether* Philip, *or* Joſeph *of* Arimathea, *or* Simon Zelotes, *as we may read in* Fox, &c. *So that all the worke now, is not to make them Churches which were none before, but to reduce and reſtore them to their primitive inſtitution.*

Anſw. Though the Churches of *England* were planted by the Apoſtles, yet ſince Popery univerſally afterward prevailed, in both *England* and *Scotland*, as *Beda* and *Nicephorus* and ancient hiſtories witneſſe, we thinke by our brethrens grounds *England* loſed the very eſſence of a true *Church*. So that there be neede of the conſtituting of a new Church, and not of ſimple reſtitution to the firſt reſtitution. 1. Becauſe the Congregations wanteth the eſſentiall conſtitution of right viſible *Churches*, as you ſay. 2. Becauſe you receive none comming from the *Church of New-England*, to the ſeales of the Covenant, becauſe they are members of no viſible Church.

Sect. 2. *Certaine propoſitions tending to Reformation.*

In the third or fourth Propoſition the Author condemneth Laicks Patronages.

2. Dedicating of Lands to the Miniſtry; to theſe adde what the Miniſters of *New-England* ſay (*a*) in their anſwer to the thirty two Queſtions ſent to them from *Old-England*, where they condemne ſtinted maintenance. Though the right of Church Patronages were derived from *Romulus*, it is not for that of noble blood. For (*b*) *Dionyſius Halicarnaſſeus* ſaith *Romulus* inſtituted Patronages, when he had divided the people in noble and ignoble, called, *Patricii & Plebeii*. But this Patronage was civill, and when ſervants and underlings were hardly uſed, it hath a ground in nature, that they chooſe Patrons

(*a*) Anſwer to the 26. Queſtion.

(*b*) *Dionyſ. Halicarnaſſ. l. 2 antiquit. optione cuiquam ex vulgo data, ut quem vellent ſibi patronum eligerent*

trons to defend them, therefore hee who gave libertie to a a ſervant, amongſt the Romans was called a Patron, and (c) he who defended the cauſe of the accuſed, as *Valla* ſaith, was called a Patron. If it bee ſaid that the ſervant was the proper goods, and part of the Maſters patrimony, becauſe hee might ſell his ſervant, and therefore there could bee no Law given to prove men may limit the dominion of the maſter over the ſervant.

(c) *Terentius in Eunucho.te mihi Patronum cupio. Thais.*

I anſwer; the ſervant was a part of his maſters patrimony, but a part thereof for ſinne, not as his Oxe or his Aſſe, is a part of his patrimony; therefore by the Law of nature, whereby the weaker imploreth helpe of the ſtronger, as the Lambe ſeeketh helpe from the mother, and the young Eagle from the old, the ſlave might well have libertie to chooſe a Patron, and this is a ground that the Magiſtrate the *Churches nurſ-father* by office ſhould plead the Churches cauſe, as her Patron, and every one in power is to defend the Church in her liberties and patrimony; and therefore in the Apoſtles time, when holineſſe and the power of Religion did flouriſh, and was in court, there was not need of any poſitive, civill or Church Law, for a Patron to the Church, every beleever in power is oblieged to defend the Church: but when men became Vulturs and ravenous birds to plucke from the Church what was given them, the Councell of *Millian* (d) in the yeare of God 402. wherein ſome ſay *Auguſtine* was preſident, under *Honorius* and *Arcadius*, ſome holy and powerfull men were ſought from the Emperour to defend the Church in her patrimony, and rights againſt the power and craft of avaritious men, and they were called Patrons, and the ſame was deſired (e) in the firſt Councell of *Carthage*, but with the Biſhops advice, *cum proviſione Epiſcoporum*. Hence it is cleare, patronages from their originall were not Church priviledges, and Biſhops being a part of the Church, could not be the Patrons, *quia nemo ſibi ipſi poteſt eſſe patronus*, and for this cauſe that learned (f) thinketh this was the originall of Church Patronages, but the Patrons have beene choſen with conſent of the Church; hence they were not as our Patronages are now, which goeth 1. by birth, 2. and are a part of a mans patrimony, and civill thing, that the Patron hath right unto,

(d) *Concilium Melevitarum an.* 402.

(e) *Concilium Carthagin. 5. c. 9. an.* 420.

(f) *Hoſpinian de orig. templo. 10. 4. de orig. honor. eccleſ. c. 6.*

unto, under the Kings great Seale; but as a Minister is not a Minister by birth, neither was a Patron a Patron by birth, and from this wee may collect, that the Patrons right was but a branch of the Magistrates right, and accumulative, not privative, and that hee could take nothing from the Church, and farre lesse might the Patron forestall the free election of the people, by tying them and their free suffrages to a determinate man, whom hee presented, and it is not unlike which (g) *Aventinus* saith, when Bishops gave themselves onely to the Word of God, to preaching and writing bookes in defence of the truth, the Emperour tooke care that they should bee furnished with food and raiment, and therefore gave them a *patronus quem βοηθὸν patronum curatoremque vocabant*, whom they called a patron; and here observe the Bishop of old was the client, and the sonne and Pupill, now hee must bee the Patron and Tutor, and therefore in time of Popery, Antichristian Prelates would bee Patrons both to themselves and to the Churches.

(g) *Aventinus in prefat. ad lib. 6. anal.*

But this seemeth not to bee the originall of patronages, because this ground is common to all Churches, but not all, but onely some certaine Churches have patronages, therefore their ground seemeth rather to bee that some religious and pious persons founded Churches, and dotted, and mortified to them benefices, and the Church by the Law of gratitude did give a Patronage over these founded Churches to the first foundators and their heires, so as they should have power to nominate and present a Pastor to the Church. But there were two notable wrongs in this; for 1. If the fundator have all the Lands and Rents in those bounds, where the Church was erected, hee is obliged to erect a Church, and furnish a stipend, both by the Law of nature and so by Gods Law also. *Ergo*, the Church owe to him no gift of patronage for that, nor is hee to keepe that patronage in his hand, when hee erecteth a Church; but and if hee being Lord heritor of all the Lands and Rents, both erecteth a Church, and dotteth a stipend, *sub modum eleemosynæ, non sub modum debiti*, by way of almes, not by way of debt, then is there no gratuitie of honour, nor reward of Patronage due to him, for almes as almes

hath no reall or bodily reward to bee given by thoſe on whom the almes is bellowed, but onely the bleſſings of the poore, *Job* 31.20. it being a debt payed to God, hee doth requite it. And (*h*) *Calderwood* ſaith, no wiſe man would thinke that the *Church* men ſhould allure men to found *Churches*, and to workes of Pietie, by giving them the right of preſenting a man to the charge: and alſo hee would call it *Simonie, not pietie or religion, if one ſhould refuſe to doe a good worke to the Church, except upon ſo deare a rate, and ſo hard a condition as to acquire to himſelfe power over the Church of God.*

(*h*) *Edvar. Didoclav. in altari Damaſc. p.* 591.

Though the right of preſenting a man to a benefice were a meere temporall thing, yet becauſe it removeth the libertie of a free election of the fitteſt paſtor, as (*i*) *Origen* ſaith, it cannot bee lawfull, but it is not a temporall or civill right, but a ſpirituall right, though wee ſhould grant that the people have a free voyce in chooſing, and that the patron were oblieged to preſent to the benefice, the man onely whom the people hath freely choſen, and whom the Elders, by impoſition of hands, have ordained. 1. Becauſe the Paſtors hath right to the benefice, as the workeman is worthy of his hire, and hee hath a divine right thereunto by Gods Law, 1 *Cor.* 9. 8, 9. &c. *Gal.* 6.6. *Matth.* 10.10. *Ergo*, if the patron give any right to the Paſtor to the benefice, it muſt bee a ſpirituall right. If it bee ſaid, hee may give him a civill right before men, that according to the Lawes of the Commonwealth, hee may legally brook and injoy the benefice; this is but a ſhift, for the civill right before men is eſſentially founded upon the Law of God, that ſaith, *the workeman is worthy of his hire*; and it is that ſame right really that the Word of God ſpeaketh of: now by no Word of God, hath the Patron a power to put the Preacher in that caſe, that hee ſhall bee worthy of his wages, for hee being called, choſen as Paſtor, hee hath this ſpirituall right not of one, but of the whole *Church*. 2. It is true, Papiſts ſeeme to bee divided in judgements in this, whether the right of patronage bee a temporall or a ſpirituall power; for ſome Canoniſts as wee may ſee (*k*) in *Abb. decius*, (*l*) and *Rubio*, and the Gloſſe (*m*) ſaith it is partly temporall, partly ſpirituall. Others ſay it is a ſpirituall power, as (*n*) *Anton. de Butr.* and (*o*) *Andr. Barbat.* and

(*i*) *Origen. homil. 6. in Levit. is eligendus ex omni populo qui præſtantior, qui doctior, qui ſanctior.*

(*k*) *Abb. decius* &
(*l*) *Rubi. in c. Quanto de jud.* & *in d. ca. de jure.*
(*m*) *Gloſſa in c. piæ mentis* 16. *q.* 7.
(*n*) *Anton. de Butr.* &
(*o*) *Andr. Barbat. in d. c. Quando.*

and (p) *Suarez*, and whereas Papists doe teach that the *Church* may lawfully give a right of presenting to *Church* benefices, even to those who are not Church men, the power must bee ecclesiasticall and spirituall, and cannot bee temporall; also *Suarez* saith, that *the right of patronage may bee the matter of Simony, when it is sold for money.* Ergo, they thinke it an holy and spirituall power. It is true (q) the Bishop of *Spalato* calleth it *a temporall power, which is in the hand of the Prince*, but there is neither reason nor Law, why it can bee called a temporall power due to a man, seeing the patron hath (amongst us) a power to present, and name one man, whom he conceiveth to be qualified, for wee find the nomination of a list, or the seeking out of men fit for the holy ministry, some times ascribed to the *Church*, as *Act.* 1. 23. *Then they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias*, which words may well bee referred to the eleven Apostles, and so they nominated men, or to the Church of beleevers, and so though it bee not an authoritative action, it is an ecclesiasticall action, and belongeth to the Church as the Church, and so to no Patron: and the looking out of seven men to be presented as fit to bee ordained Deacons, is expresly given to the Church of beleevers, *Act.* 6. 3. *Wherefore Brethren, looke yee out amongst you, ἐπισκέψασθε, seven men of honest report*; and sometimes the Apostles doe nominate men for the ministery, but never doth the holy Ghost mention a Patron. *But if the thing it selfe* (say they) *bee necessary, then is the office not unlawfull.*

(p) *Francis. Suarez tom. de virtute & Statu religio. l. 4. de Simonia c. 28 n. 5.*

(q) *Mar. Anton. de dom. Archiepisc. Spalatens. de rep. eccles. in ostens. error. Suarez. c. 3. pag. 939.*

But it is most necessary that some one or more eminent and powerfull men, should have power to see that the Church goods bee not delapidated.

Answ. It is a part of the Magistrates office, with his accumulative power, whereby hee seeth that every one doe their dutie, to take care that *vulturs* and sacrilegious devourers of *Church livings* bee punished; and the Church themselves are to censure all guiltie of Simony or delapidation of the rents of the Church, as may bee gathered by due analogie from *Peters* punishing with death, the sacriledge of *Ananias* and *Saphira*, and the Simony of *Simon Magus*. 2. The ancient Church tooke care of dividing of the *Church rent* very carefully in foure

parts; one was given to the Paſtor, who was not to imploy rents of the Church upon Horſes and Coaches, and conquering Baronies and Lordſhips to their ſonnes, as our idle belleys were in cuſtome to doe, but the Biſhop was to entertaine Hoſpitalls, and to feed the poore, to take care of bridges, repairing of *Churches*, ſo as (r) *Ambroſe* ſaith, what ever is the Biſhops, it is the poores; a ſecond part was given to the Elders and Deacons; a third part was for the repairing of *Churches*, and a fourth part for Hoſpitalls, for poore and ſtrangers; this diſtribution with ſome other order, is made, if wee beleeve Papiſts, (s) in a Synod at Rome under *Silveſter* the firſt, though *Socrates*, *Theodoret*, *Sozomen*, and others well verſed in antiquitie ſpeake nothing of this Synod, but you may ſee this cleare in (t) *Synodo Bracarenſi*, in (u) *Aventinus*, in (x) *Gregorius*, ſo there is no need of a Patron, nor was there any in the Apoſtolick Church. Deacons were to take care for tables, and the goods of the poore, no reaſon that men ſeeme more carefull for the good of the Church then *Jeſus Chriſt*. 3. Though there bee a neceſſitie that the Church bee defended in her liberties, yet is there no reaſon, an office ſhould be made thereof; as the *Canoniſts make it an office, with a ſort of ſtipend*; And therefore to make a Patron they require not onely *the founding of a Church, but alſo the building of the houſe, upon his owne charges, and the dotation of a maintenance for the Church*, (y) *and for this cauſe the Patron hath a buriall place in the Church*; and if hee or his children become poore, they are to be entertained of the Churches rents; and therefore they call it *jus utile*, a gainefull power. 2. It is *jus honorificum*, hee hath power to nominate and preſent a man to the benefice of the vaiking Church. 3. It is *jus oneroſum*, becauſe hee is oblieged to defend the Church; ſee their (z) Law for this; ſo ſee alſo (a) *Calderwood*, (b) *Gerardus*, (c) *Suarez*, (d) *Anton. de dom. arch. Spalaten.* (b) *Hoſpinianus*; yet *Juſtinianus* himſelfe forbiddeth that the Patron ſhould preſent a man to the Biſhop to bee examined and tryed, and certainly this place and charge for the defending of the Church of Chriſt from injuries and wrongs anſweth Chriſt of want of foreſight and providence, who hath not appointed officers civill and eccle-

(r) *Ambroſius l. 5. epiſt. 31. epiſt. 33. nihil. Epiſcopus habet, quod pauperum non eſt.*
(s) *Synod. 3. Rom. ſeſſ. 1. c. 4.*
(t) *Synod. Bracarenſ. 1. c. 25*
(u) *Aventinus l. 3. Anal. fo. 289*
(x) *Gregorius 12. q. 2. Mos eſt Apoſtolicæ ſedis, ordinato Epiſcopo præcepta dare, ut de omni ſtipendio quod provenit, quatuor fiant portiones, una videlicet Epiſcopo & familiæ ejus, propter hoſpitalitatem & ſuſceptiones, altera Clero, tertia pauperibus, quarta reparandis eccleſiis.*
(y) *C. Abbatem 4. 18 q. 2. c. nobis. C. pia mentis. c. monaſterium 16. 4. 7.*
(z) *C. decernimus 19 9. 7.*
(c) *Pilius 16. q. 7.*
(a) *Altar diſc. pag. 332.*
(b) *Gerardus loc. com. to. 6 de min ſter. eccleſ. ſect. 5. pag. 134. 135*
(c) *Suarez. tom. de virtut & ſtatu relig. l. 4. de Simon. c. 28 n. 1, 2, 3.* (d) *Spalato oſten. error. Suarez c. 3 n. 939.* (e) *Hoſpinian. de origi. templ. de orig. honor. eccleſ. c. 6, c. 7.* (f) *Juſtinian. Novel. 37. c. ult. & c. 18. Nov. 123.*

eccleſiaſticall to take care of his Church, for no power over the Church was ever given to builders of Synagogues, and therefore a calling by the Patron is no more Chriſts way, then a calling by the Prelate and his Chaplaine. 2. Nor would the Church receive the miniſters from Chriſt *Jer.* 2. 5. and the laying on of the hands of the Elders, 1 *Tim.* 4. 14. 2 *Tim.* 2. 2. but by the authoritie of the Patron, who doth nominate the man, and may charge the Presbyterie, by Law to admit him miniſter of ſuch a flock. Nor is it enough to ſay that the Patron doth preſent to ſuch a benefit onely, and doth leave all the eccleſiaſticall part to the Church, and the officers thereof, for this would ſay ſomething, if the Patron were tied to the *Churches* free choiſe, whereas the contrary is true, that the Church is tyed to the Patrons free election of the man, but this is nothing, becauſe the Patron being but one man onely, and ſo the Church can have no lawfull proprietie, right and dominion over the rents of the Church, for Chriſt is onely Lord and proprieter, and juſt titular of all rents dotted for the maintenance of the miniſtery, and under Chriſt, when the place vaiketh, the rents recurre to the Church, as the proper propritter under Chriſt: as the goods of *Ananias* and *Saphira* are the goods of the Church, after they had given them in to the publick treaſurie of the Church; *Ergo*, the Patron can give no right to any perſon to bee preſented and ordained, for no man can give to another that title and right which hee hath not in himſelfe. If it bee ſaid, hee may give in the Churches name, as the Churches Patron, thoſe goods which are mortified to the Church, well, then is the Patron in the act of preſenting the repreſentative Church, and hath the Churches power; *Ergo*, hee is but the Churches ſervant in that, and to doe at the Churches will, and the Church is the firſt preſenter, this is a new repreſentative Church, that wee have not heard of.

2. This is againſt the nature of the Patrons office, whoſe it is, when hee foundeth and buildeth a Church, to reſerve the right of patronage to himſelfe, and never to give that right to the Church; *Ergo*, by his owne authoritie, and not in the Churches name, hee giveth title to the benefice, to the Paſtor or Miniſter.

3. The

3. The Church hath not power to alienate and diſpoſe to one particular man, thoſe goods which are given to God, and to his Church, ſo as that one hath power in Law to diſpoſe thoſe goods to any, without the Churches conſent, as the Patron may doe. The Church may diſpoſe and give power to one man to doe certaine actions in the Churches name, but yet ſo as the Church retaineth power to regulate that her delegate, or commiſſioner in theſe acts, and to correct him, in caſe of aberration; but the Church hath no power over the Patron as Patron to limit him in the exerciſe of his power, for the right of Patronage is his by birth, he may ſel it for mony to another; to a Papiſt, to an excommunicate perſon, to a Jew, or an enemy of the Church, as hee may ſell his lands and houſes, and hath a civill right thereunto under his Majeſties great Seale; therefore the patron doth here, *proprio ſuo jure*, by his owne proper right, preſent and give title and Law to the Church benefice, and doth not preſent in name of Church, or as having from the Church a power.

3. What ever taketh away an ordinance of Chriſt, that is not lawfull: but the power of Patrons taketh away the ordinance of *Chriſt*, and the free election of the People, becauſe the people have power to chooſe out of many one fitteſt, and moſt qualified, for the office; as is cleare, *Act.* 6.3 *Act.* 1. *v. laſt. Act.* 14. 23. becauſe the man choſen ſhould bee one of a thouſand, as (g) *Didoclavius* or *Calderwood* ſaith in that learned Treatiſe, called *Altare Damaſcenum*. Nor can it be ſaid (ſaith that learned Author) that the *Church may transferre her right of preſenting to a Patron, for that is in effect to transferre her power of election, but that* (ſaith hee) *the particular Church cannot doe except by the decree of a generall aſſembly, neither can that right bee transferred over to a generall aſſembly, eſpecially a perpetuall and hereditary right, becauſe* (as ſaith (h) Cartwright) *it is a part of that libertie, which is purchaſed by Chriſts blood, which the Church can no more alienate and diſpoſe, then ſhee can transferre or diſpoſe to another her inheritance of the kingdome of God, to the which this libertie is annexed*: thus he.

(g) *Altar damaſ. pag* 332.

(h) *Cartwright 2. reply, 1 part. pag.* 226.

4. The diſcerning of the ſpirits, and the knowing of the voyce of Chriſt ſpeaking in his called ſervants, is laid upon the flocke of Chriſt, whoſe it is to elect, but not upon the Patron, which

which may bee a Heathen, and a Publican, and as such is no member of the Church.

5. Every humane ordinance not warranted by Christs Testament, and abused to sacriledge, rapine, delapidation of *Church-rents*, and Simoniacal pactions with the intrants into the holy ministery, is to bee abolished, and is unlawfull: but the right of patronages is such as experiences teacheth to many and lamentable. The propolition is above cleared.

6. That calling in part or in whole, which giveth no ground of faith, and assurance of a lawfull calling to the Ministers entry to that holy charge, cannot be lawfull; but the calling to the ministery by the good will and consent of the Patron as Patron, is such. *Ergo.* The proposition is cleare, every lawfull meane and way of entry unto that calling is warranted by a word of promise, or precept, or practise; the calling by the patrons consent, *hath neither word of promise, or precept, or practise in the Word*; and stayeth not the conscience of the man of God, that hee did not runne unsent: but a man is never a whit the more staid in his conscience, that hee is presented by a Patron, to the tithes, and parsonage and vicarage of such a Congregation. It is but a cold comfort to his soule, that the Patron called him.

7. What ever priviledge by the Law of nature all incorporations have to choose their owne rulers and officers, this *Christ* must have provided in an eminent manner to the *Church*: but all cities, societies, incorporations and kingdomes have power to choose their owne rulers, officers, and members, as is cleare by an induction of all free colledges, societies, cities and republicks. *Ergo*, this cannot bee laid upon a Patron; see for this also (*i*) *Amesius*, (*k*) *Guliel. Apollonius*, who citeth that of (*l*) *Athanasius*, *Where is that Canon in the Word, that the sent Minister of Christ, is sent from the Court, or the Princes Palace?*

(*i*) *Amesius, de conscient. l. 4 c. 25. q 5. n. 23, 24.*

(*k*) *Gul. Apollonius de jure magistratuum sacra sect. 2. c. 1. pag. 161, 162.*

(*l*) *Athanasius epist. ad solitariam vitam agentes: Ubi ille Canon ut a palatio mittatur is, qui futurus est Episcopus:*

As concerning the other two, this author condemneth *Lands dedicated to the ministery, because the New Testament speaketh nothing of such Lands.*

Answ. This speaketh against Glebes of Ministers, but the New Testament speaketh not of Manses or houses, or of

moneys for Miniſters; yet a wage wee know is due, *Matth.* 10. 10. 1 *Cor.* 9.8.9,10. *Gal.* 6.6. and the Levites were not to bee diſtracted from the moſt neceſſary worke of the Tabernacle, and ſervice of God, more then Miniſters, yet they had *Lands* and *Townes* aſſigned of God to them; though the leſſe diſtractious the wages bee, the better, and the more convenient they are, 2 *Tim.* 2.3.4.5. As for the tithes wee thinke *quotta decimarum*, or a ſufficient maintenance, of tithes, or what elſe may conduce for food and raiment, of divine right, *Matth.* 10. 16. 1 *Cor.* 9.8,9. tithes formally as tithes are not neceſſary, ſo the Miniſters bee provided, and a ſtipend bee allowed to them, *not as an almes, but as a debt, Luk.* 10.7. *But the ſtinting of maintenance for Miniſters the author condemneth, becauſe when Conſtantine gave large rents to the Church, it proved the bane of the Church.*

But I anſwer, ſtinting maketh not this, but exceſſe, for mountaines of rents may bee ſtinted, no leſſe then mole-hills.

In the firſt propoſition Paſtors are to bee choſen of new, in *England, though they have beene Paſtors before, and that by the impoſition of the hands of ſome gracious and godly Chriſtians.*

Anſw. Such an ordination wanteth all warrant in the *Word of God.* 2. Why are they ordained over againe, who were once ordained already? belike you count them not Miniſters, and baptiſme adminiſtred by them, no baptiſme, though theſe ſame gracious Chriſtians have beene baptized by ſuch, and ſo England hath no Church viſible at all, and no miniſtry; ſee what you lay upon *Luther* and ſome of our firſt reformers, who had their externall calling from *Antichriſtian Prelates*, the ſame very thing which Papiſts lay upon them. 3. If there bee called Paſtors in *England* to lay on hands on Miniſters, why are not they to impoſe hands on ſuch as you judge to bee no miniſters? becauſe poſſibly the Prelates laid hands upon them, ſeeing you grant *Chap.* 5. *Sect.* 9. *where there are Presbyters to lay on hands, it is convenient that ordination ſhould bee performed by them.* I confeſſe I am not much for the honoring of the Prelates foule fingers, yet can they not bee called no Paſtors, no more then in right wee can ſay, *Caiaphas* was no High Prieſt.

Propoſition 6. Hee willeth Paſtors, and Doctors, and Elders to bee

bee put in the roome of Parsons and Vicars.

Answ. If the offices of Parson and Vicar bee set up, it is reason they be abolished, but for the names there is not much necessitie of contending, though in such cases it bee safer to speake with the Scripture, then with Papists: the Vicar Generall is indeed the Bishops delegat, and a creature to bee banished out of the house of God, of whose unprofitable place & stile, see that learned writer (*m*) *David Calderwood*, who findeth him to bee made of the metall of the *Popes* service, base Copper not Gold, (*n*) and the Popish parson is as the Vicar; Firewood for Antichrists Caldron.

(*m*) *Altar damas. pag.* 458.
(*n*) 6 *Decre. tit. de offic. Vicarii c. cum in generali.*

In the 12. and 13. Propositions, it is said, *that it is necessary that godly Preachers countenanced from King, and State, were sent to preach to congregations generally ignorant, and prophane, and till they bee come to such a measure of gracious reformation, as they can testifie their faith and repentance, it were meet they should never renew their Covenant made in baptisme, nor yet have the Seales of the Covenant conferred upon them, but till then they shall lament after the Lord, as the Israelites did when the Arke had beene long absent, 1 Sam. 7. 2.*

Answ. In these Propositions most of all the Congregations of England, except some few following the way of independencie of *Church* government, though they bee baptized and professe the truth, are brought just to the state of *Turkes* and *Indians* willing to heare the Word, or of excommunicated persons, for they and their seede are to want the Seales, their children *Baptisme*, themselves the *Lords Supper*. But 1. how can the keyes in ordinary rebukes, and excommunication from the Seales bee exercised upon these who are without, and no *Churches* as yet? for while they sweare the Covenant, they are not *Churches*. 2. It is said, *godly Preachers must bee sent to them, untill they bee reformed*; but why not godly *Pastors*? because though these preachers preach unto them, yet exercise they no Pastorall care over them, because they are not yet a visible Church and flocke, and therefore have no more Pastors to care for their soules, then *Turkes* and *Indians*, and Preachers have no more a Pastorall relation to these, though baptized, and professing Christ, then to *Indians*, *Jewes* or *Turkes*, as our brethren teach, & a patterne of such flocks is not hard in the word,

where ordinarily the word is preached to a number of people baptized, and yet baptisme denyed to all their seed, and the Lords Supper to themselves. 3. It is the same Covenant the author speaketh of here with the *Church Covenant that Israel and Judah made with God*, and which they say essentially constituteth a *Church*, and hinteth at the Covenant of the *Church* of *Scotland*, sworne and subscribed by many thousands *ignorant and prophane, and who never came to such a measure of gracious reformation, as they can testifie their faith and repentance*; yet did this nation right in putting all to sweare and enter into a Covenant with God, for *Israel*, *Deut.*29. where there was many *who had not eyes to see, eares to heare, and a heart to understand*, *v.* 3. 4. and where there were many *rebellious and stiff hearted*, *Deut.* 31. 27. *entered all of them into Covenant with God, Captaines, Elders, Officers, all the men of Israel*, *Deut.* 29. *v.* 10. *Little ones, wives, children, hewers of wood, &c. all which attained not to such a measure of gracious reformation.* 2 *Chron.* 15 9. *all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon, entered into a Covenant with God*, who after such Apostasie could not all have attained to that *measure of gracious reformation*, as to testifie their faith and repentance by prayer, conference, experiences of *Gods* wayes in their heart and confession, and yet the Author saith (*o*) that there is no colour *to conceive this way of entering into Church estate by Covenant, to be peculiar to the pedagogue of the Old Testament.* 4. Israels lamenting after the Lord, 1 *Sam.* 7. 2. was not the repentance of a people, who was not a *Church* visible, but was onely a people to bee prepared for a *Church* State, and not fit to receive circumcision and the passeover as you conceive of the *ignorant and prophane in England*, which to you are no visible *Churches*; for Israel at this time was a true visible Church. The rest of the propositions tending to reformation not discussed elsewhere, I acknowledge to be gracious and holy counsells, meet for a reformation. The Lord build his owne Temple in that Land, and fill it with the cloud of his glory.

(*o*) *Chap.* 1. *Sect.* 1.

FINIS.

MVSEVM BRITANNICVM

is not to bee observed in every Congregation of the New Testament: Nay is there any ordinary minister appointed who is not given to some one Assembly of this kind. So also (b) Mr. Mather *and* Mr. Thomson, *teachers in New England. Others say because there was a representative worship of sacrificing of all the* 12. *Tribes at Jerusalem therefore all the Synagogues were dependent Churches, and Jerusalem was the supreme and highest Church, but there is no representative worship in the New Testament, and therefore no need of Synods, as higher Churches.*

(b) A modest and brotherly answer to Mr. *Herle*, c. 2. p. 12, 13.

Answ. Surely the aforesaid *reverend Brethren of New England* have these words, (c) *But it seemeth to us that the power* (*of a Synod*) *is not properly a power and exercise of government and jurisdiction, but a power of doctrine, and so a Synod is rather a teaching then a governing Church*; from which I inferre; 1. That our Brethren cannot deny a power of governing to a Synod, but it is not so proper governing, as excommunication and ordination performed in their Congregations, but (say I) it is more properly governing, as to make Lawes and rules of governing, is a more noble, eminent and higher act of governing (as is evident in the King and his Parliament) then the execution of these Lawes and rules. 2. Our brethren incline to make a Synod a *teaching Church*; but I inferre that Synodicall teaching by giving out decrees tying many Churches, as our Brethren of (d) *New England*, and the forenamed (e) authors teach, is an ordinance of Christ that can bee performed in no single Congregation on earth, for a doctrinall Canon of one Congregation can lay no ecclesiasticall tie upon many Churches. *Ergo*, by this reason our Congregations shall bee dependent, as were the Jewish Synagogues. 3. With favour of these learned men it is a begging of the question to make *Jerusalem* the supreme Church, and the Synagogues dependent *Churches*, because it was lawfull onely at *Jerusalem* to sacrifice, for I hold that *Jerusalem* was a dependent Church no lesse then the smallest Synagogue in all the tribes, for in a Catholick meeting of all *Judah* for *renewing a Covenant with God*, *Jerusalem* was but a *sister Church*, with all of *Iudah*, *Benjamin*, *Ephraim*, *Manasseh*, who 2 *Chron.* 15. 9. 10. 11, 12. made up one great Church which did sweare that Covenant. Ordinances doe

(c) *Ib.* c. 1. *pag.* 8.

(d) Church-government of New-England, Answer to q. 14. pag. 43, 44.

(e) Mr. *Mather* & Mr. *Thomson* Answer to Mr. *Herle*, c. 4 *pag.* 39, 41, *sig.*

doe not formally make *Churches* visible, nor divers ordinances divers *Churches*: profession of the truth formally constituteth a visible *Church*, and *Church union* in ordinances and government, and this was alike in the *Synagogues* and in *Ierusalem*. It was a thing meerely typicall that at *Ierusalem* onely, and in the Temple onely should there bee offerings and sacrifices, because in *Christ God-man*, all our worship and service and prayers are accepted of the Father, but (I pray you) did this instampe *Ierusalem* with any note of *Church-supremacy* above the meanest Synagogue in all *Israel* and *Iudah*? I see it not, all the Synagogues and all the land were members of the nationall Church, and every one a member of his owne Synagogue, the persons professing the truth and dwelling at *Ierusalem* had no supremacie over the *Synagogues*, because they did inhabit that typicall place, but the *Priests and Levites* were indeed servants to all the land, in offering sacrifices, and in governing in the Synedry either the greater, or the lesse, but these professors who did constitute the visible Church at *Ierusalem* had no *Church supremacie* at all for their relation to the Temple, their cohabitation or bodily contiguitie was no *Church-relation* then or now; and that these of the Synagogues behooved to worship in some solemne acts onely at *Ierusalem*, did no more give supremacie to the inhabitants of *Ierusalem* to bee a *Church* over them, then the *Synagogues* could claime supremacie over the inhabitants of *Ierusalem*, for the inhabitants of *Ierusalem* were tied to worship there, and in no other place, and to stand to the determinntion of the great Synodrie without appeale, because there was not a Catholick visible *Church* in the world but the *Church* of the *Iewes*; and this argument with as great force of reason might conclude that all the cities and incorporations of England are in government dependent and subordinate to *London* and the suburbs, because they are subordinate to the honorable Houses of Parliament, if wee should suppone that *Westminster* by a standing Law of the Kingdome were the unalterable seat where the Parliament can sit, and in no other place, which yet could prove nothing, seeing *London* and the suburbs are in their government no lesse subordinate to the Parliament, then the meanest village and towne in *England*,

and therefore I see no ground, because some representative worship was tied to Jerusalem, to give Jerusalem a *Church-supremacie*, 2. because one Congregation doth pray for another that is under pestilence and diseases, and praises God for the deliverance from these evills which also is a sort of representative worship (every Church and person partaking of a Christian priesthood to offer up prayers and praises one for another) it will not (as I conceive) prove that one Congregation hath *Church-supremacie*, and power of jurisdiction over another. Because 1. all *Israel* was alike circumcised; 2. all alike the called *people of God*, in covenant with God; 3. all had claime to the *Altar*, *Sacrifices*, *Temple*, *Arke*, &c. 4. All alike professed their subjection to God, to Priests and Prophets in these same ordinances, whether *typicall*, or *judiciall*, or *morall*, therefore every Synagogue alike at *Ierusalem*, at *Dan* or *Berſheba*, were alike Congregationall *Churches*, without dependance one upon another, and all depended upon the whole nationall Church, and on the Synodries supreme, subordinate, and the Synagogue-government according to their subordinations respectively; and I see no nationall *Church* in *Israel* peculiar to them, or typicall, more then there is a nationall Church in *Scotland* or *England*, though God put some distinguishing typicall notes upon their government, yet it never made either the invisible or visible *Church* of the *Iewes* to differ in nature and essence from the *Christian Churches*.

Object. 17. *From the power of jurisdiction, in a Synod, you may inferre a power of jurisdiction, in a nationall Church, and a power of jurisdiction in the whole Christian world, and wee know not any Politicall Church Catholick and visible in Scripture, and if there were any such Church Catholick, then might they conveene and sweare a Catholick-covenant for uniformitie of doctrine, worship, and government of the Church, as wee have done in Britaine, and this Catholick Church might impose it, upon a nationall Church, even by that same Law of proportion, by which the nationall Church may impose it on particular Churches which are parts of the Nationall Church.*

Answ. I see not how the consequence holdeth every way good

good, that as wee inferre from a juridicall power in a presbytery, the same power juridicall in a Synod, and the same in a nationall Assembly, that therefore wee may inferre the same juridicall power in an *Oecumenick councell*: and the reasons of the disparitie I take to bee these; 1. The farther remote in locall distance of place that *Churches* bee, (as it falleth out in the *Catholick visible Church*) the danger of scandalizing one another, by visible communion, and so the opportunitie of edifying one another is the lesse, and so the communion visible is the lesse, and consequently the power of jurisdiction is the lesse. 2. An universall and oecumenick councell of all the visible Churches on earth, is an act of the visible Church which supposeth all the visible Churches on earth to bee in that morall perfection of soundnesse of faith, of concord and unitie, that some one Congregation or classicall presbytery of Elders according to Gods heart may bee in, which morall perfection perhaps is not *de facto* attainable, (though it bee not physically impossible) in this life, except wee suppose the heavenly dayes of Christs visible reigne on earth a thousand yeares, when yet there shall bee no Temple nor externall ministery, of which state I cannot now dispute, and therefore I conceive these sixteene hundred yeares there never was an integrall and perfect oecumenick councell of all the Churches on earth, and therefore if wee should dispute of the juridicall power of such a Catholick assembly whether it may impose an oecumenick and Catholick oath on a nationall *Church* against their will, and excommunicate a nationall *Church*, is but a needlesse and a *Chymericall dispute*, and it includeth two contradictory suppositions. 1. That all the *Churches* on earth are of one sound faith, worship, doctrine and *Church-government*, and yet one nationall Church is supposed to bee heterodox, scandalous, and obstinate, so that that whole nationall Church must bee constrained to take a lawfull oath and must bee excommunicated; such an hypothesis is not possible where the Gospell is preached, for even the whole *Romish Church* in all its members deserveth not excommunication, in respect wee are sure God hath thousands in the bosome of that Church, who beleeve in Christ, and doe not defend popery with obstinacie,

and

and ſuch an hypotheſis is contradicent to the ſuppoſition of the ſoundneſſe of faith and unitie of all *Chriſtian Churches* on earth, and therefore I plainely deny that *Chriſt* hath given the like power of juriſdiction to the Catholick viſible *Church*, that hee hath given to a nationall *Church*, over a provinciall *Church* or *Synod*, and to a Synod over a *claſſicall Presbyterie*; yea I much doubt if a Catholick councell can formally excommunicate a *nationall Church*, though ſuch a councell may uſe a power analogicall like to the power of excommunication.

Object. 18. *But you cannot demonſtrate from Gods Word, that there is ſuch a thing in the New Teſtament, as a Catholick viſible Church.*

Anſw. I ſaid ſomething of this before, but I conceive the ſubject of the 1 *Cor.* 12. is a *Catholick viſible Church*. But, 1. wee doe not underſtand a politicall body with ordinary *viſible government* from one man who maketh himſelfe the vicar of Chriſt, the *Pope*, whoſe members are *Cardinals*, *Biſhops*, *&c.* and ſuch like. But the Catholick body myſticall of *Jeſus Chriſt*, and that as viſible: and 1. that the *Apoſtle* is to bee underſtood of an univerſall, not of a Congregationall and particular politick *Church* that meeteth in one place, is cleare; 1. hee ſpeaketh of that *Church* wherein are diverſities of gifts for the good of the whole *Catholick body*, as *miracles*, *the gift of prophecie*, *the gift of interpretation*, *the gift of healing*, *&c.* of whom hee ſaith, *v.* 5, 6. *there is the ſame ſpirit, and the ſame God, who worketh all in all*, the particular Congregation is not ſuch an all in all. 2. Hee ſpeaketh of ſuch a *Church* as taketh in all *baptized into one ſpirit*, but this is the whole viſible Church, not one ſingle Congregation onely. 3. Hee ſpeaketh of ſuch a Church as taketh in all, both Jewes and Gentiles, making them one body, *v.* 13. and that taketh in all the world. 4. Hee ſpeaketh of ſuch a *Church* as hath an adequat and full relation to *Chriſt*, from which this *Church* is denominated *Chriſt myſticall*, all the beleevers meeting in one myſticall body of *Chriſt*, as lines in one center, *v.* 12. now a ſingle Congregation hath not a foot to fill this meaſure. 5. Hee ſpeaketh of ſuch a body as hath need of the helpe one of another, as the head hath need

need of the feet, *v.* 15, 16, 17. those of a single Congregation have need of those, who are eyes and eares without the congregation. 6. Hee speaketh of such a body, as is not to separate in their members, one from another, to make a schisme in the body. *v.* 25. but a single Congregation ought not to separate from the rest of the great body made up of many *sister Churches*. 7. Hee speaketh of such a body, the members whereof must care one for another, *and suffer one with another, v.* 26. now single Congregations are such members of this great bodie, as *must mourne with these that mourne and rejoyce with these that rejoyce*, therefore one single Congregation cannot bee this whole body, but its part onely. 8. Hee speaketh of such a body in which *God hath set, v.* 28. *Apostles, Prophets, Teachers, miracles, &c.* now *Christ* hath not wedged in *Apostles* the Catholick Pastors of the whole world, to one single Congregation, nor hath hee confined such a multitude of officers ordinarie and extraordinary to one single Congregation. And that hee speaketh here of a *Catholicke visible Church* is cleare; 1. Hee speaketh of such a body, to which is given the manifestation of the spirit to profit withall, *v.*7. this must bee a visible policie. 2. Hee speaketh of a politicall and organicall body, having eyes, eares, hands, feet, &c. which must bee a visible ministery. 3. Hee speaketh of a body capable of the seales, such as Baptisme, *v.*13. We all are baptized by one spirit into one body, this must bee a visible baptized body; discerned by the visible character of baptisme from all societies of *Jewes, Pagans*, and others who professe not *Christ Jesus*. 4. Hee speaketh of such a body as standeth in need of the helpe one of another, as *the eye cannot say to the hand, I have no need of thee, v.* 21. this evidently cryeth that hee supposeth a visible and externall policie in this body. 5. Hee speaketh of a body so *tempered of God*, as that there should *bee no schisme in the body*, nor separation from it, *v.* 25. now this cannot bee a separation from the invisible body of Christ, for so hypocrites which are members of this visible body, and are often officers, as eyes and eares, yea Pastors, and Teachers remaining in the body without any schisme or separation, are yet separatists from the invisible body of *Christ*, and no more parts of that body, then a woodden leg or arme is a member of a living man. 6. He

speaketh of that body which is to expresse its care in praying, praising, mourning and rejoycing with the rest of the members as they are in a good or adverse condition of prosperitie or adversitie, *v.* 25, 26. and this must bee a visible *Church* praying or praising *God*. 7. Hee speaketh of such a *Church* as the fellow members may see and know by their senses, to suffer, and bee in a hard condition, or to rejoyce, as *v.* 25. 26. and this is more then apparently cleare to bee a *visible Church*. 8. Hee speaketh of such a *Church* as *God* hath furnished with severall officers, in severall orders visibly knowne to bee different officers, as *v.* 28. Now *God hath set some in the Church, first Apostles, secondarily Prophets, thirdly teachers, these bee parts* and most eminent and considerable organs of a *visible Church*. And the like I might prove by divers of these arguments of that body politicall of which the *Apostle* speaketh, *Rom.* 12. 3, 4, 5, 6. to the end of the Chapter. These speciall exceptions there bee against this. 1. *That the Church, 1 Cor.* 12. *is the invisible and mysticall body of Christ, because it is a body baptized by one spirit.* 2. *A body called Christ, that is Christ mysticall. Answ.* It is true that this visible body hath also an inward and spirituall *baptizing*, answerable to the externall and outward *baptizing*, and so according to that internall and mysticall union it is an invisible body, as these reasons prove: but the question is, if the *Apostle* speake of the body of *Christ* in that notion, we deny that, for hee speaketh plainly here of the *Church*, as it is a politicall, organicall and visible body.

Object. 2. *If one should say, God hath placed in the common-wealth Emperours, Kings, Dukes, Princes and Rulers, as the eyes and eares of the Commonwealth, it should no wayes follow that all the Commonwealths in the earth are one visible civill body having a government, so though it bee said God hath placed in the spirituall Commonwealths of the Church Apostles, Prophets, Teachers, &c. it followeth not that the Church is all one spirituall, politick visible body, it followeth onely that the Lord hath placed in the Church Apostles, Prophets, Teachers indefinitly, that is, that these may bee in any one single Congregation, as it is said, James* 2. 2. *If there come into your Assembly, or Synagogue, a man with a gold Ring, &c. now this will not prove that all the dispersed Jewes, to whom James wrote, were all but one Congregation.*

Answ.

Anſw. 1. It is true, if any ſhould ſay, *God hath placed in the Comm-wealth Emperors, Kings, Dukes, Princes, it ſhould not follow that Common-wealths are one body, even Jewes, Gentiles, Barbarians, Americans,* becauſe there is not this externall union of viſible Communion in the Common-wealths of the earth, as there is in the *Churches*; but if one ſhould ſay, *God hath placed Emperors, Kings, Dukes, Princes in the Common-wealths, as in one organicall body, having one head who hath given influence to ſo many Organs of head feet, hands, eyes, eares, &c.* as the *Apoſtle* ſpeaketh of this *body of the Church*, he ſhould then ſay all the Common-wealths of the world made but one body, but this indefinite ſpeech muſt, by good logick, have the vertue either of an univerſall or a particular propoſition, as if I ſay (*The Church hath ſeated in it Apoſtles, Prophets, Teachers, &c.*) you meane either the *Catholick viſible Church*, or the particular Congregation, or
3. ſome Church betwixt theſe two: our brethren cannot ſay they meane of a middle Church, for then they grant (contrary to their owne principles) a politicall viſible Church, beſide a Congregation; if they ſay the firſt, wee have what wee crave; if they ſay that the Congregation hath ſeated in it *Apoſtles, Prophets*, they fall in the former abſurditie, for God hath placed *Apoſtles*, in the whole Chriſtian world.

Obiect. 3. *When the Apoſtle ſaith, v.* 21. *The head cannot ſay to the feet, I have no need of you; either muſt wee acknowledge here that he meaneth the head of a* Congregation, *to wit a Paſtor, or a Doctor, and ſo hee ſpeaketh here of a Congregation; or if hee ſpeake of the Catholick Church, then Eſtius his argument may ſtand in force to prove the Pope to be the head of the* Church; *for Eſtius exponing theſe words (The head cannot ſay to the feet, I have no need of you) by the head of the Catholick Church (ſaith hee) you either underſtand Chriſt the principall head, or then, ſome mortall man, the Pope, who is a miniſteriall head; the former you cannot ſay, becauſe Chriſt being God, and alſo man perfectly happy, hee may ſay to all the members of his Church great and ſmall, yea to the very Angels,* I have no need *of you; for hee can ſanctifie and governe his Church without the mid. the Sacraments, or any miniſters, therefore the head which ſtandeth in need of the feet, muſt bee the miniſteriall head the Pope, who ſtandeth in need of the feet for the governing of the body in a miniſteriall way.*

I answer, there is no reason for a Popish argument to leave the truth, for this argument shall no lesse militate against our brethren, then against us, because it shall prove that there is a ministeriall head and *Pope* in every Congregation, which is no lesse absurd then to make a Catholick head over all the visible Catholick Church. Secondly, as for the argument it is easily answered, for the *Apostle* here useth a comparison from the naturall body, and there is no ground to presse every toe, lith and sinew of a comparison; and wee deny that the word (head) here doth signifie literally either *Pastor or Bishop*, for the eye also being that which watcheth and seeth for the whole body should also signifie the Pastor, but the intent of the Spirit of God is, that the most eminent members which are as the eyes & the head, whether their eminencie bee excellencie of saving grace, called, *gratia gratum faciens*, or excellencie of gifts, called, *gratia gratis data*, they have need of the gifts and graces of others inferiors and of meaner parts, and there is neither ministeriall head, nor ministeriall feet, nor ministeriall eyes in the Text.

Object. 4. *To every visible Church there should bee a Pastor to feed and rule that Church, if then there bee here a Catholick visible Church, there should also be a Catholick visible Pastor, & that is a Pope.*

Answ. That to every Church meeting ἐπὶ τὸ αὐτὸ into one place, for Word and Sacraments, there should bee one Pastor onely and a supreme one, I deny; there may bee more Pastors then one, but that to every *Catholick Church* there should be one head most eminent, that is farre rather to bee denied, for this is so great a flocke that there bee a necessitie of multitude of Pastors and watchmen to attend so Catholick a flock.

Object. 19. *You teach that the government of consociated Churches is warranted by the light of nature, which if it bee true, surely this light of nature being common to us, in civill, as in ecclesiasticall causes, then by natures light every citie governed with rulers within it selfe, is subordinate to a Classe of many cities, and that Classe to a nationall meeting of all the cities, and the nation must in its government bee subordinate to a Catholick or oecumenick civill court, and this same way may appeales ascend in civill courts; and because by the same light of nature* (saith Mr. Mather, *and* Mr. Thomson) *there must bee some finall and supreme judgement of controversies left appeales*

Mr. Mather and Mr. Thomson, answ. to Mr. Herle, c. 2. p. 16 and p. 20.

peales should bee spun out in infinitum, *it must bee proved that this Supremacie lyeth not in a Congregation.*

Answ. 1. Appeales being warranted by the morall counsell which *Jethro* gave to *Moses*, in which there is nothing *typicall* or *ceremoniall*, but a patterne that all Common-wealths on earth, without any danger of Judaizing may fellow, cannot but bee (as *Whitaker* hath observed) naturall, and supposing that God hath given warrant in his word, for *Monarchies*, which are knowne by Gods appointment to bee independent, as also the government of all free and unconquered States are, it doth follow by the light of nature, that appeales in all states are naturall, and that *God* hath appointed that the supremacie should lie within the bounds of every free *Monarchie* or State, so that there can bee no appeale to any oecumenicall or *Catholick civill Court*, for that is against the independent power that *God* hath given to States; but in the *Church* it is farre otherwise, for *God* hath appointed no visible *Monarchie* in his *Church*, nor no such independencie of policie within an congregation, classical, provinciall or nationall *Church* and therefore though appeales bee warranted both in *Church* and State, by the light of nature, yet appeales to exotick and forraine judicatures is not warranted by any such light, but rather contrary thereunto. 2. *Church-appeales, though warranted by the light of nature, yet it is supposed* they bee rationall, and grounded on good reason, as that either the matter belong not to the congregation, or then it bee certaine or morally presumed the Congregation will bee partiall and unjust, or the businesse bee difficill and intricate; and if appeales bee grcundlesse and unjust, neither Christ, nor natures light doth warrant them, yea in such a case the supremacie, from which no man can lawfully appeale, lyeth sometime in the Congregation, sometime in the classicall presbytery, so as it is unlawfull to appeale, for *illud tantum possumus quod jure possumus*, and neither *Christ* nor *natures light* doth warrant us to unjust appeales, or to any thing against equitie and reason: but that *supremacy* of power should bee in a Congregation without any power of appealing, I thinke our brethren cannot teach; for when the *Church of Antioch* cannot judge a matter concerning the necessitie of keeping *Moses* his Law, or any difficill dogmaticall point, they by natures direction, *Act.* 15. 2.

decree to send *Paul, Barnabas and others to Jeruſalem* to the *Apoſtles and Elders*, as to a higher judicature, that their truth may bee determined, and this they did without any poſitive Law that wee can imagine: for (*a*) Mr. *Mather* and Mr. *Thomſon*, as alſo (*b*) the *Author of the Church government of New England* teach that the *Church of Antioch* had, *jus, power to judge* and determine the controverſie, but becauſe of the difficultie had not *light to judge* thereof; *Ergo* they muſt acknowledge appeales by natures light warrantable as well as wee, for ſuppoſe wee, that a Congregation inclineth to this (*that Arminianiſme is the ſound doctrine of grace oppoſite to Stoiciſme*) one man is cited before the Congregation for holding the contrary, hee knoweth all the Congregation in thoſe points to be *Pelagians*, would not our brethren ſay, that this man ſo unjuſtly accuſed for holding the truth againſt the enemies of grace may appeale to a Synod? I thinke they muſt teach this by their grounds, though by the way I thinke the brethren erre in this to teach that *Antioch* had power to determine the controverſie, *Act.* 15. in this caſe; 1. when the *Churches* of *Syria* and *Cilicia*, to their knowledge, were troubled with the like queſtion, as *v.* 24. may cleare; 2. when as the partie againſt the truth was ſo prevalent within the *Church* of *Antioch*, *Act.* 15. 2. as that they oppoſed the *Apoſtle Paul*, and *Barnabas*, alſo in this caſe I doubt much if they had power to determine a queſtion, that ſo much concerned all the *Churches*, for that was proper to a Synod of many *Churches*. 2. When the greateſt part of a *Church*, as *Antioch*, is againſt the truth, as is cleare, *Act.* 15. 2. I beleeve in that they loſe their *jus*, their *right* to determine *extenus*, in ſo farre, for *Chriſt* hath given no eccleſiaticall right and power to determine againſt the truth, but onely for the truth, and therefore in this, appeales muſt bee neceſſary. Mr. *Mather* and Mr. *Thomſon* againſt *Herle*, *c.* 2. *p.* 17. 18. ſay we do much Judaizein that we multiply appeales upon appeales, *from the Congregation to a Claſſe, then to a Synod, then to a nationall aſſembly, then to an oecumenick councell, and this way, while the world indureth, cauſes are never determined, and Synods cannot alwayes bee had, even as in Jeruſalem the ſupreme judicature was farre remote from all proſelytes, as from the Eunuch of Æthiopia, Act.* 8. *and from the remoteſt parts of the holy Land; But God hath provided better for us, in the New Te-*

(*a*) Mr. *Mather* and Mr. *Thomſon* Anſwer to Mr. *Herle c.* 4 *p.* 42.

(*b*) Church-government and Church-covenant of *New England*, Anſw. to queſt. 14. *p.* 44.

ſtament.

stument, where every Congregation, which is at hand, may decide the controverse.

Answ. 1. The speedinesse of ending controversies in a congregation, is badly compensed with the suddainnesse and temerity of *delivering men to Satan*, upon the decision of three *Elders*, without so much as asking advise of any classes of Elders, and with deciding questions deepe and grave, that concerneth many *Churches*, which is a putting a private sickle in a common and publick harvest. 2. All appeales without just warrant from *Christs will*, wee condemne, as the abuse of appeales to a court, which is knowne shall never bee. 3. *Antiochs* appeale to a Synod two hundreth miles distant (as our brethren say) in so weighty a question, was no *Judaizing*, but that which *Paul* and the *Apostles* was guiltie of, as well as wee. 4. Matters concerning many *Churches* must bee handled by many.

The Doctrine of the Presbyteriall Churches of Jerusalem, Corinth, Ephesus, Antioch, vindicated.

WEe are convinced from the numerous multitude of beleevers, and the multitude of Pastors at this famous and mother Church of the Christians at *Jerusalem*, to beleeve the frame and mould was presbyteriall, and that it cannot bee so much as imagined or dreamed that it was moulded to the patterne of one single Congregation which could all meet ἐπὶ τὸ αὐτὸ into one place.

The frame of an independent single Congregation is such as no more doe meet ordinarily in one house, then may conveniently bee edified, in partaking of one Word, and one breaking of bread, that is, one Table at the Supper of the Lord; nor can wee imagine that the first mould of a Christian visible Church was so inconvenient as that it crossed edification and conversion, which is the formall effect of a Church-meeting: Now the multitude was such as could not, neither morally, nor physically, meet in one house. For at one Table many thousands and multiplied thousands could not meet, and therefore consider

conſider their number; they were, *Act.* 1. a hundreth and twentie met in one place, but I ſhall not bee of the opinion that this was all, ſeeing, 1 *Cor.* 15. 6. Chriſt after his reſurrection was ſeene of *Cephas*, then of the twelve, after that hee was ſeene of above five hundreth brethren; then in one day at one Sermon about three thouſand ſoules, *Act.* 2. 42. and *ch.* 4. 4. though they were apprehended who preached the Goſpell, yet many of them *which heard the Word beleeved, and the number of the men was about five thouſand.* I deny not but worthy *Calvin* ſaith, *id potius de tota eccleſia, quam de nova acceſſione intelligendum*, this was the whole number including the three thouſand that were converted, c. 2. but firſt hee ſaith, *Potius*, hee inclineth rather to this opinion: but ſecondly the Text ſaith of thoſe which heard the word, it would ſeeme to mee, at the ſecond Sermon of *Peter*, and (a) *Auguſtine*, (b) *Chryſoſtome*, (c) *Beda*, (d) *Baſilius*, (e) *Oecumenius*, (f) *Hieronymus*, (g) *Ireneus* make this number divers from the former, ſo doe (h) *Cornelius a Lap.* (i) *Salmeron*, (k) *Stapletonus*, (l) *Sanctius*, (m) *Lorinus*, (n) *Lyranus*, (o) *Cajetanus*; but we ſhall not contend about the matter, nor yet whether the word ἄνδρες includeth women, which it often doth in the Greek, as ἀδελφοὶ and ἄνδρες Ἀθηναῖοι in *Demoſthenes* doth alſo; yet the wiſdome of God in the Apoſtles cannot admit us to imagine that five thouſand could ordinarily meet to the Word, Sacraments, and government in one houſe, and after this many thouſands were added to this Church.

(a) *Auguſtine, trac* 39. *in Ioan.* (b) *Chryſoſtom. hom.* 1. *hom.* 33. *in Matth.* (c) *Beda in Act.* 2. 5. *Matth.* 14. (d) *Baſilius homil. Pſ.* 115. (e) *Oecumenius in loc.* (f) *Hieronymus in Eſa. c.* 1. *et c.* 11. *in illa adjiciet dominus ſecundo manum.* (g) *Ireneus, l.* 1. *c.* 11. (h) *Cornelius a lapide, diverſa prorſus ſunt hæc quinque millia, a tribus millibus prima concione converſis, c.* 2. (i) *Salmeron in loc. diſtinctus numerus ab illo c.* 2. (k) *Staplet. in Antido. Apoſtolic. c.* 4. (m) *Lorinus non in tribus millibus computanda hæc millia.* (n) *Lyran. in loc.* (o) *Cajetan. in loc.*

1. Our brethren ſay, it is one thing to ſay that they could not meet in one place by reaſon of extrinſecall impediments of perſecution, and through want of a capacious and large roome, and another thing to ſay, that it was unpoſſible that they could bee one Congregation, and meet in one place, for though wee prove they could not meet becauſe of perſecution, wee doe not prove that they were ſo numerous that they could not conveniently meet in one place.

Anſw.

Anſw. Though it bee evident that the Apoſtles were perſecuted, caſt in priſon, and beaten, *Act.* 4. 3. c. 5. 18. 26. 33. 40. it is as evident that they had Aſſemblies, and Churches meetings, *Act.* 2. 37. 41. 46. c. 4. 1, 2, 3. c. 5. 10. *v.* 25. now the queſtion then is not if they could not meet, for extrinſecall impediments of perſecution; for both our brethren and wee agree in this, that they had their Church-aſſemblies for Word and Sacraments, then the queſtion is upon the ſuppoſall of Church aſſembles, which the perſecution of the Jewes then fearing the people was not able to hinder, c. 5. 26. whether or no was the Church at *Jeruſalem* of ſuch a competent number, onely as that they could meet not occaſionally onely to heare a Sermon, but in an ordinary Church-meeting to heare the Word, and communicate in the breaking of bread, and ſeales of the Covenant; and though the want of a capacious houſe bee alſo an extrinſecall impediment why they could not meet, yet that they wanted ſuch a capacious houſe as the Temple, will prove nothing, but it cannot bee ſaid that they wanted a capacious houſe for the ordinary meeting of a Congregation, the ordinary and genuine uſe whereof is to bee edified by the Word and Sacraments, and that an ordinary houſe could containe ſuch a number of thouſands and multitudes as can bee edified in a Congregationall way, is denyed.

2. Our brethren ſay; *that they did not eate the Supper in private houſes, for the breaking of bread, Act.* 2. 46. *was common bread, and they had the uſe of the Temple, and taught in the Temple, for the Senate of the Jewes durſt not extend their malice to the higheſt, Act.* 5. 26. *for they feared the people, and Act.* 4. 21. *So when they had further threatned them, they let them goe, finding nothing how they might puniſh them becauſe of the people; for all men glorified God, for that which was done, ſo the people favouring the Apoſtles, they made uſe of their libertie to the full, and had their publick meetings for Word and Sacraments in the Temple, and did meet in private houſes, Act.* 20. 20. *in a private way, not in a Church way, So Act.* 2. 47. *They had favour with all the people.*

Anſw. It is ſaid theſe beleevers, v, 44. were ἐπὶ τὸ αὐτὸ *in one place*, and thoſe who, *v.* 46. *did eate bread* κατ' οἶκον *from houſe to houſe*, met then being in one place, and (*eating of bread from houſe to houſe*) muſt bee exponed as wee doe, diſtributively, that

is, divided in ſmall Aſſemblies, for the argument that we bring militateth againſt the eating of their common meat in houſes, all being in one private houſe; were three thouſand in one place, ἐπὶ τὸ αὐτὸ, all at one banquet, and that daily? 2. It is true, divers expone the breaking of bread, v. 46. not of the Supper of the Lord, yet of the banquets of love where there was an aſſembly of many; but, v. 42. It is cleare that three thouſand did receive the Supper of the Lord together, and it is ſo true that the Syriack hath it in his expoſition thus נעלותא ובקציא דאוכרסניא ומשתותפין הוו *unuſht anthephin bqtsau bathutha ubaktsafa demhaimnia*, it is memorable, ſaith *Lorinus*, that hee retaineth the name of Euchariſtia, it is rendred, *Et communicabant in oratione & fractione Euchariſtiæ*, yea and (b) *Lutherus* and (c) *Calvin* both expound it ſo, and as (d) *Lorinus*, (e) *Cajetanus*, (f) *Cornelius a Lapide*, they bee all ſpirituall exerciſes named here. But how can wee imagine that many thouſands could in one meeting communicate at one Table in the Lords Supper, and that ordinarily? 1. What voyce could reach to ſo many thouſands, as they did grow unto? 2. What Table could ſuffice to a Congregation of ſo many thouſands added to the Church, for the ſupper is a *Table* ordinance, and requireth Table communion, Table geſtures, which the *Apoſtles* could not ſo ſoone remove and change into an Altar, that all might conveniently heare and bee edified. 3. Can wee beleeve, that ſeeing Congregationall meetings of fewer, and that in private houſes, was leſſe obnoxious to the indignation of authoritie, then meeting in the Temple, as is moſt evident, *Act.* 4. 1, 2. and ſeeing the *Apoſtles* had libertie to meet, *Act.* 5. 26. that they would draw the firſt mould of the Chriſtian viſible *Church*, after the patterne of a conventicon moſt unfit, yea unpoſſible, for attaining the intended end, to wit, edification, eſpecially not being compelled thereunto, by an extrinſecall neceſſitie. Our brethren ſay, *three thouſand, five thouſand might all communicate in one place, though not at one time, ſucceſſively, as it is in many numerous Congregations*; But I anſwer 1. after they were five thouſand, *ch.* 4. I dare ſay, taking in the hundreth and twentie, the five *hundreth brethren that all ſaw Chriſt at once*, 1 *Cor.* 15. 6. and the fruit of the preaching of the other ten Apoſtles, all now preſent at *Jeruſalem*, when the

(a) *Lorinus com. in ac.* 2. 42.
(b) *Lutherus Sermade Euchariſtia.*
(c) *Calvin, Inſtit. l.* 4 *c.* 17.
(d) *Lorinus, ib.*
(e) *Cajetan. com. ib.*
(f) *Cornelii a Lapide.*

the promise of powring the Spirit on all flesh, Joe. 2. 28, 29. Act. 2. 16, 17. was now to take effect at this time, there were but five thousand, but after these all it is said, *Act.* 6. 1. *The number of the Disciples were multiplied*, v. 7. *And the Word of God increased*, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν σφόδρα, *The number of the Disciples grew exceedingly*, and πολύς ὄχλος *a great multitude of the Priests were obedient to the faith*; how many of these people were then obedient to the faith? could all these make one Congregation to eate at one Table? But 2. when they are put to this shift, to say, that they *did communicate successively at one Table, and* (which must bee) *not all in one day*, then do our brethren grant there was not here such a Congregation as is, 1 *Cor.* 11. 20 *When you come together therefore into one place, this is not to eat the Lords Supper*, 33. *Wherefore my brethren when you come together to eate*, ἀλλήλους ἐκδέχεσθε, *tarry one for another*; when you come to eate at the love-feasts, especially at the Lords Supper, saith *Didatus*; if every one of the Congregation bee to waite on while another come, then in the Apostolick Church all the Congregation came together to the Lords Supper to one place and at one time, and this is not the Congregation where *Paul* speaketh, 1 *Cor.* 14. 23. *if therefore the whole Church come together to the same place, and all speake with tongues, and there come in those that are unlearned and unbelievers, will they not say that you are mad?* Hence all the Congegration come together to one place, at one time, and the place was to that heathen and unbelievers might come into their worship of the Congregation, but our brethren make the meeting of this Congregation such as they were not to stay one for another, nor come all at one time, *but successively*, and so as the whole Congregation could not come to one place at once, but by halfes and quarters, and fractions and divided parts, now one thousand, or two thousand, then another two thousand the next day, for the Apostles then celebrating the supper at night and after supper, 1 *Cor.* 11. 21. few thousands should bee able to communicate after Supper. 2. There was no necessitie, that these wise master-builders should divide the *Church*, and the first visible Church in so many parts, and this successive communion doth cleare'y prove our point, that there were many Con-

gregations, for every ſucceſſive fraction being a competent convention of beleevers having the Word and Sacraments, and ſo power of juriſdiction not to admit all promiſcuouſly to the Lords Table, is to our brethren a compleat Church, for to it indeed agreeth the eſſentiall Characters of a vitible inſtituted Church, for there is here a miniſtery, the Word and Sacraments, and ſome power of juriſdiction within it ſelfe, and ſo what lacketh this ſucceſſive fraction of an intire Congregation?

But what ground for ſo needleſſe a conjecture, that the Apoſtolick Church did celebrate the Lords Supper in the Temple, never in private houſes? The contrary is, *Act.* 20. 7. And upon the firſt day of the weeke the Diſciples came together to breake bread, *Paul* preached unto them, *v.* 8. *And there were many lights in an upper Chamber*, where they were conveened, ſo the Text is cleare, *the firſt day of the weeke*, 1 *Cor.* 16. 1. *was the day of the Chriſtians publick worſhip*, and (*a*) *Auguſtine*, (*b*) *Calvin*, (*c*) *Luther*, (*d*) *Melanchthon*, *Bullinger*, (*e*) *Diodatus*; and ſo (*f*) *Lorinus* and (*g*) *Sanchius* ſay this was the Lords Supper, who can imagine that the *Apoſtles* did bring ſo many thouſand *Chriſtians* after Supper to the Temple, to celebrate a new Evangelick feaſt, and that immediatly after *Peters* firſt Sermon, *Act.* 2. 42? 1. Before the *Apoſtles* had informed the Jewes, that all their typicall and ceremoniall feaſts were now aboliſhed, yea while they ſtood in vigor, and the *Apoſtles* themſelves kept them in a great part? was this like the Spirit of the *Goſpel*, which did beare with *Moſes* his ceremonies for fortie yeares?

(*a*) *Auguſtin.* ſ *Epiſt.* 86.
(*b*) *Calvin, in loc.*
(*c*) *Luther. Serm. de Euchariſt.*
(*d*) *Melanchthon. lib de uſu Sacrament.*
(*e*) *Diodatus. annot. in loc.*
(*f*) *Lorinus in loc.*
(*g*) *Sanch.*

2. The *Apoſtles*, *Act.* 4. 1. are indited before the Synedry, that they taught, in the Temple, *Jeſus Chriſt*: if they had with ſo many thouſands, gone to the Temple with a new extraordinary ceremoniall ordinance as a new Sacrament, ſo contrary in humane reaſon, to all the ſacred Feaſts, Sacrifices, and ceremonies, ſhould not this with the firſt have beene put in their inditement, that they were ſhouldering *Moſes* out of the Temple? yet are they onely accuſed *for teaching the people*; yea *Chriſt* the Law-giver, who preached the Goſpell daily in the Temple, would not take the laſt Supper to the Temple, but celebrated it.

it in a private Chamber; and *Paul* being accuſed alwayes as an enemy to *Moſes* and the Temple, his enemies the Iewes who watched him heedfully, could never put on him, that hee celebrated a Sacrament in the Temple: as for *Baptiſme* it being a ſort of waſhing (whereof the Phariſees uſed many, *Matth.* 15. *Mark.* 7.) it was performed often *ſub dio* in rivers, never in the Temple; wee deſire any author, father, (*Oecumenius* doubteth onely) Doctor, Divine, Proteſtant, or Papiſt, late or old, who ſaid the Apoſtles celebrated the Supper in the Temple.

3. Our brethren ſay all, *Theſe did conveene* ἐπὶ τὸ αὐτὸ, *for Act.* 4.31. *When they had prayed the place was ſhaken where they were aſſembled together,* ἐσαλεύθη ὁ τόπος, *Act.* 2.46. *and they continued daily with one accord in the Temple, and breaking bread from houſe to houſe, did eate their meat with gladneſſe.*

Anſw. The place, *Act.* 4.31. ſaith not, that all the five thouſand beleevers were in that one place, which was ſhaken, for v. 21. that when the Apoſtles were let goe by the Prieſts and Captaines of the Temple they returned to their owne company πρὸς τοὺς ἰδίους, to their owne, but no circumſtance in the Text doth inferre that they came backe to the whole five thouſand, but onely to ſome few of the firſt beleevers, that were converted before the firſt Sermon of *Peter* was made, *cap.* 2; they returned, *Lyra* and *Hugo Cardinalis*, to their owne company, *ad domeſticos ſuos*, and ſo ſaith *Lorinus*, who citeth the Syriack אחוהון *hachaiehin ad fratres ſuos. Salmeron, ad ſuos apoſtolos, ſive condiſcipulos & domeſticos fidei*, and ἴδιος doth not ſignifie the whole Church, but friends and domeſticks, as, *Mark.* 5.19. Goe home to thy own houſe and ſhew thy friends, *Luke*, πρὸς τοὺς σοὺς compared with, *Luk.* 8.39. and *Gal.* 6.10. πρὸς τοὺς οἰκείους τῆς πίστεως, and 1 *Tim.* 5.8. therefore the place ſaith that the five thouſand were gathered together in this one place which was ſhaken. 2. Giving and not granting that they were all conveened to prayer, it doth not follow that they did meet ordinarily in one place, for partaking of Word and Sacraments, as one Congregation, for noe might conveene to prayer and hearing the Word, then could meet ordinarily in a Congregationall-way. Neither will any Text inforce us to

expone ἐπὶ τὸ αὐτὸ, *collectively*, but *diſtributively*, as wee ſay, all the Congregations in *Scotland* met, ἐπὶ τὸ αὐτὸ, in one, every Lords day, that is, every one of the Congregations is in one place, but the ſenſe is not that all the Congregations collectively are in one place. And wee may juſtly aske what this place was which was ſhaken, it is not like that it was the Temple, that which ſhould have beene more prodigious like, and preſaged a ruine to the Temple, would not have beene concealed by the holy Ghoſt, for it would have more terrified the *Jewes*, and the Temple is never called τοπος *ſine adjecto*, without ſome other thing to make it bee knowne to bee the holy place, if it was a private houſe, give us leave to ſay it could not containe five thouſand to heare prayer, farre leſſe a more numerous multitude.

Wee remit it to the judgement of the wiſe, if the Apoſtles were ſo lazie to propagate the Goſpell, that where twelve of them were preſent undoubtedly, *Act.* 4. 23 31. *Act.* 6. 2. and (as many of the learned thinke, the ſeventie Diſciples) that eleven Apoſtles did heare the Word onely, and one did ſpeake to one Congregation onely, which conſiſted of ſo many thouſands, for to the five thouſand, if there were no moe, v. 14. *more beleevers were added to the Lord, multitudes both of men and women*, who could not conveniently heare? This I thinke not imaginable; for 1. now the harveſt was large, thouſands were to bee converted. 2. The Spirit was now powred upon all flesh. 3. Chriſt, when hee ſent the twelve but to *Judea*, hee ſent them two and two, and would have every man at worke, and the Apoſtles went out in twoes, *Act.* 13. *Paul* and *Barnabas*, and ſometimes but one *Peter* was ſent to the *Jewes*, *Paul* to the Gentiles, and the world divided amongſt them, 1. of other officers *Timothy* is ſent to *Epheſus*, *Titus* to *Crete*, that ſo they might the more ſwiftly ſpread the Goſpell to all the world. What wiſedome could wee imagine would lead the twelve *Apoſtles* to ſpeake to one ſingle Congregation met in one place, at one time? the reſt, to wit the eleven and the seventie Diſciples being ſilent? for in the Church the God of order will have one to ſpeake at once, 1 *Cor.* 14. 31.

But our reverend brethren ſeeing and conſidering well that the

the *Church* at *Jeruſalem* could not all meet in one Congregation all way, and that they were a *Chriſtian Church*, and ſo behooved to bee a Presbyteriall *Church*, they doe therefore betake themſelves to another Anſwer, for they ſay *that this Church at Jeruſalem was an extraordinary conſtituted Church, and* 1. *wanted an Eldership, and presbytery, as Christian Churches have now:* 2. *the government was meerely Apoſtolicall:* 3. *the conſtitution was ſomewhat Jewiſh, rather then Chriſtian, for their ſervice was mixed with legall ordinances and Jewiſh obſervances for many yeares, and therefore cannot bee a patterne of the Chriſtian viſible Church which wee now ſeeke.*

To which I anſwer. 1. Becauſe our brethren conſider that the *Church* of *Jeruſalem* will not bee their independent Congregation, before wee obtaine it, for us, as a mould of a *presbyteriall Church*, they had rather quit their part of it, and permit the *Jewes* to have it, for us both, but wee are content that their Congregations in ſome good ſenſe bee given to them, and not to *Jewes*. 2. There is no reaſon, but the *Church* of *Jeruſalem* bee a Chriſtian *Church*; 1. The externall profeſſion of a viſible *Church* maketh it a viſible Chriſtian *Church*, but this *Church* profeſſeth faith in Chriſt already come in the fleſh and the Sacraments of the New Teſtament, baptiſme, and the Sacramentall breaking of bread, *Act.* 2 v. 41, 42. wee deſire to know how ſaving faith in a multitude conſtituteth an inviſible *Church*, and the externall and blameleſſe profeſſion of that ſame ſaving faith doth not conſtitute a viſible *Church* alſo? and how this is not a Chriſtian viſible *Church* not differing in eſſence and nature from the viſible *Churches* that now are, to which the eſſentiall note of a viſible *Church* agreeth, to wit the preaching or profeſſion of the ſound faith: if it bee called an Apoſtolick and ſo an extraordinary Chriſtian *Church* becauſe the *Apoſtles* doth governe it, that is not enough, if the *Apoſtles* governe it, according to the rule of the word framing the viſible *Churches* of the New Teſtament, this way the *Church* of *Corinth*, 1 *Cor.* 5. ſhall bee an *Apoſtolick* and ſo an extraordinary *Church*, which our brethren cannot ſay. But wee deſire to know wherein the frame of this fit patterne Chriſtian *Church* at *Jeruſalem* is ſo extraordi-

ordinary, that it cannot bee a rule to us to draw the mould of our *Churches* according to it, for if the Apoſtles make it a patterne of an ordinary Chriſtian *Church* in Word and Sacraments, to ſay it was extraordinary in the government, except you ſhew that that government was different from the rule that now is in government, is *petitio principii*, to begge what is in queſtion, for theſe ſame keyes both of knowledge and juriſdiction that by your grant, were given to the Church, *Matth.* 18. 15,16,17. were given to the Apoſtles, *Matth.* 16,17, 18. and *Joh.* 20. 21. If you ſay it is extraordinary, becauſe as yet they *had not Deacons, for the Apoſtles did as yet ſerve tables, whereas afterward Act.* 6. *that was given to the Deacons by office, and ſo they had not Elders, nor Doctors, nor Paſtors as we now have, but the Apoſtles were both Paſtors, Ruling Elders, Doctors, and Deacons, and they were the onely governing Elderſhip, and this was extraordinary that they had no Elderſhip, and ſo they were for that ſame cauſe no presbyteriall Church, whence it followeth that you cannot make this Church which had no presbytery, a patterne of a presbyteriall Church.*

But I anſwer, this will not take off the argument, if wee ſhall prove that after they were more then could meet in one Congregation, and ſo after they were ſo numerous that they were moe Congregations then one, they had one common government, and 1. wee ſay though the *Apoſtles* had power to governe all the Churches of the world, and ſo many Congregations, yet if they did rule many Congregations as Elders, and not as *Apoſtles*, wee prove our point. Now we ſay where baptiſme and the Lords Supper was, there behoved to bee ſome government, elſe the Apoſtles admitted promiſcuouſly to baptiſme and the Lords Supper any the moſt ſcandalous and prophane, which wee cannot thinke of the *Apoſtles*: it is true ſay you, *they admitted not all, but according to the rule of right government, but this right government was extraordinary, in that it was not in a ſetled Elderſhip of a Congregation, which was obliged to reſide and perſonally to watch over that determinate flock, and no other flock, but it was in the hands of the Apoſtles, who might go through all the world to preach the Goſpell, and were not tied to any particular flock, and ſo from this neither can you draw your claſſicall*

Elderſhip,

Eldership, nor wee our Congregationall Eldership.

But I answer, yet the question is begged, for though it bee unlawfull for a setled Eldership not to reside where their charge is, yet the question is now of a government in the hands of those who are oblieged to reside and give personall attendance to the flock, and the government in the hands of the *Apostles*, who were not oblieged to personall attendance over this and this particular flock, which they did governe; were governments so different in nature, as the one is a patterne to us, not the other, and the one followeth rules different in nature and spirit from the other; for though it were granted that the *Apostles* did governe many Congregations as *Apostles*, not as Elders, yet there was no extraordinary reason why these many Congregations should bee called one *Church*, and the beleevers added to them, said *to bee added to the Church*, as it is said, *Act.* 2. 47. *And the Lord added to the Church daily such as should bee saved*, except this *Church* bee one entire body governed and ruled according to Christs Lawes. 2. There bee seven Deacons chosen to this *Church*, *Act.* 6. and Deacons are officers of the *Church* of *Philippi* which our brethren calleth *Phil.* 1. 1. a Congregationall *Church*, and *Phebe* was a *Deaconisse* (say they) *of the Church of Cenchrea*, *Rom.* 16. 1. and if they had *Deacons*, they could not want *Elders*, who are as necessary. 3. This *Church* could not bee so extraordinary as that it cannot bee a patterne to us of the constant government of Churches by Elders, which wee call *Aristocraticall*, seeing it is brought as a patterne of the *Churches* government by the voices of the people, which is called by Divines, in some respect, *democraticall*, and this place is alledged by our brethren, and by all Protestant Divines against *Bishops* and *Papists* to prove that the people have some hand in government, to wit, in election of officers, and so the words are cleare. *Act.* 6. 5. *And this saying pleased the whole multitude, and they chosed Steven, &c.* so this multitude did not make one Congregationall *Church*, but it was a company of the *multiplied disciples, both of Grecians and Hebrews*, as is clearely related to these spoken of, *v.* 1. *c.* 6. Now *Hebrewes* and *Grecians* were directly one *Church* having one government, and *seven Deacons*,

common to both, now that could not bee a ſingle independent Congregation, as is already proved. 4. If the conſtitution of this *Church* at *Jeruſalem* bee Jewiſh, becauſe of ſome Jewiſh obſervations, and ſo no patterne of the frame of ordinary viſible *Churches* Chriſtian; I ſay 1. this is no good argument, ſeeing the Chriſtian viſible *Church*, and the *Jewiſh* viſible *Church* is of that ſame frame and conſtitution, having that ſame faith, as all grant, except *Papiſts*, *Socinians* and *Arminians*, and ſo that ſame profeſſion of that ſame faith. 2. If this were a good reaſon, then all the *Churches* of the *Gentiles* which are commanded for a time, in the *caſe of ſcandall*, to obſerve ſome *Jewiſh Lawes*, *to abſtaine from eating meates offered to Idols, and from blood, and from things ſtrangled*, *Act.* 15. 29. *Act.* 16. 4. ſhall bee alſo *Churches* in their conſtitution *Jewiſh*, and ſo no patterne to us; and the *Church* of *Rome* and of *Corinth* ſhall bee *Jewiſh* alſo, and no patterne to us, becauſe in caſe of ſcandall they are to abſtaine from meats forbidden in the *Law of Moſes*, *Rom.* 14. 1 *Cor.* 8. *c.* 10. but this our brethren cannot teach, 5. Though *Apoſtles* did governe all theſe Congregations, yet wee are not to thinke, that ſeeing there were ſuch abundance of gifted men in this Church, on which the Spirit, according to *Joels* prophecie, was powred in ſo large a meaſure, that they did not appoint Elders who did perſonally watch over the converted flock, eſpecially ſeeing *Apoſtles* uſe never this Apoſtolicall and extraordinary power, but in caſe of neceſſitie, where ordinary helpes are wanting, elſe this anſwer might elude all reaſons drawn from the firſt moulded Churches which were planted by the *Apoſtles* and watered by their helpers. But I have heard ſome ſay, *that multitude of Paſtors at Jeruſalem doth not prove that the Apoſtles were idle, if they did all attend one Congregation, becauſe they had worke enough in the Synagogues to convert the unconverted Jewes, all the twelve did not labour in preaching to the one ſingle new converted Congregation.*

Anſw. But if you lay downe our brethrens ſuppoſition, that the *Apoſtles* had no publick meetings for the Word and Sacraments of the Chriſtian *Church*, but the Temple, and *that they ceaſed not daily in the Temple, and from houſe to houſe to teach and preach Chriſt*, as is ſaid, *Act.* 5. 42. then conſider that they preach-

preached not daily in the Synagogues, but in the Temple and in houses, and their first conquest of five thousand was above three Congregations, beside those who daily came in: and certainly if the first was but one Congregation, yet one of the twelve preached to that Congregation, the other eleven behooved to have a Congregation also. 6. Our brethren acknowledge the *Church of Jerusalem* to be one *Church*, for it is called, even before the dispersion, one *Church* in the singular number, *Act.* 2. 47. *And the Lord added to the Church daily such as should bee saved*, *Act.* 5. 11. *Great feare came upon all the Church*, and *Act.* 8 1. *At that time there was a great persecution against the Church*. 2. They grant before the dispersion that it had a government, but they deny *this government to bee presbyteriall, because it was Apostolick and extraordinary, and that it had not an Eldership, nor read wee of any Elders till after the dispersion*, *Act.* 8 1. *When their number was diminished, so as it is cleare they could meet in one Congregation.* 3. *You must prove this government to bee one if you prove a Presbyteriall Church at Jerusalem.* 4. *You must prove divers formed and organicall and severall Congregations at Jerusalem, if you prove such presbyteriall Churches as wee have in Scotland*; but I pray you, The *Apostles* (you say) *did rule the Church of Jerusalem as Apostles*, and so as extraordinary Elders, not as an ordinary Eldership and Presbytery, but give mee leave to say this is a meere shift. 1. What reason to call the Apostles governing of the Church extraordinary, more then their preaching the Word and their administration of the Sacraments is extraordinary? and if Word and Sacraments doe prove that this was the first visible *Church* and a type and patterne to all visible Churches, why should its government bee extraordinary? 2. Why should the government bee extraordinary, because the *Apostles* did governe it, in respect they were extraordinary officers, and should not the government bee by the Apostles; and exercised by them as a common ordinary presbytery, seeing this *Church* in its goods, was governed by seven ordinary and constant *Church-officers*, the seven Deacons? *Act.* 6. and seeing the people did exercise an act of ordination (say our brethren) but an act of popular election (say wee) which cannot bee deny-

nyed to bee a politick act of divers *Churches*, *Hebrewes* and *Grecians* chooſing their owne ordinary officers in relation to which they made one governed *Church*, under one common government, which is not congregationall; becauſe not of one Congregation, but of moe Congregations conveened in their principall members (for they could not all meet in one, as wee have proved) *Ergo*, it muſt bee presbyteriall. And that this government is one to mee is evident, becauſe theſe ſeven Deacons were officers in ordinary to them all. 3. Wee ſee not how wee need to prove that the ſeverall Congregations were ſeverall formed, fixed and organicall bodies; 1. Becauſe it ſhall bee hard to our brethren to prove a *Pariſhionall Church* in its locall circuit in the Apoſtolick *Church*, and when *Churches* were moulded and framed firſt in locall circuits of pariſhes, I will not undertake to determine. 2. Ten Congregations in a great Citie, though not moulded locally and formally in ten little diſtinct Churches organicall, yet if ſixteene or twentie Elders in common feede them all, with Word, Seales and common government, they differ not in nature from ten formed and fixed Congregations, and the government is as truely *Ariſtocraticall*, and *presbyteriall*, as if every one of them had their owne fixed Elderſhip out of theſe ſixteene Elders, for fixing of this or this Elder to this or this Congregation is but accidentall to the nature of an organicall *Church*; if ten little Cities have ten magiſtrates who ruleth them all in common, they are ten perfect politicall incorporations and ſocieties, no leſſe then if to every one of theſe ten were a fixed magiſtrate, to this or this citie; Becauſe the *King* and State might accuſe them all for any miſgovernment or act of unjuſtice done by the whole ten conveened in one judicature to judge them all; for what unjuſtice is done by the major part is to bee imputed to the whole colledge, in ſo farre as the whole colledge hath hand in it. 2. The formall acts of a politicall Congregation not fixed are one and the ſame in nature and eſſence with the formall Church-acts of a fixed Congregation; For 1. the Word and Sacraments are one and the ſame: 2. their acts of government, in rebuking, accuſing, and joynt conſenting to deliver to *Satan* an inceſtuous man are one and the

ſame

ſame, whether the Congregation bee fixed, or not fixed; ſhew us a difference.

But it is ſaid, they are different in a politicall or in a Church-conſideration, 1. Becauſe this determinate Congregation is to ſubject their conſciences in the Lord, to this fixed Elderſhip whom they have called and choſen to bee their Elders, and not to the miniſtery of any others, as 1 Theſſ. 5. 12. Know them that labour amongſt you, προϊσταμένους ὑμῶν (not thoſe who are over others,) and that are over you, ἐν κυρίῳ, and are over you in the Lord, not over others, καὶ νουθετοῦντας ὑμᾶς and admoniſh you, not others: and 2. The Paſtors are to feed ſuch a flocke over which the holy Ghoſt hath ſet them, Act. 20. 28. and they are to feede the flocke amongſt them, 1 Pet. 5. 2. not any other, ποιμάνατε τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ, therefore Paſtors are fixed by the holy Ghoſt to a fixed congregation. 3. Paſtors are not rebuked by the Spirit of God, for remiſſe exerciſe of juriſdiction and Church-power, but over their owne fixed Congregation, not becauſe they doe not exerciſe their power over other Congregations over which they are not, and for whoſe ſoules they do not watch, as is evident in the ſeverall rebukes tendered by Chriſt to every Angell or Elderſhip of the ſeven Churches in Aſia, Revel. 2. c. 3. where every Angel and Church is rebuked for their owne omiſſions towards their own fixed and particular flocks.

Anſw. The places doe not come up, to prove fixed Congregations in the Apoſtles times; for 1. wee deny that the *Church* of *Theſſalonica* was one ſingle fixed Congregation, or the *Church* of *Epheſus* either, and farre leſſe can the *Churches* of *Pontus*, *Galatia*, *Cappadocia*, *Aſia*, and *Bythinia*, to which *Peter* writeth, and whoſe Elders, 1 *Pet.* 5. 1. 2. hee exhorteth *to feede the flock of God*, bee one fixed Congregation, nor doe they prove that fixed Congregations were, though I thinke it not unprobable that when *Phebe*, *Rom.* 16. 1. is called a *Deaconiſſe of the Church*, *which is at Cenchrea*, that there were fixed Congregations at that time, but many things not without apparent ſtrength of much probabilitie may bee ſaid by the learned, on the contrary. 2. The Elderſhip of *Epheſus* I dare not call the Elderſhip of one Congregation, farre leſſe of one fixed Congregation, and they are all commanded to feed the flocke over which the *holy Ghoſt* had ſet them, and no other

Church that is moſt true. But how doe our brethren inferre a fixed Congregation at *Epheſus* from thence? farre leſſe I think can they inferre that the formall *Church-acts* of a fixed, and a not fixed Congregation are different in nature; and therefore, if we can ſhow that in the Apoſtolick *Churches* they had many Congregations though not fixed, under one common Eldership, which did feed them in common with Word, Sacraments and Diſcipline, as is clearely proved, then have wee a patterne of a *Presbyteriall Church*. 3. The Elders of *Epheſus* and theſe Elders, 1 *Pet.* 5 1,2,3. had all of them a burden of the ſoules *amongſt them, and over which the holy Ghoſt had ſet them*, and they had not a burden and charge in particular of others as watching in particular for the ſoules of others: but how fixed Congregations are hence inferred I ſee not, for I may have with other ſix Paſtors, a Paſtorall burden and charge to watch for three Congregations, according to my talent and ſtrength, though I bee not a fixed paſtor to all the three collectively, or to any fixed one diſtributively, ſo as all the omiſſions of my ſix fellow-labourors ſhall bee laid to my charge, in the Court of the Judge and Lord of all, if I do what I am able: which I demonſtrate thus. 1. That morall obligation of conſcience which did obliege the Apoſtles as Paſtors of the Chriſtian world which was to bee converted, is not temporary but perpetuall and morall and did obliege the Apoſtles as Chriſtians. Therefore this morall, obligation did lie upon the Apoſtles *to feed the Catholick flocke of the whole Chriſtian world over which the holy Ghoſt had ſet them*, juſt as the Elders of *Epheſus*, *Act.* 20. 28. are commanded to feed the *whole flock of God* which is at *Epheſus*: now I aske if every ſingle Apoſtle is to make a reckoning to *God* for the ſoules of all the Chriſtian world? 2. If *Peter* muſt bee anſwerable to God, becauſe *Paul* by negligence ſhould incurre the woe of not preaching the Goſpell, 1 *Cor.* 9. 16? (3.) If upon this morall ground of an obligation lying on the Apoſtles to feed the Catholick flock of the whole world, amongſt which they were, for the moſt part, by ſpeciall commandement of *Chriſt*, to *preach to all nations*, *Matth.* 28. 19. *to every creature*, *Mark.* 16. *v.* 15. If (I ſay) the Apoſtles bee tied to *plant Churches* in ſuch determinate quarters and fixed kingdomes

domes of the habitable world, and if the dividing of the world into twelve severall parts, and large parishes to the twelve *Apostles*, bee *juris divini*, of divine institution? I beleeve this can hardly bee proved by Gods Word. 2. Where there bee six Elders in a Congregation supposed to bee independent, every one of the six are oblieged in their place to feed the whole flocke, over which the *holy Ghost* hath set them, and that by the commandement of *God*, *Act.* 20.28 29. 1 *Pet.* 5.1. as our brethren teach, but I hope by these places no humane logick would inferre, nor could our brethren collect, that, 1. every one of these six should, by divine institution, bee set over each of them the sixt determinate and sixt part of that Congregation. 2. That every one of the sixt were not to give a reckoning for the whole Congregation, and did not watch for the whole Congregation according to his Talent. 3. That one might not be accused, even one *Archippus* possibly at *Colosse*, *Col.*4.17. for his owne particular neglect to the whole flock, though others were also joyned with *Archippus* who fulfilled their part of their ministery, *Col.*2.*v.*5. yea & we justly aske if all the Elders of *Thyatira* were guiltie of remisse discipline against the *false Prophetesse Jezabell*, and if all the *Church* of *Sardis* did become sleepie, and secure, and *had a name that they were living, and yet were dead*, though the Eldership under the name of the *Angel of the Church*, bee indefinitely rebuked, *Revel.*2. 20. *c.*3. 1.2.3.4. yea it is like to mee that seeing the *Lord Jesus* commendeth the one for *love, service, faith, patience*, *Revel.* 2.19. and the other, that *c.*3.4 *they had a few names that had not defiled their garments*, that onely those who were guiltie, were rebuked, I beleeve, and therefore this is to bee proved that *Elders are not rebuked, but for their remisse watching over an unfixed Congregation*, the places to me, doe not prove it.

Now whereas our brethren say, *that they read of no Eldership before the dispersion of the Church at Jerusalem*, *Act.* 8. 1. *and there read no presbyteriall government, and after the dispersion, the number was so diminished as they might all meet in one Congregation, because it is said*, *Act.* 8. 1. *They were all scattered abroad throughout the regions of Iudea and Samaria except the Apostles.* It is easily answered,

1. To

1. To what effect should the *twelve Apostles* not also have followed their scattered flocks, and to what end did *twelve Apostles* stay at *Jerusalem* to preach to one single handfull, that might all conveniently meet in one house, and a private house, for I thinke the persecution could as easily put them from publick meetings in the *Temple and Synagogues*, as it could scatter them all to so few a number as one congregation? was the the harvest so great, and the Apostolick labourers so sparing in reaping, as eleven should bee hearers in one Congregation? and one speake onely at once?

2. Our brethren may know that wee prove a Presbyteriall government before the dispersion. 3. If our brethren elide the force of our argument from multitude of beleevers at *Jerusalem*, to prove a *presbyteriall Church*, they must prove that this dispersion did so dissolve the *Church* as that *three thousand, Act.* 2. and some added daily, *v.* 47. and *five thousand, Act.* 4.4. and *beleevers more added, multitudes both of men and women, Act.* 5.14. *and Jerusalem was filled with the doctrine of the Apostles, c.* 5.28. *and yet the number of the Disciples multiplied, c.* 6.1. *and the Word of God increased, and the number of the Disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith*, they must (I say) prove (for *affirmanti incumbit probatio*) that all this number and all these thousands by the dispersion, *Act.* 8.1. came to one thousand and to a handfull of a single Congregation.

(a) Baron. An. 1.
(b) Dorotheus l. de vit. & mor. prophet. & Apostol.
(b) Salmeron, com. in Ac. 8.

3. I see no necessitie that these (all) be the whole body of the *Church*, I grant *Diodatus* saith so, and (a) *Baronius* conjectureth that there *were fifteene thousand killed at this first persecution*, (b) but *Dorotheus* saith there were but two thousand killed, and (c) *Salmeron* saith *of Dorotheus his relation, Quæ si vera sunt, profecto magna fuit persecutio, if it bee true, the persecution was indeed great*, and wee cannot but thinke, seeing the *spirit of God* saith this was a great persecution, but the Church was greatly diminished: but let us see if the Text will beare that so many thousands (for I judge at this time that the *Church* hath been above ten thousands) were partly killed, partly scattered, so that the *Church of Jerusalem* came to one single Congregation which might meet ordinarily for Word and Sacraments in one

one private house, where the *tewelve Apostles* came to them: for my part I cannot see it in the Text, onely the persecution was great. 2. All were scattered except the *Apostles*. 3. *Act.* 26. *Paul* saith of himselfe at this time, 10. *Many of the Saints did I shut up in prison, having received authoritie from the high Priests, and when they were put to death, I gave my voyce against them.* 11. *And I punished them oft in every Synagogue, and compelled them to blaspheme, and being exceedingly mad against them, I persecuted them to strange Cities*; all which saith many were imprisoned. 2. Some scattered, but the Text saith not *that thousands were put to death*, and it is not like that the *holy Ghost* who setteth downe the other sort of persecution and the death of *Steven*, would have beene silent of the killing of thousands. 3. Whereas it is said, *they were all scattered except the Apostles*, I see no ground of the Text to say that by (πάντες) *all scattered*, hee understandeth, all the Disciples as (*d*) *Lyranus* saith, so saith (*e*) *Eusebius*, though (*f*) *Sanctius* saith hee meaneth of the 70. Disciples. And my reasons are, 1. The Text saith, *v.* 3. *Saul entering into every house, haling men and women committed them to prison*, as you may read, *Act.* 26.10,11. *Ergo*, all and every one without exception of any, save the *Apostles*, were not scattered. 2. Amongst so many thousands of men and women, many for age, weakenesse and sicknesse, and having young children, and women with child were not able to flee, therefore (πάντες) cannot bee taken according to the letter every way. 3. *Paul* after this dispersion, *Act.* 26. 11. *punished them in every Synagogue*. What? punished hee Jewes? no Christians; *Ergo*, after the dispersion there were *Christians* left in *Synagogues at Jerusalem* which were not dispersed. 4. The Text saith that the scattered abroad were Preachers, and as I prove elsewhere hereafter, *extraordinary Prophets*, and therefore all were scattered except the *Apostles*, seemeth to imply that especially the whole teachers were scattered, except the *Apostles*; and (*g*) *Chrysostome*, (*h*) *Athanasius*, (*i*) *Nissenus* observes that *God* out of this persecution tooke occasion to spread the *Gospell*, by sending scattered Preachers to all the regions about, so (*k*) *Lorinus*, (*l*) *Sanctius*, (*m*) *Cornelius a Lapide*, say they were not all scattered, and (*n*) *Cajetan* exponeth these (all) onely *of those up-*

(*d*) *Lyran. an. in loc.*
(*e*) *Eusebius l.2 histo. Eccle. c 1.*
(*f*) *Sanctius com ib.*

Answ to q.29. § 2.
(*g*) *Chrysost. in loc.*
(*h*) *Athanasi. Serm. de sem.*
(*i*) *Nyssenus orat de S. Stephano.*
(*k*) *Lorinus in certum an omnino omnes (dispersi) an soli antiquores discipuli.*
(*l*) *Sanctius ib.*
(*m*) *Cor. a Lapide, ib.*
(*n*) *Cajeta. in lo.*

on whom the holy Ghoſt deſcended. 4. Though this Church could come to one Congregation now, this is but by accident, and from extrinſecall cauſes of perſecution and ſcattering, but wee have proved at the firſt founding of this *Church* Apoſtolick the *Church of Jeruſalem* called one *Church*, the firſt draught and patterne of the viſible Chriſtian *Church* was ſuch as could containe many Congregations, and could not all meet in one. 5. There is no ground to ſay that Apoſtles after this diſperſion erected an ordinary Elderſhip in *Jeruſalem*, whereas before there was an extraordinary, becauſe the Apoſtles was preſent with them, and you read of no Elders while after the diſperſion, becauſe 1. you read not of the inſtitution of ordinarie Elders in the Church of Jeruſalem after the diſperſion, more then before, and ſo you are here upon conjectures. 2. There is no ground to ſay that the Apoſtles changed the government of the firſt patterne of the *Chriſtian Churches* from extraordinary to ordinary. 3. Nor is there ground that the government of the firſt ſamplar of *Inſtituted Churches* of the New Teſtament, ſhould rather bee extraordinarie, then that firſt ordering of the Word and Sacraments ſhould bee extraordinary, ſeeing the Apoſtles the firſt founders of *inſtituted Churches* under the *New Teſtament*, had as ordinary matter to inſtitute an ordinary presbytery and government, having beleevers in ſuch abundance, upon whom, by the laying on of hands, they might give the *Holy Ghoſt*, as they had ordinary matter, to wit, a warrant, and command from *Chriſt*, to preach and adminiſter the *Sacraments*. 4. The Apoſtles abode many yeares at *Jeruſalem*, after there was an erected Elderſhip, *Act.* 15.2.22. *Act.* 16.4. *Act.* 21.18, 19, 20. *Gal.* 1.18 *After three yeares I went up to Jeruſalem to ſee Peter*, *Gal.* 2.1. *Then fourteen yeeres after, I went up againe to Jeruſalem, &c.* 9. *And when James, Cephas, and John who ſeemed to bee pillars, perceived the grace that was given unto mee, they gave to mee and Barnabas the right hand of fellowſhip.* 5. Though wee ſhould give, and not grant that this diſperſion did bring the *Church of Jeruſalem* to ſo low an ebbe as to make it but one ſingle Congregation, yet after the diſperſion, all the *Churches*, *Act.* 9.3. *had peace, and were edified*, and multiplyed, and ſo the *Church of Jeruſalem* alſo was multiplied,

plied, if all *France* be multiplied, *Paris* which is a part of *France* may bee multiplied, and if there were many thouſands of the Jewes that did beleeve, *Act.* 21. 20. though theſe many were for a great part come up to the feaſt at Pentecoſt, as ſome thinke, yet may wee well thinke a huge number of theſe *thouſands* were of the *Church of Jeruſalem*: it is ſaid, *v.* 21. *They are informed of thee that thou teacheſt all the Jewes which are amongſt the Gentiles to forſake Moſes*, theſe belike were the Jewes at Jeruſalem who heard that *Paul* was come to Jeruſalem, and *Act.* 12. 24. *The Word of God grew and multiplied*; it is the ſame phraſe that is uſed, *Act.* 6 *v.* 7. to expreſſe the multiplying of the *Church*, by the *multiplying of the Word*, for there is no other multiplication of the Word but in the hearts of numbers who receive the Word in faith.

Our brethren object; 1. *Though there bee Elders at Jeruſalem, Act.* 15. 2. *v.* 4. *and Act.* 21. 18. *yet that doth not prove an Elderſhip or a formall presbytery, even a presbytery of a claſſicall Church doth not prove that theſe Claſſicall Elders are Elders of a Claſſicall Church.*

Anſw. Our brethren ſhould give to us the meaſure which they take to themſelves, for they prove from that which the Scripture, *Act.* 20. 28. doe name the *Elders of the Church of Epheſus* that there was an Elderſhip at *Epheſus*, which governed all the people of *Epheſus*; and from Biſhops and Deacons at *Philippi*, *Phil.* 1. 1. that there was an Elderſhip in that *Church*; and from the *Angel of the Church of Smyrna, Pergamus, Thyrtira, &c.* that there was a colledge of Elders or a Presbytery in thoſe *Churches*: for if thoſe *Churches* had elders in them, though they were in their meaning Elders of a particular Congregation, and ſo an Elderſhip and a presbytery, they muſt give us the favour of the like conſequence, in many of thoſe Churches, they had Elders; *Ergo*, they had a presbyteriall or claſſicall Elderſhip, and the word πρεσβυτεριον is as ſeldome in Scripture to our brethren to prove their Congregationall Elderſhip, as it is to us to prove our Presbyteriall or claſſicall Elderſhip, and in this, *jam ſumus ergo pares*; and one government, and combination voluntary under one Congregationall presbytery ſhall bee as hardly proven, as one government, and one voluntary combination of many Con-

gregations, and where the multitude is ſo numerous, as that they cannot meet in one, it is unpoſſible to prove that ſo many thouſands did all agree, and that according to *Chriſts inſtitution*, to meet ordinarily in one for doctrine and diſcipline, whereas the meeting in one of ſo many thouſands is moſt inconvenient. 2. An Elderſhip doth prove there is a relation of thoſe that make up the *Elderſhip* to all the *Church* diſtributively to which they have the relation of Elders, but doth not prove that the Elderſhip is an Elderſhip in a *Church-relation* to any one ſingle perſon, and that that ſingle perſon hath a reciprocall Church relation to that Elderſhip; ſo here the claſſicall Elderſhip carrieth a relation to a claſſicall Church, and a claſſicall Church doth retort and reflect a reciprocall relation to the Elderſhip, but it doth not follow that every Congregation of the *Claſſicall Church* doth reflect a reciprocall relation of a *Church claſſicall* to either the claſſicall Elderſhip, or to any one Elder of the claſſicall presbytery.

2. They affirme, that there *was no presbyteriall government exerciſed by the Apoſtles in the Church of Jeruſalem; for they ſay, for the ſubſtance of the Act (it is true) The Apoſtles did governe as Elders, that is, their Acts of government were not different from the Acts of government of ordinary Elders: but the Apoſtles did not governe under this formall reduplication as ordinary Elders, but as Apoſtles, becauſe as Apoſtles they were Elders both in the Church of Jeruſalem, and in all Churches of the world: but this proveth not an ordinary Elderſhip, Titus at Crete did but the ordinary Acts of an ordinary Elder at Crete in appointing Elders in every citie, yet this proveth not that there is in the ſucceſſors of Titus an ordinary Epiſcopall government, for becauſe of the extent of the Apoſtles power to all Churches on earth, you may from this prove as well an Epiſcopall power as a presbyteriall power in an Elderſhip over many Congregations; and before you prove a presbyteriall power you muſt prove an extent and an ordinary extent of an Elderſhip over many Congregations, which you ſhall never prove from the extent of the Apoſtles power, which was univerſall and alike in all Churches.*

I anſwer, if our brethren had formed their arguments in a ſyllogiſme, I could more eaſily have anſwered, but I will doe it for them. *Thoſe who did rule with an univerſall extent of power*

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of government in all Churches, theſe did rule as Apoſtolick rulers, and not as ordinary presbyters, in the ruling and governing the Church of Jeruſalem: but the Apoſtles before the diſperſion did rule thus, Ergo, the Apoſtles before the diſperſion did rule as Apoſtles, not as ordinary presbyters. The propoſition they make good, *becauſe if thoſe who rule with an univerſall extent of power, doe it not as Apoſtles, they have then prelates to ſucceed them as ordinary officers in their extent of power and extent of paſtorall care over many Churches.*

But I anſwer by granting the major, and the probation of it in the connex propoſition, becauſe thoſe who rule with an univerſall extent of power doe it as Apoſtles, but I deny the aſſumption that *the twelve Apoſtles did rule the Church of Jeruſalem with an univerſall extent of power over all Churches*; for it is true, the Apoſtles who did governe the *Church of Jeruſalem* had an univerſall power over all Churches, but that *they did rule the Church of Jeruſalem as having this univerſall power, and by virtue of this univerſall and Apoſtolicall power*, I utterly deny, and I deny it with the reduplication, and except our brethren prove that *the Apoſtles did governe the Church of Jeruſalem as having this Apoſtolick power, and under this reduplication, they doe not prove that they ruled as Apoſtles, which is the concluſion to bee proven.* Now that I may give a ſolid reaſon of this, wee are to conſider, what *Apoſtles doe as Apoſtles* and what as *ordinary Elders*, as take along this rule with you, what Apoſtles doe as Apoſtles; every one of the Apoſtles his alone may doe, as *quod convenit toti, convenit toti & ſingulis*, *What ever agreeth to an Apoſtle as an Apoſtle, agreeth to all Apoſtles*, as becauſe *Apoſtles* may worke miracles, any one Apoſtle may worke a miracle, ſo *Peter* his alone, *extra collegium*, when hee is not with the twelve, hee may worke a miracle, his alone hee may ſpeake with tongues, and his alone hee may preach and baptize through all the world, and therefore *Peter* as an *Apoſtle*, not as an ordinary Elder doth raiſe the dead, *ſpeake with tongues, preach and baptize* in all nations without any calling of the people or without conſent of the presbytery; but what the *Apoſtles* doe as ordinary presbyters, and as a claſſicall Colledge that they cannot doe in that relation, but in *collegio*: as the eye

doth not ſee but as fixed in the head, ſo when the *Apoſtles* do any thing in *collegio*, not without the ſuffrages of a colledge, that they muſt doe as ordinary Elders; for example, *Paul* if hee delivered *Hymeneus* and *Alexander* his alone to *Satan*, 1 *Tim.* 1. 20. as many thinke hee did, then hee did that as an Apoſtle; but ſuppoſe hee had beene preſent at *Corinth*, 1 *Cor.* 5. to obey his owne Epiſtle and direction that hee gave to excommunicate the *inceſtuous man*, hee ſhould with the Elderſhip of *Corinth* delivered him to Satan as an Elder, not as an Apoſtle; yea in a presbyteriall way *Paul* could not have delivered him to Sathan without the concurring joynt ſuffrages of the *Elderſhip* of *Corinth*. So becauſe *Act.* 6. 1. 2. 3. the whole twelve doe call together the multitude, the whole twelve doe that as ordinary Elders, which I prove, for if they had conveened them as Apoſtles, by that tranſcendent Apoſtolick power by which they preach and baptize in all the *Churches* and by which they raiſe the dead, *Peter* his alone might have conveened them; ſo they ordaine Elders by impoſition of hands, as an ordinary Elderſhip now doth, all the twelve doe it in a Court, whereas if they had put on theſe ſeven men to bee Deacons upon the people by vertue of their *Apoſtolick calling*, they ſhould not have convened the people, nor ſought the free conſent of the people; for any one Apoſtle his alone, as *Peter* might, by the tranſcendent power of an *Apoſtle* have ordained thoſe ſeven men to bee Deacons, but then hee ſhould clearely have done it not in an ordinary Church way, ſo now the Apoſtles muſt, *Act.* 6. governe as ordinary Elders, alſo what the *Apoſtles* do by the interveening help of ordinary perpetually eſtabliſhed meanes, that they doe not as Apoſtles but as ordinary Elders, as they work not miracles by adviſe and conſent of the multitude, becauſe they do it as Apoſtles, but here the twelve do all by the interveening help of the ordinary and perpetually eſtabliſhed free voices of the multitude. 1. Becauſe the *twelve Apoſtles* conveene. The *Apoſtles* did nothing in vaine, and without warrant, any one of the twelve might have inſtituted the office, then that all the twelve conveene it muſt bee to give a pattern of an ordinary Elderſhip; for you never finde all the twelve

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meet to doe with joynt Forces an *Apoſtolick* worke, they never met all twelve to pen a portion of Scripture, twelve of them, nor a colledge of them never met to raiſe the dead, to worke a miracle, to ſpeake with tongues, becauſe theſe bee workes above nature, and one is no leſſe an inſtrument of omnipotencie to work a miracle, then 12. or 20. therefore wee muſt ſay that theſe twelve conveened as ordinary Elders to bee a patterne of a presbytery. 2. The complaint is made by the *Grecians* to the court, not to one Apoſtle, for the whole twelve doth redreſſe the matter. 3. Tht colledge hath a common hand in this government for the poore, as their words cleare. 2. *It is no reaſon that wee ſhould leave the Word of God, and ſerve Tables.* 4. They put on the people what is their due, to looke out and nominate to them ſeven men, as *Apoſtles* they ſhould have choſen the men. 5. They doe put off themſelves the charge of Deaconrie, and the *daily care*, as v. 1. Ergo they were before daily conſtant Deacons, and why not Elders alſo? 6. They will doe nothing without the free voices of people, and give to the people the ordinary election, this day, and to *Chriſts* ſecond comming, due to them, *Ergo*, the *Apoſtles* ſtoope beneath the ſpheare of Apoſtolick power and condeſcend to popular power, and ſo muſt here bee as ordinary Elders, not as Apoſtles. 7. They doe ordaine ſeven men to be conſtant officers. 2. From this it is eaſie to deny that wee may as well inferre Prelates to be the lawfull ſucceſſors of *Titus* whoſe power was univerſall in every *Church* of *Crete*, as to inferre a presbyteriall power, becauſe *Titus* his alone as an *Evangeliſt* appointed Elders; and wee cannot inferre a Monarchie in the *Church*, from ſome extraordinary acts of the the firſt planters of *Churches*, becauſe wee inferre from the *Ariſtocraticall* and ordinary power of the Apoſtles an *Ariſtocraticall* power of presbyteries now in the Church, ſhall wee hence inferre a Monarchie? 3. If the Acts of government performed here, *Act.* 6. by the *Apoſtles*, bee extraordinary and Apoſtolick, they are not imitable by us, but all Divines teach that from *Act.* 6. the ordinary presbytery may according to this very patterne ordaine Deacons and Elders.

The reverend brethren object. *The Apoſtles did ordaine a*

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